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of universal knowledge, conducted
by Charles Knight.
Biography volume 2

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THE

ENGLISH CYCLOPÆDIA.

A New Dictionary of Universal Knowledge.

CONDUCTED BY CHARLES KNIGHT.

BIOGRAPHY.—VOLUME II.

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THE

ENGLISH CYCLOPÆDIA.

BIOGRAPHY.

The names of those living at the time of the continuous publication of the 'English Cyclopædia of Biography,' are preceded by an asterisk.

CABALLERO, FERMIN.

* **CABALLERO, FERMIN**, a Spanish author, journalist, and statesman, was born in 1800, of poor labouring parents, who exerted themselves to procure him a superior education. He showed very early a predilection for geographical studies, and at the age of fourteen had produced a plan of his native town, Barajas de Melo, in the province of Cuenca. The first work that brought him into notice was a series of criticisms on Miñano's 'Geographical Dictionary of the Peninsula,' a work of great extent (10 vols. 4to), and of apparent value, but in reality compiled with inexcusable carelessness. Miñano was an especial favourite with King Ferdinand VII.; and his book, though expensive, was subscribed for, however unwillingly, by every person who held an official post throughout the kingdom. The attacks of Caballero, which began in 1829 and extended to as many pamphlets as Miñano's 'Dictionary' counted volumes, were as witty as they were just, and were productive of unexpected benefit to their author. The minister Calomarde, who was undoubtedly jealous of the influence of Miñano over the king, bestowed substantial favours on his antagonist; and Caballero, who had hitherto been an obscure lawyer, was soon known in the character of a landed proprietor. It may be observed, that Miñano's work is now completely superseded by Madoz's 'Diccionario de España,' in 16 closely-printed volumes—a treasure of topographical information and research, which would do honour to any country in Europe. In 1833 Caballero set on foot a journal of note, the 'Boletín de Comercio,' and when that was suppressed by the minister Burgos, followed it up with the 'Eco del Comercio,' which, chiefly owing to the talent of his leading articles, became and continued one of the most influential journals in Spain. After the peaceful revolution produced by the 'Estatuto Real,' he was elected to the Cortes by the town of Cuenca, and was known as one of its most decidedly radical members. While the contest between Carlos and Christina was still doubtful, he voted that Carlos should be put to death if taken; and he afterwards voted that Christina should be deprived of the guardianship of her children. On the accession of his friend Lopez to the ministry, in 1843, he formed one of the cabinet, was expelled with Lopez by Espartero, and again resumed office on Espartero's fall. His tenure of it on the second occasion was but short, and his activity has since been mainly of a literary kind. His reputation was materially injured by the publication of a work entitled 'Commentaries on Anquetil,' the French historian, in which, to the astonishment of the public, the principles of absolutism were avowed and defended. In reply to the attacks upon him, Caballero made the singular defence, that though the book was published in his name the objectionable passages had been inserted without his consent by an old academicien connected with the censorship, Don Pedro Maria Olive. The friends of Olive indignantly denied the charge, and the matter appears never to have been satisfactorily cleared up. His other works are almost entirely of a geographical character. The two most important are, a quarto volume entitled 'Manual geográfico administrativo de España,' a work of great and varied information, and a small pamphlet on the 'Geographical Learning of Cervantes,' which will supply some valuable notes to future editors of 'Don Quixote.'

CABANIS, PIERRE JEAN GEORGE, a distinguished physician and philosopher, the son of Jean Baptiste Cabanis, an able agriculturist, was born at Conac in 1757. His natural disposition appears to have been somewhat violent, and the earlier period of his youth was passed in continual struggles against the severity of the treatment

CABET, ETIENNE.

which he seems to have received both from his father and his teachers. During a short interval, in which he was under the care of a kind and judicious instructor, he indicated a decided taste for classical literature; but being soon removed from a teacher who saw and endeavoured to develop his latent talents, and being again subjected to harshness, he lapsed into such a state of idleness and obstinacy, that at the age of fourteen his father in absolute despair sent him alone to Paris, where, feeling he had no sort of influence over him, he abandoned him to his own course. The moment he felt himself free, this youth, hitherto so indolent and intractable, became a diligent student, and for the space of two years devoted himself with an intensity which has been rarely exceeded to the study not only of the Greek, Latin, and French classics, but also of the works of the metaphysical writers both of England and France. His love of poetry was ardent, and he soon acquired no inconsiderable celebrity for some poetical pieces of his own; but seeing nothing cheering in the prospect of the pursuit of literature as a profession, he chose the study of medicine, chiefly, as he himself states, on account of the varied sciences to which it obliged him to direct his attention. Under the guidance of a friend, an able physician, he applied himself for six years to the study of medicine with so much intensity that his health began to fail him, and being on this account obliged to leave Paris, he went to reside at Auteuil, where he became acquainted with the widow of Helvetius. This acquaintance determined the character of his future life. At the house of this lady, who in a manner adopted him as her son, he became intimate with the most celebrated men of that age, Turgot, D'Holbach, Franklin, Jefferson, Condillac, and Thomas. Here too he lived familiarly for many years with Diderot and D'Alembert, and occasionally saw Voltaire. He appears to have formed a strong attachment to Mirabeau, for which he was exposed to no little obloquy; he was the chosen friend of Condorcet, and he had the gratification of being able to soothe the last moments of both these remarkable men. He married Charlotte Grouchy, sister of General Grouchy and of Madame Condorcet, with whom he lived happily until his death, which happened somewhat suddenly on the 5th of May 1808, in the fifty-second year of his age. He had borne no inconsiderable part in the events of the revolution; was one of the Council of Five Hundred, and afterwards a member of the senate. He was the author of several works of great celebrity in his day; but that which has given to his name a permanent distinction is his treatise on the relation between the physical and moral nature of man. This work, entitled 'Rapports du Physique et du Moral de l'Homme,' is partly metaphysical and partly physiological, and displays no ordinary power of observation and analysis. It is remarkable too as being the first attempt to treat, in a systematic form, the interesting but difficult subject which it investigates. This work may still be read with interest and instruction by the physician and metaphysician, and the practical educator.

* **CABET, ETIENNE**, leader of the French Communists, or Icaris, was born at Dijon, January 2, 1788. His father, a cooper in that city, gave him a liberal education; in due time he was admitted a member of the bar; and he appears to have early acquired some practice. In 1816 he defended General Veaux, who, with several others, was tried for conspiring against the restored Bourbons; and Cabet's ardour on that occasion drew down upon him so large a measure of official displeasure, that he found it necessary shortly after to quit Dijon. At Paris M. Cabet, failing to obtain distinction in his

profession, turned to literature for support as well as fame. For some years he conducted the 'Journal de Jurisprudence.' His advocacy of liberal views had brought him into connection with some of the more active promoters of the revolution of 1830, and shortly after that event he was appointed procureur-general for Corsica. But he was dissatisfied with the constitution of July as not sufficiently democratic, and he for some time delayed to depart for the scene of his new duties. At length when he was compelled to go, his first act on arriving at Bastia was to deliver an official address, in which he denounced the new charter, and pointed out in detail its deficiencies. This of course could not be tolerated, and M. Cabet was summarily recalled. He at once threw himself into the ranks of the opposition. Chosen by one of the electoral colleges of Dijon, he made himself conspicuous in the Chamber of Deputies by the violence of his harangues, and at the same time he published several pamphlets, and established a newspaper 'Le Populaire' of ultra-democratic tendencies. For certain strictures on the king he was, in February 1834, prosecuted, and being found guilty was condemned to two years' imprisonment and a heavy penalty. He however escaped to England, where he remained till the amnesty of 1839 permitted him to return to Paris; soon after which he published a 'Histoire de la Révolution de 1789,' the fruit of his labour while in exile, but it gained him no reputation, and was soon forgotten.

He now began to put forward his peculiar doctrines. The first direct publication of them appears to have been in 1841, in 'Letters from a Communist to a Reformer.' But a more formal enunciation of them appeared in his 'Voyage en Icarie,' published in 1842, in which under the figure of a utopian republic he developed his views of a socialist colony. The book at once attracted the notice of a large number of the working classes of Paris already strongly imbued with socialist opinions. In his scheme he had provided a complete code for the moral and physical as well as the political governance of the community, and he soon found disciples ready to place themselves under his direction. He made a journey to London in 1847 in order to obtain the grant of a large tract of country in Texas, and having announced his success, the first party of his followers departed for the land of promise, as Cabet afterwards declared against his advice, and without any knowledge of the country or of the nature of the difficulties they would have to encounter. They reached their destination, but intelligence quickly arrived in Paris that they were suffering the most terrible privations. A great outcry was raised against Cabet, but the faith of his disciples was not shaken, and another band was soon found to follow in the track of the pioneers. Cabet himself set out at the end of the year to join his disciples. He found them divided into two parties. The larger section adhered to him, and announced their readiness to proceed with him in search of a more suitable home. The Mormons had some time before been expelled from their city of Nauvoo, and Cabet in his journey through the United States had learnt that there was a city finely situated on the Mississippi but now lying deserted, already provided to his hand, and that he would find little difficulty in obtaining permission to occupy it. In May 1850 Cabet with his Icarians was established in Nauvoo. He was not destined as yet however to rest there. During his absence from Paris a process had been commenced against him for having obtained money under false pretences from his followers, and having of course failed to put in a defence he was condemned, September 1849, in contumacy, to two years' imprisonment. The news of this sentence produced some commotion at Nauvoo, but the opposition was suppressed, and a vote passed of confidence in the honour and probity of their leader. Cabet almost immediately returned to Paris, and, notwithstanding the vast amount of prejudice he found existing against himself, remitted his case to the Court of Appeal, and after a trial which lasted three days his former sentence was reversed.

M. Cabet shortly after the trial returned to Nauvoo, where he has since continued, the sole judge and ruler of his little band. The most recent accounts we have seen represent the Icarians as living in apparent harmony, having a community of goods, and possessing under Cabet something like equality,—a social despotism in fact. But the number of the community appears to be steadily decreasing: it now probably scarcely exceeds 200.

(*Nouvelle Biographie Universelle; Gazetteers of the United States, &c.*)

CABOCHE, SIMONET, was the principal leader in Paris of a sedition band attached to the faction of Jean Sans-Peur, duke of Burgundy. Charles VI., king of France, had become insane about the year 1393, and the kingdom during the remainder of his disastrous reign was harassed by the rival factions of the Armagnacs, who were led by the Count of Armagnac and the Duke of Orléans (the king's brother), and the Bourguignons (Burgundians), who were the followers of the Duke of Burgundy. The butchers of Paris were at that period a corporate body, having a monopoly of the supply of meat for the city, and were consequently possessed of property, power, and influence. Caboché was at the head of that division of the trade who were called Ecorcheurs (Skinners), and his party, named after him Cabochiens, and sometimes Ecorcheurs, in number about 500, and armed with their formidable knives, became notorious for their violence and ferocity. Their reign of terror seems to have commenced about 1412, and to have terminated about 1414, when the main body of the citizens of Paris, incensed by their exactions and massacres,

took arms in their own defence, and placing the Dauphin at their head, overpowered the Cabochiens, and restored the tranquillity of the city. After the death of the Dauphin the Ecorcheurs appeared again on the scene, in the reign of Charles VII., but were then headed by a ruffian named Capeluche. What had become of Caboché is not known.

CABOT, SEBASTIAN, was the son of John Cabot or Gabotto, a native of Venice, who resided occasionally in England, and of whom little more is known than that he was a wealthy, intelligent merchant, and fond of maritime discovery. Sebastian was born at Bristol about 1477, and was early instructed in geography, navigation, and mathematics. When only 19 years of age, he was included with his two brothers in a patent, dated 5th of March, 1496, granted by Henry VII. to John Cabot his father, for the discovery and conquest of unknown lands. About a year after the date of the patent, Sebastian Cabot sailed (apparently with his father) in a ship equipped at Bristol, named the Matthew, and on the 24th of June he first saw North America, probably the coast of Labrador, about lat. 56°. It has generally been stated that this first-discovered land was Newfoundland, and that it was named by Cabot, Prima Vista; but it appears that the cause of the error was a mistranslation by Hakluyt of a document in Latin appended to a map of America drawn by Cabot himself. The description given in that document cannot possibly refer to Newfoundland, but may apply very well to the coast of Labrador. We have no account of this voyage further than the discovery itself, but it appears probable that Cabot returned to England immediately; an opinion which receives some support from an entry in the privy purse expenses of Henry VII.,—"10th August 1497 To hym that found the new Isle 104." This is still further confirmed by the patent of 3rd of February 1498, granting to John Cabotto permission to take six ships in any haven of the realm, of the burden of 200 tons and under, "to convey and lede to the Londe and Isles of late founde by the said John in oure name and by our commandements," &c. It is difficult to assign to each of the Cabots (a father and three sons) his exact part in these discoveries, but Sebastian seems always to have been considered the most scientific navigator of the family. Another voyage was made by Cabot, according to the terms of this patent, but we have no details as to its results; and a third voyage appears to have been made to the Gulf of Mexico in 1499. About this time it is supposed that John Cabot died, but there is no record of his death, nor is anything whatever known of Sebastian Cabot for the next twelve years. Soon after the death of Henry VII. Cabot was sent for by Ferdinand king of Spain, in which country he arrived in September 1512, and immediately received the title of Captain, with a liberal salary. It appears from Spanish authorities, that Cabot was disgusted with the want of consideration shown him in England. No specific duties appear to have been at first assigned to Cabot in Spain; but we find him in 1515 connected with a general revision of maps and charts, and holding the dignified station of member of the council of the Indies. He was also appointed to conduct an important expedition for new discoveries towards the west; but the death of Ferdinand, in the beginning of 1516, prevented the accomplishment of the plan. The new king of Spain, Charles V., was occupied elsewhere, and did not reach Spain for some time, during which the court was a scene of shameful intrigue. Fonseca, the enemy of Columbus, was in authority, and the alights he and his creatures put upon Cabot caused the latter to return to England. In 1517 Cabot was employed by Henry VIII., in connection with Sir Thomas Perte, to make another attempt at a north-west passage. On this voyage he reached lat. 67½°, and it must have been on this occasion that he entered Hudson's Bay, "and gave English names to sundry places therein." But of this, like all the rest of Cabot's discoveries, no details have been preserved, and even the whole voyage has been referred to the south instead of the north. It is only known that the malice or timidity of Sir Thomas Perte, and the mutinous conduct of his crew, compelled him to return. After this voyage Cabot again visited Spain, where he was named by Charles V. Pilot Major of the kingdom, and intrusted with the duty of critically examining all projects of voyages of discovery. At this time the views of adventurers were chiefly directed to the south, and the Molucca Islands were pointed out as a valuable field for enterprise. Portugal having earnestly represented that the limits assigned to her by the pope in his division of the New World would include the Moluccas, it was resolved that a solemn conference should take place, in which all parties should state their claims, and experienced men should attend for the purpose of reference. Cabot is at the head of this list, in which we also find Ferdinand Columbus, son of the great Columbus. The conference was held at Badajoz, in April 1524, and by the end of May sentence was pronounced that the Moluccas were within the Spanish division of the world. The Portuguese retired in disgust, talking of preparing an expedition to destroy any Spanish or other vessel which should venture to trade within the disputed territory. Immediately after the decision, a company was formed at Seville to prosecute the trade to the Moluccas, and Cabot was solicited to take the command. By an unfortunate selection, the persons who were put in command immediately under Cabot were personally hostile to him. The expedition sailed in April 1526, and proceeded to cross the Atlantic. On the Brazilian coast a daring mutiny, excited by his officers, compelled him to resort to the extremity of putting on shore

the three ringleaders, who were actually the persons named to succeed him in command in case of his death. Cabot explored the river La Plata and some of its tributaries, erected forts in the most favourable positions, and endeavoured to colonise the country. He despatched persons to Spain to solicit the permission of the Emperor Charles, and a supply of ammunition, provisions, &c.; and as the merchants declined to co-operate in the new undertaking, Charles took the whole expense upon himself.

About 1527 Diego Garcia, commander of a rival expedition, arrived in the Plata, ascended the Paraná, and had an interview with Cabot. Garcia claimed the discovery of the Plata River as being under orders from Charles V., and Cabot, who would not struggle for a doubtful right, descended the river with him. Garcia soon after quitted the country, but left behind him some of his followers, who were guilty of acts which roused the fierce resentment of the Guaranis, but in which it is expressly declared by Herrera that Cabot took no part. The vengeance of the natives knew no distinctions; the whole nation burst with fury on the feeble colony, and Cabot was compelled to put to sea. He returned to Spain in 1531, where he resumed his old office, and is known to have made several voyages. In 1548 he resolved to return to his native country.

Edward VI. was then on the throne of England, and being very solicitous about maritime affairs, he appears to have conversed with Cabot, and to have received from him some explanation about the variation of the compass, first noticed, or at least first particularly attended to, by Sebastian Cabot. In the beginning of 1549 Edward granted him a pension of 250 marks per annum (166*l.* 13*s.* 4*d.*). Cabot remained high in the king's favour, and was consulted in all affairs relating to trade and navigation. The advice and influence of Cabot in directing an expedition to the north opened to England the valuable trade with Russia: he was made governor of the company of merchant adventurers by whom the expedition was fitted out; and the instructions delivered by him to the commander, Sir Hugh Willoughby, reflect the greatest credit on his good sense, knowledge, and humanity.

After the Russian trade was established, the exertions of Cabot were continued: the journal of Stephen Burroughs, who was despatched as commander of a vessel in 1556, shows the character of Cabot in a favourable light. Speaking of a visit to the vessel at Gravesend previous to her departure, he says:—"The good olde gentleman, Master Cabota, gave to the poore most liberrall almes, wishing them to pray for the good fortune and prosperous successe of the Serchthrift, our Pinnesse;" and at an entertainment afterwards—"for very joy that he had to see the towardness of our intended discovery, he entered into the dance himself amongst the rest of the young and lusty company."

The death of Edward VI., and the succession of Mary, put an end to the enterprise of Cabot. His pension was continued until May 1557, when it was renewed, not to him exclusively, but jointly with one William Worthington, of whom little is known. To this person all the maps and documents of Cabot were delivered, and it has been supposed that by his means they were either destroyed or put into the possession of Philip of Spain, the husband of Mary; certain it is that they are no longer to be found.

It is not known when or where Cabot died; although his friend Eden, in his dedication to the translation of 'Taisnierus's Treatise on Navigation,' gives an account of his death. He says, speaking of a mode of finding the longitude—"Cabot, on his death-bed, tolde me that he had the knowledge thereof, by divine revelation, yet so that he might not teache any man." Eden thought "the good old man in that extreme age somewhat doted, and had not yet, even in the article of death, utterly shaken off all worldlye vaine glorie."

(*Memoir of Sebastian Cabot*, London, 1831; see also Hakluyt, Purchas, Cooley, and Anderson, *History of Commerce*.)

*CABRERA, DON RAMON, a Carlist chief very prominent in some of the darkest passages of the recent history of Spain, was born at Tortosa in 1809. He lost his father in 1816, his mother, who contracted a second marriage, survived for a fate which excited the horror of Europe. Young Cabrera, who was intended for a priest, but who is said to have been found incapable of learning Latin, first became known in 1834. On the death of Ferdinand VII. in 1833, a decree was made that all the royalist volunteers or supporters of absolutism should be disarmed. The decree was generally obeyed throughout the kingdom, except in the wild district called the Maestrazgo on the borders of Aragon, Catalonia, and Castile, which became the general refuge of all the malcontents who were determined to retain their arms. General Breton, the governor of Tortosa, expelled from the town, when the times seemed to be becoming unsettled, all whom he considered suspicious characters, and among them Cabrera, more it is said to be rid of a riotous and dissolute young man than with any other view. Cabrera exclaimed as he left the town, "I swear I will make some noise in the world," and in a few months he succeeded. The wild youth, who had hitherto only organised street disturbances, turned out to be a terrible partisan chief, and was soon second in command in the Maestrazgo now in open revolt. He was ere long sent for to concert with Don Carlos in the Basque provinces; on his return the commander above him, Don Ramon Carnicer, was summoned to Don Carlos also, but was intercepted by the troops of Queen Christina, through whom he tried to make his way in disguise, was detected, and shot. Universal opinion

at the time, both of Cabrera's soldiers and the enemy, attributed to him the betrayal of the disguise of his commander, but he succeeded to the vacant command. It is now generally believed that this suspicion was unfounded, but there can be no doubt that Cabrera, now become a formidable leader, was cruel beyond even the usual licence of a partisan chief. The incensed Christinos, eager for revenge, stained their cause by an act of deep atrocity. General Noguera seized the mother of Cabrera who was in his power, and she was sentenced to be shot, to punish the atrocities of her son. The result of the measure was that Cabrera ordered the massacre of the wives of thirty officers, and the war became a war of murder. For several years afterwards his career was one of singular daring, great military talent, and reckless cruelty. Not only did he hold the Maestrazgo against all the forces the government could bring against him, but he joined Gomez in his bold march through Andalusia; took the city of Valencia, where his sanguinary banquet of the 29th of March 1837 is remembered with horror; and he at one time threatened for some days Madrid, where it is said the timidity of Don Carlos alone prevented Cabrera from storming the royal palace. He had under his command towards the end of this civil war a body of 20,000 infantry and 800 horse. At the time of "the embrace of Bergara," in August 1839, when fortunately for Spain the cause of Don Carlos was betrayed by his other general, Cabrera was master of the Maestrazgo, and the title of Count of Morella conferred on him by Don Carlos for his successful defence of Morella against the Christinos, was borne by him in the conventions with the Christino generals, in which, at the instigation of Lord Eliot sent by the Duke of Wellington, the system of mutual slaughter was at last renounced. After Bergara he was unable to continue the contest, and in 1840 took refuge in France, where he was at first sent to the fortress of Ham, but was soon after set at liberty. In 1845 he strongly opposed Don Carlos's abdication of his rights in favour of the Count de Montemolin, but in 1848, the year of revolution, when circumstances in Spain seemed to present a favourable opening for his purposes, he returned to rekindle civil war. In an action fought at Pastoral in January 1849, he was not only defeated but severely wounded, and obliged in consequence for a second time to take refuge in France. He soon afterwards came to England, where he had previously passed some time in his first exile, and married an Englishwoman, with whom he afterwards removed to Naples. The last news we believe of his movements is that he attended the funeral of Don Carlos at Trieste.

The career of Cabrera has been treated at length by several Spanish writers. There is a life of him in four volumes by Don Buenaventura de Córdoba. An historical novel by Don Wenceslao Ayguals de Isco, entitled 'El Tigre del Maestrazgo,' depicts him in the blackest colours, and in it Cabrera is represented as having cruelly slain the author's brother. There is also a small volume in answer to this singular production by Gonzalez de la Cruz. Finally, there is a poem in honour of Cabrera published at Madrid in 1849, entitled 'El Candillo de Morella' ('The Chief of Morella'). It is admitted on all hands that for daring courage, for fertility of resources, and for presence of mind in danger, Cabrera is unmatched in the recent annals of Spain.

CA'CCIA, GUGLIELMO, commonly called MONCALVO, from Moncalvo, near Casale, the place of his abode, was born at Montabone in 1568. He was one of the best fresco painters of the 17th century, and is among the most celebrated of the Piedmontese painters. There are still several of his works in Milan, Pavia, Turin, Novara, Moncalvo, Casale, and other cities of that part of Italy. The church de' Conventuali alone, at Moncalvo, contains almost a gallery of Caccia's works in oil; they are very light in colour, but faint in effect, and in design frequently remind us strongly of the works of Andrea del Sarto, especially in his 'Holy Families' and such pieces. He is reported to have studied with the Carracci, a fact which Lanzi considers very improbable; and he says that if Caccia studied in Bologna at all, it must have been from the works of L. Sabbatini, prior to the Carracci; but he accounts for his similarity of style with that master from a picture by Soleri in Casale, from which he may have acquired it, as their styles are very similar. Bernardino Campi also painted in a very similar style. Caccia's best works in fresco are in the church of Sant' Antonio Abate at Milan, and in San Paolo at Novara. His master-piece in oil is considered to be the 'Deposition from the Cross,' in the church of San Gaudenzio at Novara; there are also two excellent altar-pieces by him in the churches of Santa Croce and Santa Teresa at Turin, and two others in a chapel of San Domenico at Chieri. Some of his landscape backgrounds are in the style of Paul Brill. Caccia died about 1625.

Caccia instructed two of his daughters in painting—Orsola Maddalena and Francesca—by whom there are many works in Moncalvo and the vicinity: the pictures of the elder, Orsola, are marked with a flower; those of Francesca with a bird. Orsola founded the Conservatorio delle Orsoline (Ursulines) in Moncalvo; she died in 1678. Francesca also survived her father many years; she died aged 57.

(Orlandi, *Abecedario Pittorico*; Lanzi, *Storia Pittorica*, &c.)

CADE, JOHN, an Irishman, who pretended and was believed by some to be a bastard relation of the Duke of York, and hence assumed the name of Mortimer. Shakspeare has made him familiarly known to us as 'Jack Cade.' The insurrection which he headed broke out in Kent in the beginning of June, during Whitsuntide week, in the year

1456, and had its origin in the wide-spread dissatisfaction occasioned by the conduct of the Duke of Suffolk, the favourite and chief minister of the king. A list of their grievances was published by the insurgents, entitled 'The Complaint of the Commons of Kent.' Among other complaints alleged by the insurgents were the following:—"That people paid not for stuff and parveyance taken for the king's use; that the king's lands in France are aliened and put away from the crown; that the people of Kent are not suffered to have free elections of knights of the shire." In addition, Cade sent a memorial to the king, expressive of great loyalty, entitled 'The Requests by the Captain of the Great Assembly in Kent,' praying him "to take about his person his true lords, and to avoid all the false progeny and affinity of Suffolk," and affirming that "the realm of France, the duchies of Normandy, Gascony, Guienne, Anjou, and Maine, were delivered and lost by means of the said traitors." This last circumstance especially irritated the nation, and to these causes of discontent were added the hardships caused by the statute of labourers and extortionate proceedings which vexed and irritated the commonalty. On the 17th of June, Cade and his followers were encamped at Blackheath. The king, who was with the parliament at Leicester, hastily collected his forces at London, and prepared to march upon the rebels. During this interval, Cade sent to the king the memorials which have been mentioned. Cade had been encamped about a week when the king's forces marched to attack him, upon which he hastily retreated to Sevenoaks. The royalists, believing the rebels were in flight, detached a portion of their forces in pursuit; upon which Cade led his followers against this detachment, which was defeated, and Sir Humphry Stafford and his brother, who commanded it, were amongst the killed. Cade now resumed his encampment at Blackheath. The royalists were distrustful of their followers, and as a popular concession, the king's council committed to the Tower Lord Say and some others, who were disliked by the people on account of their connection with the obnoxious ministry. The king's army then returned to London and dispersed. The Archbishop of Canterbury and the Duke of Buckingham were sent to negotiate with Cade, but he refused to lay down his arms until his demands were acceded to. On the 1st of July he marched from Blackheath for London. Some of the common council advised the admission of the rebels, and an alderman who opposed it was taken into custody. It was resolved that a neutral part should be taken, and the gates were opened to the insurgents. Cade rode through the streets, and struck the old London stone with his sword, exclaiming "Now is Mortimer lord of this city!" He issued proclamations forbidding plunder, and each day withdrew his followers into the Borough to prevent disorder. On the 3rd of July Cade sent for Lord Say, and had him arraigned at Guildhall. This nobleman claimed to be judged by his peers, on which he was taken by force to the Standard in Chesapeake, and there beheaded. The sheriff of Kent, Lord Say's son-in-law, was also beheaded, on account of his alleged extortions. The mob soon began to exhibit the usual characteristics of an undisciplined multitude. On the third day of their being in possession of the city some houses were plundered: Cade himself plundered the house where he had dined. This conduct decided the citizens, who concerted measures with Lord Scales, the governor of the Tower, and it was determined to defend the bridge and prevent the entry of the rebels. The struggle lasted during the night, but the bridge was eventually taken by the royalists, and a short truce was agreed upon. In this interval the Bishop of Winchester was sent by the archbishops of Canterbury and York, who were in the Tower, with a pardon under the great seal to all the rebels who were disposed to return to their homes. The offer was accepted by the mass of them, including Cade. Two days afterwards he again invited his followers to his standard, but they flocked around it in diminished numbers, and to attack the city was now hopeless. He therefore retired from Southwark to Rochester, where tumults and quarrels arose among the insurgents respecting the division of booty. On this Cade left them, and fled on horseback to Lewes in Sussex. A reward of 1000 marks being set upon his head, he was taken by an esquire named Alexander Iden, and killed, after a desperate resistance, July 11. His head was placed on London bridge. The remainder of the rebels returned to their homes as quietly as possible. Some were taken and executed.

CADMUS, the name of several persons in Greek history. The most famous was the legendary founder of Thebes, who was the son of Agenor, king of the Phœnicians, and was sent in search of his sister Europa, who had been carried off, according to the old fable, by Jupiter under the form of a bull. Cadmus touched at Thera, where he left Membræus and some of his followers (Herod., iv., 147), and thence proceeded to Boeotia, where, in obedience to the oracle, he formed a settlement on a spot pointed out by a heifer which he had followed, and which lay down by the streams of Dirce. He had however in the first place to kill a fierce dragon who guarded the place, and on sowing the monster's teeth as he was directed to do, a host of armed men sprung from the ground, and fought with one another till all but seven were slain. These seven joined Cadmus in founding Cadmeia, subsequently the citadel of Thebes; hence the Thebans were called Sparti ('sown-men'). All these legends are given successively in a chorus of Euripides ('Phœnissæ,' 641-680, and Scholiast.), and various attempts have been made to explain them. Some contend with Herodotus for the Phœnician origin of the traditions, others refer

them to Egypt, and one modern scholar has endeavoured to prove that Cadmus was the leader of a Cretan colony. We are inclined to believe with Muller that Cadmus was an old Pelasgian god. Indeed very strong evidence has been given that he was identical with Cadmilus, the father of the Cabiri, and that his wife Harmonia was also connected with the Samothracian rites. (Müller's 'Orchomenos,' i. p. 461.) The legend goes on to relate that he and his wife were changed into serpents, and that he retired to Illyria (Pausan., ix. 583), from whence he led a host of barbarians into Greece and sacked Delphi (Herod., v. 61, ix. 43; Eurip., 'Bacchæ,' 1333; Niebuhr, 'Hist. Rom.,' i. p. 50). To Cadmus is attributed the invention of seventeen letters of the Greek alphabet; the remaining eight having been added by Palamedes and Simonides. (Pliny, 'Hist. Nat.,' t. vii., c. 56.)

CADMUS, of Miletus, was the first Greek prose writer. He lived towards the end of the 7th or the beginning of the 6th century B.C., and wrote a history, in four books, of the foundation of his native city and the colonisation of Ionia, which was epitomised by Bion of Proconnesus. (Clem. Al. Strom., vi. p. 629; Pliny, 'Hist. Nat.,' vii. 56, v. 29; Isocrates, 'Περὶ Ἀντιδόκου.')

CADODAL, GEORGES, the son of a poor miller, was born in 1769, in the neighbourhood of Auray in Lower Brittany. He received that education of the mind, with religion for its basis, which has always distinguished the western population of France. One of the first to answer the call to arms of the royalists, he collected, in March 1793, a body of 50 Bretons, traversed the woods, fought several combats, and joined the main army at Faugères. He was afterwards present at the siege of Granville, at the battle of Mans, and other engagements. Next, assisted by his steadfast friend Lemercier, he achieved an insurrection in the Morbihan. This was his talent: none of the patriot leaders knew better than Georges how to move the passions of the simple peasantry, by his denunciation of the republic and his advocacy of the Bourbons. In 1794 he was captured by a party of republican soldiers, and sent as a prisoner to Brest.

After a few months' captivity he made his escape, with several of his companions, and became a leader (chef de canton). In July 1795, during the misunderstanding between the Vendean generals and the emigrant officers, after the landing of Puisaye and Quiberon, Georges strove hard to rescue a portion of the Chouan army from the disaster which followed. The royalists were fearfully slaughtered by the army of Hoche, but Cadoudal effected the retreat of a strong party. He soon took upon himself the conduct of the insurrection in Lower Brittany; and, irritated at the conduct of the leaders of the late ill-starred expedition, he organised an army of peasants, admitting neither noble nor emigrant officer to any share in the command. During the latter part of 1795 and the early part of 1796, the great military talents of Hoche tried most severely the patience and endurance of the Chouans; still their hardy leaders kept them from disbanding.

Then followed two years of inaction, whilst the faithful Chouan was waiting for the signal to be sent from Paris to resume the offensive. In January 1799, Georges Cadoudal, who had never dissolved his little band, intimated to the royalist leaders that everything was ready for a speedy insurrection. The following August he mustered his forces, and occupied the camp of Beauchêne. Other chiefs united their bands with his, but Cadoudal's was the most considerable, and, submitting to his authority, they invested him with the chief command of the Morbihan and Côtes-du-Nord. A great civil war was imminent; the flames had spread through the provinces of Marne, Normandy, and Brittany, when the abrupt explosion of the great conspiracy of the 18th Brumaire paralysed the royalists and raised Bonaparte to power. The inflexible Chouan resisted still, fought the battles of Grand-Champ and Elven (1800), and was the last to think of peace.

Georges Cadoudal now went to Paris, and became the object of the First Consul's admiring notice. The master of France used every art to win him over to his service, but nothing could shake the constancy of this rude chief. Bonaparte then strove to arrest him; but the Chouan fled to England, where he was treated with great distinction. The Comte d'Artois, with his own hand, gave him the cordon rouge in the king's name. Towards the end of 1800 he returned to Brittany, again evoked the loyalty of that population, and ordered several spies to be shot, whom the First Consul had sent as emissaries to entrap him.

In 1802, being once more in England, he allied himself with Pichegru to overturn Bonaparte. Georges proposed to attack him openly, and cut through his guards. To this end, he landed secretly in France on the 21st of August 1803, and making his way to Paris, lay hid there for six months, waiting for the signal to be given by Moreau and Pichegru. At length, on the 4th of March 1804, he was surprised in a cabriolet, near the Luxembourg, and captured by a party of police, after he had killed one man and wounded another. At his trial he boldly avowed his devotion to his 'legitimate' king. He was condemned to death, and executed on the 25th of June, at the age of thirty-five. "His mind," said Napoleon, "was cast in the true mould; in my hands he would have done great things. I know how to appreciate his firmness of character."

(Biog. Univers.; Bourrienne; Alison, *History of Europe*.)

CÆCILIUS, STATIUS, a Gaul, originally a slave. He received the name *Cæcilius* when he became free. He died about one year

after his friend Ennius, that is, B.C. 168. Cæcilius wrote some forty comedies in the Latin language, of which only very brief fragments remain in the writings of Cicero, Aulus Gellius, and the grammarians. His merit has been variously estimated by the ancients. Cicero ('Ad Attic.' vii. 3) condemns his style as bad, and Quintilian (x. i.) does not assent to the praises which had been bestowed on him by others. Horace ('Epist.' ii. i. 59, 'De Art. Poet.' 54), on the contrary, praises him as in some points superior to Plautus and Terence; and Vulgatus Sedigitus (in 'Aul. Gell.' xv. 24) gives him the highest rank in comedy. Many of his plays were imitations of Menander; and Aulus Gellius (ii. 23) says that when he read them separately they appeared rather pleasing and lively, but that when compared with the Greek originals they were perfectly disgusting. In the same very valuable chapter Aulus Gellius gives a scene from the Plocium (πλόκιον, 'necklace') of Cæcilius with the scene of Menander from which it is copied. They differ as much in brightness, he says, as the arms of Diomed and Glaucus. (Terence, 'Hec. Prol.' 5.)

CÆDMON, the father of English song, or the first person of whom we possess any metrical composition in our vernacular language. This composition is a kind of ode consisting of no more than eighteen lines, celebrating the praises of the Creator. It is preserved in Alfred's translation of Bede. Bede gives the following account of the production of it, and of the author. Cædmon was in some kind of connection with the monks of Whitby: he seems to have had the care of their cattle. It appears to have been the custom of our Saxon forefathers to amuse themselves at the supper hour with improvisatore descants accompanied by the harp, as is still practised at meetings of the Welsh bards. Cædmon, far from having the gift of song, when the harp passed round among the guests, was fain as it approached him to shrink away from the assembly and retire to his own house. Once after it had thus happened as he was sleeping at night, some one seemed to say to him, "Cædmon, sing me something?" He replied, "I cannot sing;" and he told how his inability to sing had been the cause of his quitting the hall. "Yet thou must sing to me," said the voice; "What must I sing?" said he; "Sing me the origin of things." The subject thus given him, he composed the short ode in question. When he awoke, the words were fast in his mind.

Cædmon in the morning told his vision and repeated his song. The effect was that the Abbess Hilda and the learned men whom she had collected round her in her monastery at Whitby believed that he had received from Heaven the gift of song, and when on the morrow he returned with a beautiful poetic paraphrase of a passage of Scripture which they had given him to verify as a test of the reality of his inspiration, they at once acknowledged the verity, and earnestly besought him to become a member of their company. He continued to receive poetic inspiration, and he composed numerous poems on sacred subjects, which were sung in the abbey for the edification of its inhabitants. Sacred subjects were his delight, and to them he confined himself. He continued in the monastery for the remainder of his life, and there he died, as is conjectured, about 680.

The authenticity of the little poem above mentioned is perhaps unquestionable. But besides this, a very long Saxon poem, which is a metrical paraphrase on parts of the Scriptures, is attributed to Cædmon. An edition of it was printed at Amsterdam in 1655, under the care of Junius. Hickes expresses doubts whether this poem can be attributed to so early a period as the time of Cædmon. He thinks he perceives certain Dano-Saxonisms in it which would lead him to refer it to a much later period. It has been again printed with a much more accurate text, by Mr. Thorpe, as a publication by the Society of Antiquaries, London, 8vo, 1832. Mr. Thorpe is of opinion that it is substantially the work of Cædmon, but with some sophistications of a later period, and in this opinion our best Anglo-Saxon scholars appear inclined to coincide. The poem seems to have been popular, and to have been much used in later times by the makers of the mysteries which furnished so much of the amusement of our ancestors. An attempt has been made to show that the parts respecting the creation and our first parents had been studied by Milton.

CÆLIUS AURELIANUS, the only remaining writer of the sect of the Methodici in medicine, is believed to have been born at Sicca in Africa. The time when he lived is uncertain; as neither he nor Galen mention each other, it has been supposed that they were contemporaries; while others have thought, from the barbarousness of his style, that he must have lived as late as the 5th century. But his African origin as well as the imperfect education which, in common with the majority of the Methodici, he probably received, will account for his barbarous Latinity, as well as his blunders in Greek. His work, which consists of eight books, three on acute and five on chronic diseases, is a translation into Latin of the writings of Soranus, a Greek physician, of the time of Hadrian, with additions from his own practice and from other authors.

Cælius Aurelianus appears to have been an observant practitioner, and gives several original cases in medicine as well as surgery. The medical sect of the Methodici held a middle place between the dogmatists and the empirics. The dogmatists maintained that the practice of physic must depend upon the theory, and that he who is ignorant of the origin of diseases cannot treat them with advantage. The empirics, on the other hand, alleged that medicine depends on experience alone, and that the physician, like the husbandman or the steersman, is formed by practice, not by discussion. The former sect studied anatomy, the latter neglected it. (Celsus, 'de Med.' lib. 1.) The Methodici combined something of the theoretical turn of the dogmatists with the practical simplicity of the empirics, but it must be owned that they carried this simplicity too far. Thus Themison, their founder, "reduced all diseases to three kinds only, the *strictum*, the *laxum*, and the *mixtum*; the last consisting of the *strictum* in one part of the body, and of the *laxum* in another. He maintained that it was enough to refer any particular disease to one or other of these three heads, in order to form the proper indications of cure. This easy plan was, by way of eminence, called the Method, and the persons who followed it the Methodicos." (Cullen, 'Introductory Lectures,—History of Medicine.')

With them, as with others, theory sometimes succeeded in stifling the best-established practice. Thus the Methodici, not satisfied with banishing specifics from the practice of physic, declared war even against purgatives. These remedies had been denounced by Chrysippus, Erasistratus, Asclepiades, and Thessalus; and Cælius agrees with them. On the whole however Cælius Aurelianus ranks high among the second class of medical writers—among those who, though not great discoverers, yet hand down to posterity, with useful additions, the rich inheritance of knowledge which they have received.

The first editions of Cælius Aurelianus are that of Paris, 1529, folio, containing only the three books on acute diseases, and that of Basel, of the same year and size, containing only the five books on chronic diseases. There is a complete edition by Dalechamp with marginal notes, Lyon, 1567, 8vo. The best edition is that of Almeloveen, Amsterdam, 1722 and 1755. The last complete edition is that of Haller, in two volumes, 8vo, 1774.

(Sprengel, *Essai d'une Histoire pragmatique de Médecine; Hist. traduit par Geiger*, tom. ii.; Le Clerc, *Histoire de la Médecine*; Haller, *Biblioth. Med.*, vol. ii.)

CÆSAR (Kaisar), the cognomen or distinctive family name of a branch of the illustrious Julian gens or house. Various etymologies of the name have been given by Roman writers, but they all seem unsatisfactory, and some of them ridiculous, except that which connects it with the word *casaries*, properly 'the hair of the head.' It was not unusual for the family names among the Romans to be derived from some personal peculiarity: examples of this are Naso, Fronto, Calvus, &c. The Julian gens was one of the oldest patrician houses of Rome, and the branch of it which bore the name of Cæsar deduced its origin from Iulus, the son of Æneas, and consequently claimed a descent from divine blood. (Sueton. 'Cæsar.')

The Julian gens is traced back historically to A.U.C. 253, or B.C. 501, but the first person who bore the distinctive family name of Cæsar is probably Sextus Julius Cæsar, who was quæstor A.U.C. 532, and from Caius Julius Cæsar, the dictator, may be traced through five descents. ('Transactions of the Royal Society of Literature,' vol. i. pt. 2.)

In pursuance of the will of C. J. Cæsar, the dictator, Octavius, afterwards the Emperor Augustus, who was the grandson of the dictator's sister, Julia, took the family name of Cæsar. Tiberius Nero who was adopted by his stepfather Augustus, also took the name of Cæsar. Caligula and Claudius, his successors, were descended from Julia, the dictator's sister; and in the person of Nero, the successor of Claudius, the family of Cæsar became extinct. Nero was removed five descents from Julia, the dictator's sister. [AUGUSTUS.]

When Hadrian adopted Ælius Verus, who was thus received into the imperial family, Verus took the name of Cæsar. Spartianus, in his life of Ælius Verus, remarks, "Verus was the first who received the name of Cæsar only, and that not by will, as before, but pretty nearly in the same way as in our times (the reign of Diocletian) Maximianus and Constantius were named Cæsars, and thus designated as heirs to the empire." Thus the term Augustus under the later emperors signified the reigning prince, and Cæsar or Cæsars denoted the individual or individuals marked out by the emperor's favour as being in the line of succession.

CÆSAR, CAIUS JULIUS, the son of C. J. Cæsar and Aurelia, was born B.C. 100, on the 12th of Quintilis, afterwards called Julius from the name of the person of whom we are speaking. His aunt Julia was the wife of Caius Marius, who was seven times consul. In his seventeenth year he married Cornelia, the daughter of Cinna, by whom he had a daughter, Julia. This connection with Marius and Cinna, the two great opponents of the dictator Sulla, exposed him to the resentment of the opposite faction. By Sulla's orders he was deprived of his wife's dowry and of the fortune which he had inherited by descent, stripped of his office of priest of Jupiter (Flamen Dialis) and compelled to seek safety by flight. (Plut. 'Cæsar,' i.; Suetonius, 'Cæsar.')

Sulla is said to have spared his life with great reluctance, observing to those who pleaded his cause, that the youth "would be the ruin of the aristocratic party, for there were many Marii in Cæsar." He first served under M. Thermus in Asia, and distinguished himself at the capture of Mitylene (B.C. 80 or 79); but his reputation suffered by a report (possibly an unfounded one) of scandalous profligacy during a visit which he paid to Nicomedes, the king of Bithynia. In the following year he served under Servilius Isauricus in Cilicia. The news of Sulla's death soon brought him back to Rome, but he took no part in the movements of M. Æmilius Lepidus, who made a

fruitless attempt to overthrow the aristocratical party, which had been firmly established during the tyranny of Sulla. It is not unlikely, as Suetonius observes, that he had no confidence in Lepidus, and that he had penetration enough to see that the time was not come for humbling the aristocracy of Rome. Whatever opinion may be entertained as to Cæsar having very early formed a design to seize on the sovereign power, it is at least certain that from his first appearance in public life he had a settled purpose to break the power of the aristocracy, from which he and his relatives had suffered so much. After his unsuccessful impeachment of Dolabella for mal-administration in his province, he retired to Rhodes, and for a time became the pupil of the rhetorician Mele, one of the greatest masters of the art, whose instruction Cicero had attended, probably a year or two before Cæsar's visit.

For some time Cæsar seems to have had little concern in public life, being kept in the background by the predominance of the aristocratical party, and the successful career of Metellus, Lucullus, Crassus, and Pompey. About B.C. 69, being elected one of the military tribunes, he had sufficient influence to produce an enactment for the restoration of L. Cinna, his wife's brother, and of those partisans of Lepidus who after his death had joined Sertorius in Spain. (Suetonius.) The following year he was quaestor in Spain, and on his return to Rome he was elected *Ædile* for B.C. 65. Just before entering on office he fell under some suspicion of being engaged in a conspiracy to kill the consuls Cotta and Torquatus, and effect a revolution. Whether there really was a conspiracy or not may be doubted; Cæsar's share in it at least is not clearly established. The office of *Ædile* gave Cæsar an opportunity of indulging his taste for magnificence and display, by which at the same time he secured the favour of the people. He beautified the city with public buildings, and gave splendid exhibitions of wild beasts and gladiators. Cæsar, who was now five-and-thirty years of age, had enjoyed no opportunity of distinguishing himself in a military capacity; while the more fortunate Pompey, who was only six years older, was spreading his name and the terror of the Roman arms throughout the East. A favourable occasion seemed to present itself in Egypt. Alexander, the king who had been honoured with the name of friend and ally of the Roman people, was ejected from Alexandria by the citizens. The popular feeling at Rome was against the Alexandrians, and Cæsar thought he had interest enough through the tribunes and the democratical party to get appointed to an extraordinary command in Egypt; but the opposite faction was strongly united against him, and he failed in his attempt. The next year he was more successful. By a judicious application of money among the poorer voters, and of personal influence among all classes (Dion. xxxvii. 37), he obtained the *Pontificatus Maximus*, or wardenship of the ecclesiastical college of Pontifices, a place no doubt of considerable emolument, to which an official residence in the *Sacra Via* was also attached. (Sueton. 'Cæsar,' 13, 46.) This union of civil and religious functions in the same person, at least in the higher and more profitable places, was a part of the old Roman polity, which, among other consequences, prevented the existence of a hierarchy with a distinct and opposing interest.

At the time of the important debate on the conspiracy of Catiline (B.C. 63), Cæsar was *prætor designatus* (*prætor elect* for the following year), and accordingly spoke in his place in the senate. He was the only person who ventured to oppose the proposition for putting the conspirators to death; he recommended their property to be confiscated, and that they should be dispersed through the different municipalities of Italy, and kept under a strict surveillance. The speech which Sallust has put into his mouth on this occasion, if the substance of it be genuine, will help us to form some estimate of Cæsar's character and his policy at this period. The address is singularly well adapted to flatter the dominant party, and also to keep up his credit with those who were hostile to the aristocratic interests. His object was to save the lives of the conspirators, under the pretext of inflicting on them a punishment more severe than that of death. But for Cato he might probably have carried his motion. According to Suetonius, Cæsar persevered in his opposition till his life was actually threatened by the armed Roman equites, who were introduced into the senate-house under the pretext of protecting the senate during their deliberations. (Compare Plut. 'Cæsar,' viii.) Cicero, who was then consul, and in the height of his prosperity and arrogance, might, it is said, by a single nod, have destroyed this formidable opponent of the order of which he had become the devoted champion; but either his courage failed him, or some motive perhaps more worthy, led him to check the fury of the Equites. In the following year, during his *prætorship*, the opposite faction in the senate, who were bent on crushing Cæsar's rising influence, actually passed a decree (*decretum*) by which Q. Cæcilius Metellus Nepos, one of the tribunes of the plebs, and Cæsar, who strongly supported him in his measures, were declared incapable of continuing in the exercise of their official duties. Cæsar still discharged the judicial functions of his magistracy, till he found that force would be used to compel his submission to this illegal and impotent act of the senate. The populace were roused by this strange proceeding, and Cæsar apparently might have had their best assistance against his enemies; but prudence for the present induced him to check the zeal of his partisans, and the senate, apparently alarmed by this demonstration, repealed their own decree, and thanked him for his conduct.

An affair which happened during Cæsar's *prætorship* caused no little scandal at Rome. While the ceremonies in honour of the *Bona Dea* were performing in the house of Cæsar, at which women only could be present, the prodigal Clodius, putting on a woman's dress, contrived to get admission to these mysterious rites. On the affair being discovered Cæsar divorced his wife Pompeia, whom he had married after the death of Cornelia; and Clodius, after being brought to a public trial on a charge of impiety, only escaped by bribing the judges or jury. (Cic. 'Ep. ad Att.' i. 12, &c.; Dion. xxviii. 45.) From motives of policy Cæsar did not break with Clodius: he probably feared his influence, and already saw that he could make him a useful tool, and a bugbear to Cicero.

The year B.C. 60 was spent by Cæsar in his province of Hispania Ulterior, or Southern Spain, where he speedily restored order and hurried back to Rome before his successor came, to canvass for the consulship. The aristocratical party saw that it was impossible to prevent Cæsar's election; their only chance was to give him a colleague who should be a check upon him. Their choice of Bibulus seems to have been singularly unfortunate. Bibulus was elected with Cæsar in opposition to Lucceius, with whom Cæsar had formed a coalition, on the condition that Lucceius should find the money, and that Cæsar should give him the benefit of his influence and recommendation. The scheme of Cæsar's enemies proved a complete failure. Bibulus, after unavailing efforts to resist the impetuosity of his colleague, shut himself up in his house, and Cæsar, in fact, became sole consul. (Dion. xxxviii. 8.) In order to stop all public business, Bibulus declared the auguries unfavourable; and when this would not answer, he declared that they would be unfavourable all through the year. This illegal conduct only tended to justify the violent measures of his colleague. The affair, though a serious one for the hitherto dominant faction, furnished matter for the small wits of the day, who used to sign their notes and letters in the '*Consulship of Julius and Cæsar*,' instead of naming both consuls in the usual way.

Cæsar had contrived, by a masterly stroke of policy, to render ineffectual all opposition on the part of his opponents. Pompey was dissatisfied because the senate delayed about confirming all his measures in the Mithridatic war and during his command in Asia; Crassus, who was the richest man in the state, and second only to Pompey in influence with the senatorial faction, was not on good terms with Pompey. If Cæsar gained over only one of these rivals, he made the other his enemy; he determined therefore to secure them both. He began by courting Pompey, and succeeded in bringing about a reconciliation between him and Crassus. It was agreed that there should be a general understanding among the three as to the course of policy; that all Pompey's measures should be confirmed, and that Cæsar should have the consulship. To cement their alliance more closely, Cæsar gave Pompey his daughter Julia in marriage, though she had been promised to M. Brutus. (Plut. 'Pomp.' 47.) Cæsar also took a new wife on the occasion, Calpurnia, the daughter of Piso, whom he nominated one of the consuls for the ensuing year. This union of Pompey, Crassus, and Cæsar is often called by modern writers the first *triumvirate*. The effect of it was to destroy the credit of Pompey, throw disunion among the aristocratic party, and put the whole power of the state in the hands of one vigorous and clear-sighted man. (As to the affair of Vettius [Dion. xxxviii. 9], see CICERO.)

It is unnecessary to detail minutely the acts of Cæsar's consulship. From the letters of Cicero, which are contemporary evidence, we perceive that the senate at last found they had got a master whom it was useless to resist; Cato alone held out, but he stood by himself. One of the most important measures of Cæsar's consulship was an Agrarian law for the division of some public lands in Campania among the poorer citizens, which was carried by intimidation. Pompey and Crassus, who had given in to all Cæsar's measures, accepted a place in the commission for dividing these lands. Clodius, the enemy of Cicero, was, through Cæsar's influence, and the help of Pompey, adopted into a plebeian family, and thus made capable of holding the office of tribune; an event which Cicero had long dreaded, and fondly flattered himself that he should prevent by a temporising policy. Clodius, the next year, was elected a tribune, and drove Cicero into exile. (Dion. xxxviii. 12, &c.)

The Roman consuls, on going out of office, received the government of a province for one year. Cæsar's opponents unwisely made another and a last effort against him, which only resulted in putting them in a still more humiliating position: they proposed to give him the superintendence of the roads and forests. Vatinius, one of his creatures, forthwith procured a law to be passed, by which he obtained for Cæsar the province of Gallia Cisalpina, or North Italy, and Illyricum, for five years: and the senate, fearing the people might grant still more, not only confirmed the measure, but, making a merit of necessity, added the province of Gallia Transalpina. "From this moment," remarks a lively modern writer (Schlosser, 'Universal Histor. Ueberreicht'), "the history of Rome presents a striking parallel to the condition of the French republic during Bonaparte's first campaigns in Italy. In both cases we see a weak republican administration in the capital involved in continual broils, which the rival factions are more interested in fostering, than in securing the tranquillity and peace of the empire. In both cases we find a province

of the distracted republic occupied by a general with unlimited power—the uncontrolled master of a territory which, in extent and importance, is equal to a mighty kingdom—a man of superior understanding, desperate resolves, and, if circumstances rendered it necessary, of fearful cruelty—a man who, under the show of democratical opinions, behaved like a despot, governed a province at his pleasure, and established an absolute control over his soldiers by leading them to victory, bloodshed, and pillage."

The Gallic provinces at this time subject to Rome were: Gallia citerior, or Cisalpine Gaul (North Italy); and Gallia ulterior, or the southern part of Transalpine Gaul, also called emphatically 'Provincia' (whence the modern Provence), whose capital was Narbo, now Narbonne. The Provincia extended from the Mediterranean to the Cebenna Mountains, and included the modern provinces of East Languedoc, Provence, and Dauphiné. On the north it joined the Allobroges, then lately subjected to Rome. When Cæsar, in his 'Commentaries,' speaks of Gaul, which he divides into Aquitania, Celtica, and Belgica, he means the Gaul which was then independent, and which he conquered, exclusive of the Provincia already subject to Rome.

In March B.C. 58, while Cæsar was still at Rome, news came that the Helvetians, united with several German tribes, were leaving their country with their wives and children in order to settle in Southern Gaul, and were directing their march upon Geneva to cross the Rhône at that place. Cæsar hastened to Geneva, cut the bridge, and raised a wall or entrenchment between the Rhône and the Jura in order to close the passage against the Helvetians. The Helvetians asked permission to pass through the Roman province on their way to the country of the Santones (Saintonge), as they said, and on Cæsar's refusal they resolved to cross the Jura higher up into the country of the Sequani (Franche Comté), with whom they entered into negotiations to that effect. Cæsar, foreseeing danger to the Roman province if the Helvetians succeeded in settling themselves in Gaul, resolved to prevent them at all risks. He left his lieutenant Labienus at Geneva, with the only legion he had in the province, and hastened back to Cisalpine Gaul, where he raised two fresh legions, and summoned three more which had wintered near Aquileia. With these five legions (about 30,000 men) he took the most direct road to Gallia ulterior, crossing the Alps by Ocellum (Exilles, between Susa and Briançon), and marched through the province to the country of the Segusiani, the nearest independent Gaulish people, who lived near the confluence of the Rhône and the Arar (the Saône). The Helvetians meantime having crossed the country of the Sequani had reached the Arar, which divided the Sequani from the Ædui, a considerable nation of Celtic Gaul, who extended from the Arar to the Ligeris, and who were friendly with Rome. The Ædui applied to Cæsar for assistance. He watched the motions of the Helvetians, and having learnt that three-fourths of their number had crossed the Arar, he marched at midnight with three legions, and fell upon those who still remained on the east bank with the baggage, and killed or dispersed them. These were the Tigurini, who, about fifty years before, having joined the Cimbri, had defeated and killed the Roman consul L. Cassius. Cæsar crossed the Arar in pursuit of the Helvetian main body. After a useless conference between Cæsar and old Divico the Helvetian leader, the Helvetians continued to advance into the country of the Ædui, and Cæsar after them. Cæsar's cavalry, 4000 strong, composed of Gaulish horsemen raised in the Provincia and among the Ædui, had the worst in an engagement against 500 Helvetian horsemen. Cæsar discovered that there was a party hostile to Rome among the Ædui, at the head of which was Dumnorix, a young man of great wealth, influence, and ambition, who secretly favoured the Helvetians, although he actually commanded a body of the auxiliary cavalry under Cæsar. At the same time the provisions which the Ædui had promised to supply to the Roman army were not forthcoming. Cæsar sent for Divitiacus, the brother of Dumnorix, a Druid, who was friendly to Rome, and told him all he knew about his brother's double dealing. Divitiacus acknowledged his brother's fault, and obtained his pardon. We find afterwards ('De Bello Gallico,' v. 7), that Dumnorix continued in his heart hostile to the Romans, and at the time of Cæsar's first expedition into Britain refused to embark with his auxiliaries, left Cæsar's camp, was followed, overtaken, and put to death.

The movements of the Helvetians through the country of the Ædui must have been very slow and circuitous, for we find that Cæsar, after following them for a fortnight, was about 18 miles from Bibracte (Autun), which is not above 80 miles from the most distant point of the Arar where they could have crossed. Cæsar, who had now only two days' provisions left, gave up the pursuit, and took the road to Bibracte, the principal town of the Ædui. The Helvetians mistaking this movement for a retreat, turned round and followed the Romans. Cæsar halted on a hill, formed his four old legions in three lines half-way up the hill, and placed in their rear higher up the two new legions, as well as the auxiliaries. The baggage he assembled and entrenched on the summit of the hill. The Helvetians, whom Cæsar on this occasion calls Gauls, for they were in fact a Celtic race, having left all their baggage, waggons, and families in one spot, closed their ranks and formed their phalanx, repulsed Cæsar's cavalry, and advanced to attack his first line. Numbers were vastly in their

favour. Cæsar, having dismounted, sent away his own and all the other horses, to preclude all hope of flight, and having harangued his men, gave the signal for battle. The legionaries, from their elevated position, threw their javelins with great force upon the advancing Helvetians, and having disordered their phalanx, rushed sword in hand upon them. Owing to the close order of the Helvetian ranks it happened that, in many instances, the Roman javelin transfixed two shields at once, so that the bearers being unable to extricate one from the other, were obliged to throw their shields away and fight unprotected. At last, covered with wounds, the Helvetians retired toward a mountain a mile distant. The Romans followed them, but were attacked in flank by the Boii and Tulingi, 15,000 strong, who formed the Helvetian rear-guard. Cæsar ordered his third line to face about and repel these new enemies, while the other two were engaged against the Helvetian main body who had halted and returned to the charge. This double fight lasted from noon to sunset, during which time none of the Helvetians were seen to turn their backs. They withdrew at last, one part to the mountain and the rest to their baggage, where they continued to fight desperately behind their carts during the night, till they were nearly all killed. The other part, to the number of 130,000 individuals, moved off during the night, and marching in a north direction arrived in the country of the Lingones (Langres): the Romans were unable to follow them, being detained three days on the field of battle in attending to their wounded and burying their dead.

In the Helvetian camp were found written tablets containing the muster of the different tribes which composed the emigration, to the number of 368,000 individuals, of whom 92,000 were fighting men. Cæsar says the tablets were written in Greek characters: it has been supposed by some that they were Etruscan letters somewhat resembling the old Greek, and perhaps introduced into Helvetia by the Rheti or Rasena, an Etruscan people.

After three days, Cæsar marched in pursuit of the Helvetians, who threw themselves on his mercy. Cæsar demanded their arms, hostages, and the surrender of the slaves and other fugitives who had taken refuge among them; and they were ordered to return home, and cultivate their lands. The Boii alone, distinguished for their bravery, were allowed to remain among the Ædui at the request of the latter. A part of one of the Helvetian tribes, pagus Verbigenus, 6000 in number, having marched off in the midst of the confusion and darkness of the night, and taken the way towards the Rhine and Germany, were pursued by Cæsar's order, brought back and "treated as enemies," which then meant that they were either put to death or sold as slaves. The Helvetians, who returned home, were mustered by Cæsar, and found to be 110,000 individuals, men, women, and children.

Cæsar says that his principal object in sending the Helvetians back was to prevent the Germans beyond the Rhine from occupying their country and becoming formidable neighbours to the Roman provinces. The report of Cæsar's victory spread rapidly through all Celtic Gaul, the various tribes of which began to look up to him as their arbiter in their internal differences. The Ædui complained to him that Ariovistus, a powerful king of the Germans, being invited by the Sequani and the Arverni, between whom and the Ædui there was an old rivalry, had crossed the Rhine some time before with 15,000 men, who had afterwards increased to 120,000, had defeated the Ædui and their allies in a great battle, had occupied several provinces of Gaul, exacted hostages of them, and was in fact oppressing the country. The Gauls described the Germans as an athletic, fierce, and formidable people. Cæsar, who, during his consulship in the previous year, had induced the senate to acknowledge Ariovistus as a king and friend of Rome, now sent to him requesting an interview, which the German declined. Cæsar then required him by message to desist from bringing over the Rhine fresh bodies of Germans, and from molesting the Ædui and their allies, who were neighbours to the Roman Province, and to restore their hostages. Ariovistus replied that as he had never dictated to the Romans what use they should make of their victories, he would not be dictated to by them; and that the Ædui were his tributaries by force of arms.

Cæsar, learning that other Germans, and particularly the Suevi, a powerful nation, were approaching the Rhine to join Ariovistus, determined on attacking him. He occupied Vesontio (Besançon), a strong town of the Sequani, before Ariovistus could seize it. The fearful reports of the Gauls about the Germans spread alarm in Cæsar's camp, especially among the young officers, military tribunes, prefects, and others, accustomed to the luxuries of Rome, and who had followed Cæsar out of personal friendship (I. 39). Skulking in their tents, they lamented their fate, and were busy making their last wills. The panic spread to the veterans, and Cæsar was told that it would be impossible to advance farther; that the roads were impracticable; that no provisions could be collected, and, in short, that the soldiers would not follow him if he raised his camp. Having assembled the officers, he told them that it was not their business to discuss the measures and orders of their general, ridiculed their fears of the Germans, since the Cimbri and Teutones, the most formidable of that race, had been defeated by the Roman arms, and signified to them that he would raise the camp next morning, and if they refused to follow him, would march forth with the tenth legion alone. This was Cæsar's favourite regiment. This harangue had its full effect, and Cæsar marched from Vesontio to meet Ariovistus. After a fruitless interview between the

two chiefs, which is graphically described by Cæsar, Ariovistus arrested and put in chains Valerius Proculus, Cæsar's friend and confidential interpreter, and Mettius, who had gone to the German camp to renew the negotiations. Cæsar prepared for battle, but Ariovistus remained in his camp for several days, because, as Cæsar was informed by the prisoners, the German matrons had declared that their countrymen would be losers if they fought before the new moon. Accordingly the Roman general determined to make the attack. The Germans came out, and formed for battle in phalanxes by order of nations, the Harudes, Marcomanni, the Tribocci, the Vangiones, the Nemetes, the Sedusi, and the Suevi; and they placed their waggons, baggage, and women in a semicircle behind them so as to prevent escape. The signal being given, both armies rushed to the encounter with such rapidity that the Romans had not time to throw their javelins, and at once resorted to their swords. Cæsar, perceiving that the left of the enemy was the weakest, commenced the attack on that point; many of his soldiers went up, and, grasping the enemies' shields, tried to smother them away. Meantime the German right was pressing hard upon the Romans, who were much inferior in numbers, when young Crassus (the son of Lælius), who commanded the cavalry, moved the third or rear line obliquely to the support of the left, and thus recovered the advantage. The Germans gave way, and fled towards the Rhine, which was 50 miles distant, being pursued by Cæsar's cavalry. Many fell, some swam across the river, others, and Ariovistus among the rest, passed it in boats. Ariovistus's two wives and one daughter were killed in the flight; another daughter was taken. Valerius Proculus and Mettius were both rescued, to the great satisfaction of Cæsar.

Cæsar, having thus terminated the campaign, put his troops in winter-quarters among the Sequani, and himself crossed the Alps to Citerior or Cisalpine Gaul, to hold the usual courts for the administration of justice and the civil business of the province.

The campaign of B.C. 57 was against the Belgic Gauls, a powerful race of German origin, who had been long settled in the country between the Rhine and the Sequana (Seine). Alarmed by the advance of the Romans through Celtic Gaul, the Belgæ had, during the winter, formed a confederacy, and prepared themselves for resistance. Cæsar, with the usual logic of conquerors, found in these preparations a pretext for attack. He raised two more legions in Cisalpine Gaul, and proceeded at the beginning of summer to his camp in the Sequani. He then advanced with eight legions, and in fifteen days reached the country of the Remi, the first Belgic people on that side. The Remi made their submission, and gave him every information concerning the extent and the strength of the confederacy, which amounted, they said, to 300,000 fighting men. After crossing the river Axona (Aisne), Cæsar fixed his camp on the right or farthest bank, and fortified it with a rampart 12 fathoms high and a ditch 15 feet deep. The Belgians made some demonstrations against him, but Cæsar kept quiet in his entrenchments, and the Belgæ broke up for want of provisions, and resolved to fight each in his own territory. After subjecting the Suessiones, the Bellovaci, and the Ambiani, Cæsar marched against the Nervii, the most powerful of the Belgic nations. A desperate battle was fought on the banks of the Sabis (Sambre), in which the Nervii actually surprised the Roman soldiers while in the act of tracing and entrenching their camp, and before they had time to form or to put on their helmets. Cæsar's cavalry, auxiliaries, servants, drivers, and followers of the camp all ran away, spreading the report of the defeat of the Romans. Cæsar hurried from legion to legion, encouraging the men, and finally succeeded in re-establishing order. The tenth legion came to turn the scale. The Nervii fought desperately to the last, and their nation and name, says Cæsar, were nearly extinguished on that day. It was reported that out of 60,000 fighting men only 500 remained. The women and children sued for mercy, and Cæsar restored to them their territory and towns. The Aduatici were the descendants of a body of Cimbræ and Teutones, who had settled towards the confluence of the Sabis and the Mosæ. While on their march to support the Nervii, they heard of the total defeat of their allies, upon which they retired to a strong natural hold, where they were regularly besieged by Cæsar, who formed a line of circumvallation. When they saw the moveable towers and the battering ram approaching their walls, engines of which the Gauls had no idea, they sued for peace. Cæsar required them to throw their arms outside of their ramparts. They did so, but concealed one-third of them; they then opened their gates and mixed with the Roman soldiers. On the evening Cæsar withdrew his men within his lines, but at midnight the Aduatici came out in arms and attempted to scale Cæsar's entrenchments. Being repulsed with great loss, their place was entered the next day, and the people were sold as slaves to the number of 53,000.

Crassus, being detached by Cæsar across the Sequana into Western Gaul, received the submission of the Auleri, Unelli, and Veneti, and other maritime people on the coasts of the ocean; and as the season was growing late, the army went into winter-quarters in the country of the Carnutes (about Orléans), Turones (Tours), and other parts of central Gaul. Cæsar set off, according to his custom, for Cisalpine Gaul, where his friends flocked from Rome to congratulate him on his successes. The senate, on receiving from the victorious general the usual official letters, ordered fifteen days of public thanksgiving to the gods, a period never granted before for any other general.

Cæsar's third campaign (B.C. 56) was against the Western Gauls.

Crassus, while wintering with one legion among the Andes (Anjou), sent tribunes and other officers to the Veneti (Vannes in Brittany) and other people on the Atlantic coast to ask for provisions. The Veneti, a powerful commercial seafaring people, who had numerous ships in which they traded with Britain and other countries, having recovered from the alarm of Cæsar's conquests, arrested the officers of Crassus, and refused to give them up until their own hostages were restored. All the neighbouring maritime tribes made common cause with the Veneti. Cæsar immediately ordered galleys to be constructed on the Ligeris (Loire), and sent also to collect ships on the coast of the Pictones and Santones (Poitou and Saintonge), who were friends with Rome. He directed the fleet to attack the Veneti by sea, while he marched against them by land. He exclaimed loudly against the breach of treaties, and the arrest of the Roman officers after the Veneti had made submission and given hostages, while he acknowledged in his 'Commentaries' that he was afraid other nations would follow the example, "knowing that it is the nature of all men to love liberty and hate servitude." This was a critical time for the Roman general; but his presence of mind never forsook him in difficulties. He sent Labienus towards the Rhine to watch the Belgians and Germans, Crassus into Aquitania, gave the command of the fleet to Decimus Brutus, and himself marching against the Veneti, took several of their towns on the coast. But he soon found that by means of their ships they easily moved from one point to another, and that the only way to conquer them effectually was by sea. The description of the ships of the Veneti, their naval tactics, their habits and modes of life, is one of Cæsar's most interesting sketches. A great naval battle, which lasted all day, ended with the destruction of the fleet of the Veneti, to the number of above 200 ships. Cæsar, determining to strike terror into the neighbouring people, put to death all the senators or chief men of the Veneti, and sold the rest as slaves. The Unelli (in the neighbourhood of Cherbourg) were likewise conquered by Titurius Sabinus; and Crassus defeated the Aquitanians, though with considerable difficulty, and received hostages from various tribes of that remote region. Cæsar himself marched against the Morini and Menapii (Boulogne, Calais, &c., and further to the north and east), but the rainy season setting in the soldiers could no longer remain under tents, and accordingly, after ravaging the country, he placed his troops for the winter among the Auleri, Lexovii, &c. (Normandy). It would appear by the following book (iv. 6) that he went as usual to pass the winter in North Italy. (Compare also v. 53.)

The following year, B.C. 55, Pompeius and Crassus being consuls, two German tribes, the Usipetes and the Tenchteri, being harassed by the Suevi, crossed the Rhine near its mouth into the country of the Menapii, between the Mosæ and the Scaldis (Scheldt). Cæsar gives an interesting account of the Suevi, the principal German nation with which the Romans were then acquainted. Being resolved to check any disposition on the part of the Germans to cross the Rhine, he set off for the army earlier than usual. He found, as he suspected, that several Gaulish nations had an understanding with the Germans. The Usipetes sent to ask permission to settle in Gaul. Cæsar answered that there was no vacant place in Gaul for fresh emigrants, but that if they chose to settle among the Ubii on the banks of the Rhine, who were themselves at war with the Suevi, he would employ his good offices for the purpose. While negotiations were going forward, Cæsar's Gaulish cavalry, 5000 strong, was suddenly attacked near the banks of the Mosæ by 800 German horsemen, and, as usual, routed. The next day a number of German chiefs and elders came to Cæsar's camp to apologise for the affray. Cæsar arrested them all, and immediately marched against their camp, which being thus surprised and unprepared was easily entered, when the Romans made a dreadful carnage of the Germans. The survivors fled as far as the confluence of the Mosæ and the Rhine, where most of them perished. This was the action about which Cato exclaimed so loudly against Cæsar in the Roman senate.

The Ubii being annoyed by the Suevi appealed to Cæsar, and offered him boats to cross the Rhine. Declining this offer, he constructed a bridge by means of piles driven in the bed of the river. He gives a minute description of the process of building the bridge (iv. 17). It was finished in ten days, when Cæsar marched across, ravaged the country of the Sicambri, and reassured the Ubii by his presence. Hearing that the Suevi had assembled all their forces in the interior of their country, and considering "he had done all that the honour and interest of Rome required," he re-crossed the Rhine, after spending eighteen days on German ground.

He next made his first expedition into Britain. [BRITANNIA, IN GEOGRAPHICAL DIVISION.] On his return he chastised the Morini, who had attacked some of his detachments, put his troops into winter quarters in Belgic Gaul, and then repaired to Cisalpine Gaul, as usual. In this year Cæsar's period of government was extended for five years more by a *Senatus Consultum*.

The next year, B.C. 54, Cæsar, after making an excursion into Illyricum, which formed also part of his government, returned into Gaul, where he had ordered a fleet to assemble at Portus Itius (between Boulogne and Calais) for a second attempt upon Britain. Meantime he visited the Treviri, the most powerful nation in cavalry of all Gaul. A dispute had arisen between Indutiomarus and Cingetorix about the supreme authority: Cæsar, knowing Cingetorix to be well disposed to

the Romans, supported his claims. This took place just before the expedition to Britain. On his return from Britain he repaired to Samarobriua (Amiens), where he held a council of the Gaulish deputies. On account of the bad harvest and scarcity of provisions, he was obliged to disperse his legions in various parts of the country for the winter. This proved nearly fatal to the Roman arms. He himself remained in Belgic Gaul to see his legions properly quartered. A fortnight only had elapsed when the Eburones (Tongres), excited by Induciomarus, revolted and attacked the camp of Titurius Sabinus and L. Cotta, who had one legion and five cohorts with them. Ambiorix, king of the Eburones, alarmed Sabinus by telling him that the whole country was in arms, and that the Germans were coming. Much against Cotta's opinion, Sabinus resolved on retiring towards the next Roman garrison, which was exactly what Ambiorix wished. The Romans were attacked on their march by numerous forces, surrounded, and all cut to pieces. Ambiorix, elated with this success, next attacked the camp of Quintus Cicero, brother to the orator, who was stationed with one legion in the country of the Nervii. Quintus made a brave defence. After several days' siege, the Gauls threw combustibles into the camp and set fire to the huts of the soldiers, which were thatched after the Gaulish fashion. At the same time the Gauls advanced to scale the ramparts; but the legionaries stood firm at their post, and Cæsar, having at last received news through a Gaulish slave of the danger of his men, marched with two legions to their relief, defeated the Gauls, and entered Cicero's camp, where he found not one tenth of the soldiers free from wounds. He praised Cicero, he praised the men, he spoke of the catastrophe of Sabinus and Cotta as a consequence of imprudence, and a lesson to other commanders. He then resolved to pass the winter in Gaul, and stationed himself with three legions at Samarobriua. Induciomarus, having attacked Labienus, was defeated and killed.

The following year, B.C. 53, which was the sixth of Cæsar's government, symptoms of general disaffection manifested themselves throughout Gaul. The people had been overawed but not subdued. The harshness and rapacity of the conquerors made the Gauls wish to shake off the yoke; but all their attempts were detached, partial, and not combined, and they failed, after giving however full employment to the Romans. It was a year of desultory though destructive warfare. Cæsar obtained of Pompey the loan of one legion, and had recruited two legions more in the Cisalpine province. He had now ten legions (60,000 men) under his orders, which was considered a very large Roman army. He first defeated the Senones, the Nervii, and the Menapii: the Treviri were defeated by Labienus. Cæsar then crossed the Rhine again from the country of the Treviri, having constructed a new bridge a little below the former one. He expected that the Suevi would attack him, but that wary people withdrew inland to the entrance of the great forest called Bacenis (the Harz?), which lay between their territory and that of the Cherusci, and there waited for Cæsar to advance. But the Roman avoided the snare, and withdrew his army across the Rhine, leaving part of the bridge standing for a future occasion. He then marched against Ambiorix and the Eburones, who did not wait for him, but took refuge in the forests and marshes, where they kept up a partisan or guerrilla warfare. Cæsar ordered the country of the Eburones to be thoroughly devastated, and invited the neighbouring tribes, Germans and Gauls, to assist in the work of destruction. One German tribe however, the Sicambri, who had crossed the Rhine for the purpose of booty, thought it expedient to attack the camp of Quintus Cicero, which they had nearly forced. Ambiorix escaped, notwithstanding all endeavours to seize him; but sentence of death was passed against Acco, the leader of the previous revolt of the Senones. His accomplices, who had escaped, were banished. Having put his legions to winter among the Treviri, Lingones, and Senones, Cæsar repaired to Cisalpine Gaul.

The disturbances which occurred at Rome in consequence of the murder of Clodius made Cæsar turn his attention towards that quarter. He raised troops in every part of the Cisalpine province. These rumours spreading among the Transalpine Gauls, exasperated as they were by the execution of Acco and Cæsar's fearful vengeance upon the Eburones, they thought the time was come for one great effort while Cæsar was engaged in Italy. The Carnutes began by massacring all the Romans whom they found in the town of Genabum (Orléans). Vercingetorix, a young man of one of the first families of the Arverni, was placed at the head of a confederacy of the whole of Celtic Gaul. The Bituriges joined the league, and the Ædui themselves wavered in their allegiance. Cæsar hearing this news, and seeing that the affairs of Rome had through Pompey's influence assumed a quieter aspect, set off in the middle of winter (beginning of B.C. 52) for the province of Ulterior Gaul, repaired to Narbo, which was threatened by the Gauls, and having collected some troops, crossed the Cebenna and spread alarm through the country of the Arverni, who hastily recalled Vercingetorix to their defence. Having thus effected his object of causing a diversion, Cæsar moved quickly northward to the country of the Lingones, whence he went among the Carnutes, attacked and took Vellaunodunum, Genabum, and Noviodunum. Vercingetorix in a great council of the chiefs advised, as the only means of harassing the Romans, to burn and destroy the whole country around them. This was executed in the country of the Bituriges, the villages and towns of which were set on fire except the town of Avaricum (Bourges),

which was garrisoned by the Gauls. Cæsar laid siege to Avaricum, and took it after a most brave defence, when the Roman soldiers killed all—old men, women, and children. The next siege was that of Gergovia (near Clermont, in Auvergne), which, after a murderous attempt to storm the place, Cæsar was obliged to raise. The Ædui, till then the firmest allies of Rome, had now thrown off the mask, joined the league, massacred the Romans at Noviodunum (Nevers), and seized the depôts, the baggage, and the treasury, which Cæsar had deposited there. Cæsar's next movement was to the north into the country of the Senones, in order to join Labienus and the legions under him. The defection of the Ædui rendered Cæsar's position in the centre of Gaul very difficult. Having effected a junction with Labienus, he directed his march towards the Lingones and the Sequani. Meantime he was enabled to collect a body of German cavalry from beyond the Rhine, which was of the greatest service to him during the rest of the campaign. Vercingetorix, who followed Cæsar closely, had his cavalry defeated by these new auxiliaries of the Romans, upon which he retired to Alesia (now a village called St-Reine, and also Alise, near Flavigny and Semur in North Burgundy, ten leagues north-west of Dijon). Cæsar immediately invested the place, and began his lines of circumvallation. For this celebrated siege of Alesia we must refer to Cæsar's own account. The whole forces of the Gallic confederation, stated at about 300,000 men, advanced to the relief of Alesia. Cæsar found himself besieged in his own lines, having to fight Vercingetorix from within, and the confederates from without. After a desperate battle, in which the Gauls penetrated into the Roman entrenchments, they were at last repulsed by Cæsar, who was well supported by his lieutenant Labienus. The Gaulish confederates, having sustained a tremendous loss, broke up the camp and returned home. Next day Vercingetorix assembled his council in Alesia, and offered to devote himself to save their lives by giving himself up to Cæsar. Alesia surrendered, and Vercingetorix was afterwards taken to Rome. Several years later he walked before the triumphal car of the conqueror; after which he was put to death in prison.

The Ædui and the Arverni now made their submission to Cæsar, who took their hostages, and restored their prisoners. After putting his army into quarters, he stationed himself at Bibracte for the winter. This was the hardest fought campaign of all the Gallic war.

Cæsar's eighth and last campaign in Gaul (B.C. 51) is related by Hirtius, who has continued his 'Commentaries' by writing an eighth or supplementary book. After the great but unsuccessful exertions of the Gauls in the preceding year their spirit was broken, but they still made some expiring efforts. Cæsar easily defeated the Carnutes, where his soldiers made an immense booty. He had more trouble with the Bellovaci (Beauvais), a Belgic nation, who at last submitted and gave hostages, all except Comius, the chief of the Atrebatæ, who had once been a friend to Cæsar. He had joined in the general revolt of the preceding year, in consequence of his life having been attempted by Labienus, who sent to him Volusenus Quadratus under pretence of a conference, but in reality with orders to kill him. During the interview a centurion of Volusenus's escort struck Comius and wounded him on the head, when the Gaulish escort interposed and saved Comius's life. From that time Comius swore he would never trust himself to a Roman. This disgraceful transaction, not mentioned by Cæsar, is related by Hirtius ('Bell. Gall.', b. viii. 23). A revolt in western Gaul was quelled by C. Fabius, who subjugated all Armorica (Hirtius, 31). Gutruatus, chief of the Carnutes, who had joined in the revolt, was taken to Cæsar's camp, whipped with rods till he fainted, and then beheaded. Hirtius says that this inhuman act, repugnant to Cæsar's nature, was forced upon him by the clamour of his soldiers. Cæsar next besieged and took Uxellodunum, a stronghold of the Cadurci (Cahors). Here Cæsar's clemency, which Hirtius repeatedly extols, did not prevent him from sentencing all the men who had shared in the defence of Uxellodunum to have their hands chopped off. Cæsar entered Aquitania, the people of which gave hostages. Thence he repaired to Narbo, and there distributed his army in winter-quarters. He placed four legions among the Belgæ under M. Antonius (afterwards the celebrated triumvir), Trebonius, Vatinius, and Q. Tullius Cicero; two among the Ædui, two among the Turones, and two among the Lemovices, near the borders of the Arverni. He then visited the Provincia, held the courts, distributed rewards, and went to winter at Nemetocenna (Arras), then within the limits of the country called Belgium. During the winter he endeavoured to heal in some measure the wounds which he had inflicted upon the unfortunate countries of Gaul. He endeavoured to conciliate the principal inhabitants by great rewards, treated the people with kindness, established no new taxes, and by rendering the Roman yoke smooth and light he succeeded in pacifying Gaul, exhausted as it was by so long and so unfortunate a struggle.

In the spring of B.C. 51 Cæsar set off for Italy, where he was received by all the municipal towns and colonies of his government with great rejoicings. On his return to Belgic Gaul he reviewed his troops, and soon after returned to the north of Italy, where the dissensions between him and the senate had begun which led to the civil war. This was the ninth and last year of Cæsar's government of the Gauls.

Before the close of his Gallic campaign, Cæsar had probably determined not to divest himself of the command of his army. He feared, and apparently with good reason, that if he were once in the power

of his enemies at Rome his life would be in danger. His connection with Pompey had been dissolved by the death of Julia without any surviving offspring, and by the growing jealousy and fear with which his success in Gaul and his popularity with his army had filled all the aristocratical party. Caesar's object now was to obtain the consulship a second time, and a special enactment had been already passed enabling him to stand for the consulship in his absence; but Pompey, who at last was roused from his lethargy, prevailed upon the Senate to require him to give up the command of the army, and come to Rome in person to be a candidate. Caesar, who was now at Ravenna in his province of Gallia Cisalpine, sent Curio to Rome with a letter expressed in strong terms (Cic. 'Ep. ad Div.', xvi. 11), in which he proposed to give up his army and come to the city, if Pompey would also give up the command of the troops which he had. These troops of Pompey comprised two legions which had been taken from Caesar, and by a decree of the Senate were designed for the Parthian war, but had been illegally put into the hands of Pompey by Marcellus the consul. The Senate, acting under the influence of Pompey and Metellus Scipio, whose daughter Pompey had married, passed a decree that Caesar should give up his army by a certain day, or be considered an enemy to the state. The tribunes, M. Antonius and Q. Cassius, the friends of Caesar, attempted to oppose the measure by their 'intercessio,' which was perfectly legal; but their opposition was treated with contempt, and thus they gained, what they were probably not sorry to have, a good excuse for hurrying to Caesar with the news. (Cic. 'Ep. ad Div.', xvi. 11.) Upon receiving the intelligence Caesar crossed the Rubicon, a small stream which formed the southern limit of his province, and directed his march towards the south. The city was filled with confusion—councils were divided and hesitating—and Pompey, who was the commander-in-chief on the side of the Senate, was unprovided with troops to oppose the veterans of the Gallic wars. Domitius, who had thrown himself into Corfinium to defend the place, was given up to Caesar by his soldiers, who joined the invading army. The alarm now became still greater, and it was resolved by the senatorial party to pass into Greece, and for the present to leave Italy at the mercy of Caesar's legions. Pompey, with a large part of the Senate and his forces, hurried to Brundisium, whence he succeeded in making good his escape to Dyrrachium in Epirus, though Caesar had reached the town some days before Pompey left it.

From Brundisium Caesar advanced to Rome, where he met with no opposition. The Senate was assembled, with due regard to forms, to pass some ordinances, and there was little or nothing to mark the great change that had taken place, except Caesar's possessing himself of the public money, which the other party in their hurry had left behind. His next movement was into Spain, where Pompey's party was strong, and where Afranius and Petreius were at the head of eight legions. After completely reducing this important province, Caesar, on his return, took the town of Massilia (Marseille), the siege of which had been commenced on his march to Spain. This ancient city, the seat of arts and polite learning, had professed a wish to maintain a neutral position between the two rival parties ('Bell. Civil.' i. 35) and their respective leaders. We might infer from one passage in Strabo, that Massilia suffered severely either during or immediately after the siege (Strabo, p. 180); but another passage seems to imply that the conqueror used his victory with moderation. (Strabo, pp. 180, 181.)

The title of Dictator was assumed by Caesar on his return to Rome; but he made no further use of the power which it was supposed to confer than to nominate himself and Servilius consuls for the following year (a.c. 48). The campaign of the year a.c. 48 completed the destruction of the senatorial party. It is given at length in the third book of the 'Civil Wars' (where however there appears to be a considerable lacuna), and comprises the operations of Caesar and Pompey at Dyrrachium (now Durazzo), and the subsequent defeat of Pompey on the great plain of Pharsalus, in Thessaly. Surrounded by nearly 200 senators, who acted like a controlling council, with an army mainly composed of raw, undisciplined recruits, the commander-in-chief, whose previous reputation was more due to fortune than to merit, was an unequal match for soldiers hardened by eight years' campaigns, and directed by the energies of one skilful general. It seems difficult to comprehend the movements of Pompey after the battle. He turned his face to the east, once the scene of his conquests, but he had no friends on whom he could rely, and instead of going to Syria, as he at first intended, he was compelled to change his course, and accordingly he sailed to Pelusium, in the Delta of Egypt. Caesar, who had pursued him with incredible celerity ('Bell. Civil.' iii. c. 102), arrived a little after Pompey had been treacherously murdered by Achillas, the commander of the troops of the young king Ptolemy, and L. Septimius, a Roman, who had served under Pompey in the war with the pirates. Pompey was fifty-eight years old at the time of his death.

The events which followed the death of Pompey need only be rapidly glanced at. The disputes in the royal family of Egypt and the interference of Caesar brought on a contest between the Romans and the king's troops, which ended in a new settlement of the kingdom by the Roman general. (See the book on the Alexandrine war.) Here Caesar formed his intimacy with Cleopatra, then in her twenty-third year. Cleopatra afterwards followed him to Rome, where she was living at the time of Caesar's death. [CLEOPATRA.] Early in the following year (a.c. 47), Caesar marched into the province of Pontus,

and entirely defeated Pharnaces, the son of Mithridates, who had exercised great cruelties on the Roman citizens in Asia. He returned to Italy in the autumn, by way of Athens. At Brundisium he was met by Cicero (Plut., 'Cic.', 39), who was glad to make his peace, and had no reason to be dissatisfied with his reception. On his return to Rome, Caesar was named Dictator for one year, and consul for the following year, with Lepidus. During the winter he crossed over into Africa, where the party of Pompey had rallied under Scipio, gained a complete victory at the battle of Thapsus, and was again at Rome in the autumn of a.c. 46. In the year a.c. 45, Caesar was sole consul, and Dictator for the third time. During the greater part of this year he was absent in Spain, where Cn. Pompey, the son of Pompey the Great, had raised a considerable force, and was in possession of the southern part of the peninsula. The great battle of Munda, in which 30,000 men are said to have fallen on the side of Pompey, terminated the campaigns of Caesar. Pompey was taken after the battle, and his head was carried to Caesar, who was then at Hispalis (Seville).

On his return to Rome, Caesar was created consul for ten years, and Dictator for life. On the Ides (15th) of March, a.c. 44, he was assassinated in the senate-house. [BRUTUS.] After his death he was enrolled among the gods (Sueton., 'Caesar,' 88), under the appellation of 'DIVUS IULIVS,' as appears from his medals.



British Museum. Actual size. Bronze. Weight 547½ grains.

Caesar did not live long enough after acquiring the sovereign power to rebuild the crazy fabric of Roman polity which he had demolished in fact though not in form. But a state which had long been torn in pieces by opposing factions—whose constitutional forms served rather to cherish discord than to promote that general unity of interests without which no government can subsist—where life and property were exposed to constant risk—could find no repose except under one head. A bloody period followed the death of Caesar, but the fortune of his name and family at last prevailed, and Rome and the world were happier under the worst of his successors than during the latter years of the so-called republic.

The energy of Caesar's character—his personal accomplishments and courage—his talents for war—and his capacity for civil affairs—combine to render him one of the most remarkable men of any age. Though a lover of pleasure, and a man of licentious habits, he never neglected what was a matter of business. He began that active career which has immortalised his name when he was forty years of age—a time of life when ordinary men's powers of enterprise are commonly dented or extinguished. As a writer and an orator he has received the highest praise from Cicero; his 'Commentaries,' written in a plain perspicuous style, entirely free from all affectation, place him in the same class with Xenophon and those few individuals who have successfully united the pursuit of letters and philosophy with the business of active life. His projects were vast and magnificent; he seems to have formed designs (Suetonius, 'Caes.' 44) far beyond what the ability of one man could execute, or the longest life could expect to see realised. His reform of the Roman calendar, under the direction of Sosigenes, and his intended consolidation of the then almost unmanageable body of Roman law, do credit to his judgment. He established public libraries, and gave to the learned Varro the care of collecting and arranging the books. Of the eight books of his 'Commentaries' the last is said to have been completed by some other hand. The three books of the 'Civil War' were written by Caesar; but the single books on the 'Alexandrine, African, and Spanish wars,' respectively, are generally attributed to another hand, though it is not at all unlikely that Caesar left the materials behind him. He wrote a number of other things, the publication of which Augustus suppressed. The editions of the 'Commentaries' are very numerous; the best is that of Oudendorp, Leiden, 1757, 4to. They have been frequently translated into Spanish, French, English, Dutch, German, and Italian. The Greek translation of seven books of the 'Gallic War,' attributed to Planudes, was first printed in Jungermann's edition, Frankfurt, 1606, 4to.

CÆSIUS BASSUS, a Roman lyric poet, who lived in the reign of Nero and Vespasian. Persius addressed his sixth satire to him. Quintilian (xi. 1) speaks of him as perhaps next, but still very inferior to Horace. The Scholiast on Persius (Sat. vi. 1) says that he was burnt with his house in an eruption of Mount Vesuvius. Only two lines of his poetry are preserved: one by Priscian (x. p. 897, ed. Putsch.); the other by Diomedes (iii. p. 513, ed. Putsch.).

CAGLIA'RI, or **CALIA'RI**, **PAOLO**, called **PAOLO VERONESE**, from the place of his birth, was the most eminent master in what may be termed the ornamental style of painting. He was born at Verona, in 1532 according to Ridolfi, but more probably in 1530; Zanetti says 1532. His father, Gabriele Cagliari, was a sculptor, and originally intended his son for his own profession; but in consequence of the boy's determined preference for the sister art, he was placed under his uncle, Antonio Badile, to be taught painting. He improved rapidly, and very early in his life enjoyed an extensive and profitable patronage.

While yet young he visited Venice, where he was commissioned to execute some paintings in the church and sacristy of St. Sebastian. The pictures excited universal admiration, from the originality of the style and the vivacity of the design. Commissions for oil paintings poured in upon him, and a portion of the walls of the ducal palace was allotted to him for embellishment. From this time his fame and wealth increased rapidly.

He subsequently went to Rome; and in the course of his life visited numerous towns of his native country, in which he left behind him many lasting memorials. He was so well satisfied with his honours and emoluments at home, that he declined accepting the invitation of Philip II. to visit Spain, and contribute some works to the Escorial. He lived a life of uninterrupted labour and success, and died at Venice in April 1588, leaving great wealth to his two sons, Gabriele and Carlo, who were also his pupils. They did not however attain their father's celebrity. Carlo died young. Gabriele is said to have abandoned painting for mercantile pursuits. Paolo had a brother, Benedetto Cagliari, who was a sculptor, but also practised painting: some of the fine architectural back-grounds which adorn the pictures of Paolo are attributed to him.

Paolo Veronese ranks among the greatest masters of the art, especially as a colourist. His colouring is less true to nature than Titian's, and less glowing in the tints; but is rich and brilliant, and abounds in variety and pleasing contrasts. His style is florid and ornate, his invention easy and fertile, and his execution characterised by a masterly facility. His principal works are at Venice, but his productions are to be met with in most collections. One of his finest works, the 'Marriage at Cana,' is in the Louvre. Our own National Gallery contains two very excellent works by him.

CAGLIOSTRO, **ALEXANDER**, commonly called **COUNT DE**, one of the most impudent and successful impostors of modern times. His real name was Joseph Balsamo, and he was born at Palermo on the 8th of June 1743. His friends designed him for the monastic profession, but during his novitiate he ran away from his convent, and thenceforward lived upon his wits and the credulity of mankind. The first exercise of his ingenuity, in a public way, was to forge tickets of admission to the theatres. He then proceeded to forge a will, and having robbed his uncle, and being accused of a murder besides, he was thrown into prison. He was liberated, again imprisoned, and again set free; but was finally obliged to fly from Sicily for cheating a goldsmith of a large sum of money under pretence of showing him a hidden treasure. He went successively to Alexandria, Rhodes, Malta, Naples, Rome, and Venice, at one of which places he married a woman whose great beauty and profound immorality were very useful to him.

Quitting Italy this couple visited Holstein, where Cagliostro professed alchemy; and thence they went to Russia, Poland, &c. In 1780 they fixed themselves at Strasbourg, where the *soi-disant* count practised as a physician, and pretended to the art of making old women young. As his handsome wife, who was only twenty, vowed she was sixty, and had a son, a veteran captain in the Dutch service, they for a time obtained a good deal of practice among the old women of Strasbourg. Thence they went to Paris, where Cagliostro exercised the profitable profession of Egyptian free-masonry (as he called it), and pretended to show people the ghost of any of their departed friends. In 1785 he was deeply implicated with the Cardinal Duke de Rohan in the notorious affair of the diamond necklace in which the name and fame of Marie Antoinette, the unfortunate queen of France, were committed. Cagliostro was, in consequence, shut up for nine months in the Bastille; and on his expulsion from France, he proceeded to England, where, during a stay of two years, he found no lack of credulity. What took him again to Rome we know not, but in December 1789, he was arrested in that city, imprisoned in the castle of Sant' Angelo, and after a long trial condemned to death for being—a freemason. (See 'Process,' &c., published at Rome—a very curious document.) His severe sentence was commuted to perpetual imprisonment, and he was transferred to the fortress of San Leo, where he died in 1795. His wife was also arrested, and condemned to pass the remainder of her life in a convent: she survived her husband several years.

CAGNOLA, **LUIGI**, **MARQUIS**, one of the most distinguished Italian architects of the present century, was born at Milan in 1762, of an ancient patrician family. At the age of fourteen, Luigi was sent by his father, the Marchese Gustavo Cagnola, to the Clementine College at Rome, and thence in 1781 to the university of Pavia, in order to study jurisprudence; but, although he was far from neglecting his studies, his passion for architecture was insuperable, and he resolved to devote himself exclusively to that art, notwithstanding that profes-

sional practice in it was deemed somewhat derogatory in one of his rank and station. For a while Cagnola held some official posts in the civil government of Milan; but at length ventured to put forth three different designs for the Porta Orientale, then about to be erected at Milan. Cagnola's designs were approved, but that by Piermarini was adopted, as being more economical. He now engaged the services of a clever artist, named Aurelio, and undertook a series of illustrations of the ancient baths of Maximian, near the church of San Lorenzo, published under the title of 'Antichità Lombardico-Milanesi,' and he was afterwards employed by the government (1812) to secure from further ruin the sixteen noble Corinthian marble columns which constitute the chief remains of that monument of antiquity. The death of his father, in 1799, devolved upon Cagnola an important share in public affairs, when, besides being one of the state council, he was attached to the army commissariat in the Austrian service. On the change of the government by the establishment of the Cisalpine Republic, he withdrew from Milan, and spent about two years at Verona and Venice, fully occupied in studying the architectural treasures of those cities. Soon after his return, he erected in 1802 a noble villa for the brothers Zurla, at Crema, near Vajano; and about the same period designed the magnificent 'catafalchi' for the funeral obsequies of Archbishop Vicenti, the Patriarch Gamberi, and Count Anguissola, published in folio, 1802. On the marriage of the Viceroy Eugène Beauharnois with the Princess Amelia of Bavaria in 1806, he was called upon to erect another grand temporary structure; but such was the admiration excited by the arch constructed of wood on that occasion, that it was determined to perpetuate it in marble. Accordingly, the first stone of the Porta del Sempione, or, as it is now called, the Arco della Pace, was laid October 14, 1807. The political changes which afterwards took place threatened to put a stop to the work altogether, when it was not advanced beyond the piers of the arches. Almost the idea of its being ever completed had been abandoned, when, on his visit to Milan, the emperor Francis I. of Austria, ordered the works to be resumed; and from that time they were prosecuted without interruption, so that Cagnola saw the whole structure very nearly terminated before his death. With the exception of the Arc de l'Etoile at Paris, the Arco della Pace is by far the largest as well as most magnificent structure of the kind in modern times, and in its general mass it is equal to, even if it does not somewhat exceed, the largest of the ancient—the Arch of Constantine; it being 78 feet English wide, as many high, and about 27 feet deep.

Another public monument by him at Milan, which is greatly admired, is the Porta di Marengo, otherwise called Porta Ticinese, an Ionic propylæum, whose two fronts consist of a distyle in antis, consequently of three open intercolumns, and the two sides or ends are filled in with an open arch.

The Campanile at Ugnano in the Bergamasque territory, begun in 1824 and finished in 1829, exhibits more of design and composition than the preceding. It is a circular tower of three orders, Doric, Ionic, and Corinthian, upon a square rusticated basement, each order consisting of eight half-columns, and between those of the Corinthian order are as many open arches. Above this last rises an additional order of Caryatid figures supporting a hemispherical dome: the entire height from the ground is 58 metres, or 190 English feet. The elevation of this Campanile is engraved in the 'Ape delle Belle Arte,' Rome, 1835. Among other works executed by Cagnola are the chapel of Santa Marcellina in the church of San Ambrogio, at Milan; the church at Concorrezzo; the façade of that at Vivallo; and the church at Ghisalba in the Bergamasque. This last, which was not completed till after his death, in 1835, is his noblest work of the kind, and is a rotunda of the Corinthian order, with a portico of fourteen columns. The interior has sixteen columns of the same order. Besides those which were carried into execution, Cagnola produced a great number of designs and projects, in several of which he gave such free scope to his invention and grandezza of ideas, as to render their adoption hopeless; such, for instance, was that for an Hospitium on the summit of Mount Cenis, with no fewer than 110 columns 11 English feet in diameter—to which may be added his designs for a senate-house and a magnificent triumphal bridge. He also indulged his taste without regard to cost in improving or nearly rebuilding his villa at Inverigo near Milan, which occupied him during the last years of his life, and which he directed to be completed by his widow.

Cagnola died of apoplexy, August 14th, 1833, at the age of seventy-one. There is a portrait of him in Förster's 'Bauzeitung' for 1833, with an accompanying memoir, to which we are indebted for some of the particulars in this article.

CAGNOLI, **ANTONIO**, born at Zante, September 29, 1743. He was attached to the Venetian embassy at Paris, and formed a taste for astronomy and an intimacy with Lalande. He built an observatory in the Rue Richelieu, and continued to make it useful till 1786, when he went to Verona, where he built another. This last was damaged by French cannon-shot in 1797, but the owner was indemnified by General Bonaparte, who removed him to Modena. He was afterwards president of the Italian Society, and died at Verona in August 1816. (Lalande, 'Bibliog. Astron.' p. 599.)

Cagnoli wrote a work on trigonometry, first published at Verona in Italian (1786), and translated into French by M. Chompré. The second edition of the translation bears Paris, 1808. Besides this he

wrote various astronomical treatises and papers, mostly in the memoirs of the Italian Society, which should be consulted from the beginning to find them. The title of these memoirs is 'Memorie di Matematica e Fisica della Società Italiana, Modena,' quarto.

Cagnoli's trigonometry is one of those invaluable works which bring up the state of a science completely to the time at which it is written, and furnish those who want the means of application with varied stores of methods. Elementary writers on the practical parts of mathematics are among the last to adapt their rules to the actual state of science, unless somebody, who is well versed in the theory, performs the service which Cagnoli did for trigonometry. The consequence has been, that works on that subject have assumed a better form, and the constant reference which has been made to Cagnoli's treatise is the test of the frequency with which it has been used. The late Professor Woodhouse, whose treatise on trigonometry has powerfully contributed to foster a taste for analysis in this country, writes, on a smaller scale to have taken Cagnoli for his model. The work we speak of is a quarto of 500 pages (in the French translation, the second edition of which is augmented by the author's communications), and treats very largely of the application of trigonometry to astronomy and geodesy.

*CAHEN, SAMUEL, was born on the 4th of August, 1796, at Metz, the capital of the French department of Moselle. His parents were Jews, and he was destined by them for the rabbinate, or learned profession. At the age of fourteen he was sent to Mainz, in order to complete his studies under the chief rabbi of that city. After passing some time in Germany as a private teacher, he returned to France, and in 1822 fixed his residence in Paris, where, from 1823 to 1836 he was the conductor of the Jewish consistorial school of that city. In 1824 he published at Paris a 'Cours de Lecture Hébraïque, ou Méthode Facile pour apprendre seul et en peu de Temps à lire l'Hébreu' (2nd edition, 1842); and in 1836 a 'Manuel d'Histoire Universelle depuis le Commencement du Monde jusqu'en 1836.' In 1840 he commenced the monthly periodical called 'Archives Israélites de France'; and in 1842 published at Metz 'Exercices Élémentaires sur la Langue Hébraïque'; but his great work is the translation of the Old Testament into French, 'La Bible, Traduction Nouvelle, avec l'Hébreu en regard' (with the Hebrew on the opposite pages), 20 vols. 8vo, which occupied him from 1831 to 1851.

CAILLET, GUILLAUME, a French peasant, was the leader of the insurrection called the Jacquerie, which broke out in France in 1358. Caillet was a native of Mello, a small place in the Beauvoisin, a district so named from the city of Beauvais, in the old province of Isle-de-France, adjoining Picardie. At this time the French king Jean II. was a prisoner in England, having been taken at the battle of Poitiers in 1356. The insurrectionists consisted almost entirely of peasantry, and their leader Caillet received or assumed the name of Jacques Bonhomme (James Good-Man), which was applied in contempt to the lower classes, and hence the persons engaged in this outbreak were called Jacques, and the insurrection itself La Jacquerie. The rising of the peasants commenced, according to the 'Chroniques de France,' on the 21st of May 1358, and was of a very ferocious character. It is stated by the writers of the time, Froissart and others, to have been caused by the oppressions of the feudal lords and landed gentry, which, always severe, had increased during the disturbed period of the king's captivity till they had become intolerable. The lawless bands were at first few in number, and were armed only with knives and with sticks shod with iron, but they rapidly increased, and ultimately extended throughout Picardie and into the neighbouring provinces, and are said to have amounted to 100,000. Their object was, as they openly professed, to destroy the whole race of the feudal nobility and gentry as beings who ought to be no longer suffered to exist. The peasants forced their way into the castles and houses, plundered and then burnt them, and not only massacred the inhabitants of both sexes and every age, but inflicted cruelties not fit to be described. At length, about the end of the same year 1358, the insurrectionists were opposed and overcome by the combined forces of the lords of Picardie, Brabant, and Flanders, having the Dauphin of France, afterwards Charles V., at their head. Caillet himself was taken prisoner by the king of Navarre, and was beheaded in 1359.

*CAILLIAUD, FRÉDÉRIC, was born in 1757 at Nantes, in the French department of Loire-Inférieure. In 1809 he removed to Paris for the purpose of prosecuting his studies in geology and mineralogy. He afterwards travelled in Holland, Italy, Sicily, Greece, and Turkey. In 1815 he visited Egypt, where he was well received by the pasha, Mohammed Ali, by whom he was employed on a voyage of exploration up the Nile. He spent some time in Nubia, and discovered on Mount Zaharah the emerald mines which had formerly been celebrated, and which had been wrought under the government of the Ptolemies. He explored the vast excavations which had been made in working the mines, and found large quantities of tools and other articles which had been used by the workmen, and left there. He himself conducted the mining operations for some time, and transmitted to the pasha ten pounds weight of emeralds. From communications with the Arabs he ascertained one of the lines of route from the Nile to the Red Sea by which the commerce between Egypt and India was formerly carried on. He visited the ruins of Thebes several times, and obtained many interesting antiquities, and copied a large number of inscriptions.

M. Cailliaud returned to Paris in 1819, but went back to Egypt before the end of the same year for the purpose of extending his travels. He left his journals, portfolios, and other materials, with M. Jomard, who was thus enabled to compile the 'Voyage à l'Oasis de Thèbes, et dans les Déserts situés à l'Orient et à l'Occident de la Thébaïde, fait pendant les Années 1815, 1816, 1817, et 1818,' 2 vols. folio, one of text and one of plates, Paris, 1821.

M. Cailliaud, after his return to Egypt, performed a difficult and exhausting journey across the desert which lies to the west of Egypt, as far as the oasis of Siwah, where he visited the remains of the famous temple of Ammon. He had been about four months employed here and in visiting the other oases of the desert, when he learned that the pasha was preparing an expedition to Upper Nubia, which was to be placed under the conduct of his son Ismail. M. Cailliaud immediately proceeded to Cairo, where he obtained the pasha's permission to join the expedition. He went with it as far as 10° N. lat., which was the farthest point south to which it advanced. M. Cailliaud is considered to have discovered at Assour, above the confluence of the Taccazzé with the Nile, the ruins of the ancient city of Meroë. The pasha's son Ismail died here. In 1822 Cailliaud returned to Paris, and from the materials furnished by him M. Jomard compiled the 'Voyage à l'Oasis de Syouah,' 1 vol. folio, with many plates. The results however of these latter journeys were afterwards published by M. Cailliaud, himself, in the 'Voyage à Meroë, au Fleuve Blanc, au delà de Fazoql, dans le Midi du Royaume de Sennâr, à Syouah, et dans les Cinq autres Oases, fait dans les Années 1819, 1820, 1821, et 1822,' Paris, 1828-27, 4 vols. 8vo, with a folio volume of plates. In 1831 he published a splendid volume in small folio, with plates beautifully coloured, entitled 'Recherche sur les Arts et Métiers, les Usages, et la Vie Civile et Domestique, des Anciens Peuples de l'Égypte, de la Nubie, et de l'Éthiopie, suivies de Détails sur les Mœurs et Coutumes des Peuples Modernes des mêmes Contrées.' M. Cailliaud afterwards retired to his native town of Nantes, where, we believe, he is still living.

(Nouvelle Biographie Universelle.)

CAIN was the eldest son of Adam. His history, with that of his brother Abel, is contained in the fourth chapter of Genesis. Cain, we are told, was a tiller of the ground, while Abel was a keeper of sheep. The brothers offered sacrifices together, Cain's offering being the fruit of the earth, and that of Abel the firstlings of his flock. The offering of Abel alone was accepted, as being an act of faith [ABEL], and Cain being very wrath, when they were together in the field, "rose up against Abel his brother and slew him." For this, the first shedding of human blood, Cain was driven forth "a fugitive and a vagabond in the earth." But on his crying out to the Lord that his punishment was greater than he could bear, "the Lord set a mark upon him, lest any finding him should kill him,"—or, as it is perhaps to be understood, gave him a token or assurance that none who found him should kill him. Cain went and dwelt in the land of Nod on the east of Eden, and had a son, Enoch, after whom he named a city or settlement which he subsequently built. Of the remainder of Cain's life, or of its length, nothing is told in Scripture: the Talmudists and some early Christian writers have related many absurd fables and traditions respecting his future career and the manner of his death, which however it would serve no good purpose to repeat here. It will also be enough to mention that in the 2nd century of the Christian era, a sect of heretics, who called themselves, or were called, Cainites, is said by ancient writers to have sprung up and numbered many adherents. They are stated to have held the person of Cain in great veneration, and to have adopted many very abominable practices as well as opinions: they are regarded as a minor sect of Gnostics. Lardner gives an account of them in his 'History of Heretics,' but at the same time questions the existence of any such sect.

CAIUS. [GAIUS.]

CAIUS, DR. JOHN, was born at Norwich, October 6, 1510. His real name was Kaye, or Key, which he Latinized by Caius. After receiving the first rudiments of learning in his native city, he was sent to Gonville Hall, in the University of Cambridge. He took the degrees of B.A. and M.A. at the usual times, and was chosen fellow of his college in 1533. His literary labours began at the age of twenty by a translation into English of St. Chrysostom, 'De Modo orandi Deum.' This was followed by a translation (somewhat abridged) of Erasmus, 'De verâ Theologia.' His third production was a translation of Erasmus's paraphrase upon the epistle of St. Jude. His excuse for writing in English is curious enough:—"These I did in English the rather because at that tyme men were not so geuen all to English, but that they dyd fauoure and mayteine good learning contained in tongues and sciences, and did also study and apply diligently the same themselves. Therefore I thought no hurte done. Since that tyme diuerse other thynges I haue written, but with entente neuer more to write in the English tongue, partly because the commoditie of that which is so written passeth not the compass of Englande, but remaineth enclosed within the seas," &c. ('A Counsell against the Sweat,' fol. 4.)

It was probably soon after this that he travelled into Italy, where he remained several years. He studied medicine at Padua under Baptista Montanus and Vesalius, and took the degree of Doctor at Bologna. In 1542 he gave lectures at Padua on the Greek text of Aristotle in conjunction with Realdis Columbus, the salary being paid

by some noble Venetians. The following year he made the tour of Italy, visiting the most celebrated libraries, and collating manuscripts in order to improve the text of Galen and Celsus. At Pisa he attended the medical lectures of Matthæus Curtius, and then returned home through France and Germany. On his return he was incorporated Doctor of Physic at Cambridge, and practised with great distinction at Shrewsbury and Norwich. By the appointment of Henry VIII. he read lectures on anatomy to the Company of Surgeons; but he does not appear to have settled in London till a later period, when he was made physician to Edward VI. He retained his appointment under Mary and Elizabeth.

In 1547 Dr. Caius became a Fellow of the College of Physicians, and was ever a strenuous upholder of its rights and interests. A difference having arisen between the physicians and surgeons in the reign of Elizabeth as to whether the latter might administer internal remedies in cases where their manual assistance was required, Dr. Caius, then president, was summoned to appear before the lord mayor and others of the queen's delegates. On this occasion he pleaded the physicians' cause so ably that, although the surgeons were supported by the Bishop of London and the Master of the Rolls, it was unanimously agreed by the commissioners that it was unlawful for the surgeons to practise medically in such cases. Dr. Caius was president of the College of Physicians for more than seven years. He left behind him a book of the college annals, from 1555 to 1572, written with his own hand in a clear Latin style. Having obtained permission from Queen Mary, with whom he was much in favour, to advance Gonville Hall into a college, which still bears his name, he accepted the mastership of the college, and passed the last years of his life in it. Before his death he was reduced to a state of great weakness; and it appears from the following quaint passage in Dr. Mouffet's *Health's Improvement, or Rules concerning Food*, that he attempted to sustain his flagging powers by reverting to the food of infancy:—"What made Dr. Caius in his last sickness so peevish and so full of frets at Cambridge, when he sucked one woman (whom I spare to name) froward of conditions and of bad diet; and, contrariwise, so quiet and well when he sucked another of contrary dispositions? Verily, the diversity of their milks and conditions, which being contrary one to the other, wrought also in him that sucked them contrary effects."

Dr. Caius died July 29, 1573, in the sixty-third year of his age, and was buried in the chapel of his own college. His monument bears the pithy inscription, 'Fui Caius.'

The most interesting of the works of Dr. Caius is his treatise on the sweating sickness. The original edition is a small black letter and extremely scarce duodecimo of thirty-nine folios, 'imprinted at London by Richard Grafton, printer to the kynges maiestie. Anno Do. 1552.' It is entitled 'A boke, or counsell against the disease commonly called the sweate, or sweatyng sickness. Made by Jhon Caius, doctour in phisicke.' This was intended for the public in general; but in 1556 the author published it in an enlarged form, and in the Latin language, under the title 'De Ephemerâ Britannicâ.' The epidemic described by Caius was that of 1551, the fifth and last of the kind. It was an intense fever, of which the crisis consisted in a profuse perspiration. The death of the patient often followed two or three hours after this symptom, but if he survived the first attack of the disease twenty-four hours he was safe.

The works of Dr. Caius are exceedingly numerous, and display his talents as a critic, a linguist, a naturalist, and an antiquary, as well as a physician. His original works consist of treatises—"De Medendi Methodo," 'De Ephemerâ Britannicâ,' 'De Ephemerâ Britannicâ ad Populum Britannicum,' 'De Antiquitate Cantabrig. Academiæ,' 'De Historiâ Cantabrig. Academiæ,' 'De Canibus Britannicis,' 'De Rariorum Animalium atque Stirpium Historiâ,' 'De Symphoniâ Vocum Britannicarum,' 'De Thermis Britannicis,' 'De libris Galeni qui non extant,' 'De Antiquis Britannicis Urbibus,' 'De Libris propriis,' 'De Pronunciatione Græcæ et Latine Linguæ cum Scriptione Novâ,' 'De Annalibus Collegii Medicinæ Lond.,' 'De Annalibus Collegii Govevilli et Caii,' 'Compendium Erasmi Libri de verâ Theologiâ.' He also edited, translated, and commented upon many pieces of Hippocrates, Galen, and others. During his life, and for many years after his death, the writings of Dr. Caius were regarded with deep veneration. Several of his treatises were reprinted under the superintendence of Dr. Jebb, London, 1729, 8vo; and his treatise 'De Ephemerâ Britannicâ' was edited by Dr. J. F. C. Hecker, Berolini, 1833, 12mo.

(Hutchinson, *Biographia Medica*; Aikin, *Biographical Memoirs of Medicine in Great Britain*; Dr. J. F. C. Hecker, *Der Englische Schwelche*.)

CALAMIS, a very celebrated Greek sculptor, of the 5th century before Christ. Neither his native place nor the exact period of his career is known; he was however contemporary with Phidias, but probably his senior in years, as, according to Cicero and Quintilian, who probably expressed the general opinion, notwithstanding the general excellence of his works, there was a hardness in his style. He worked in various styles, in marble, in bronze, and ivory, and as an engraver in gold. He was also very famous for his horses, in which, Pliny says, he was without a rival.

Many works by Calamis are mentioned in ancient writers, Greek and Latin, but one in particular claims attention; this is the 'Apollo' of the Servilian gardens at Rome, mentioned by Pliny, and by some

supposed to be the 'Apollo Belvedere' of the Vatican at Rome. This supposition however completely sets aside the criticisms of Cicero and Quintilian upon the style of Calamis, for this work, so far from being hard, would be effeminately delicate for any male character below a divinity.

Calamis made two other statues of 'Apollo': the 'Apollo *Alexikakos*' ('Deliverer from Evil'), which Pausanias saw at Athens; and the colossal 'Apollo,' made for the city of Apollonia in Illyricum, and which, according to Strabo, was brought to Rome by Lucullus, and placed in the Capitol. Junius and Harduin supposed that Pliny and Pausanias speak of the same work; but it is not at all probable that a work which was in Rome in Pliny's time would be in Athens in the time of Pausanias. This inconsistency has been pointed out before; but many have been misled by the opinion, and it seems to have suggested the idea which Visconti and Flaxman have adopted, that the 'Apollo Belvedere' and the 'Apollo *Alexikakos*' of Calamis are the same, or at least that the former is a marble copy of the bronze original by Calamis. Sillig supposes that the statue mentioned by Pausanias must have been of bronze, because it was placed in the open air; this does not follow however, as many of the ancient Greek marbles were placed in the open air. It was dedicated in honour of Apollo after the delivery of Athens from the plague, in Ol. 87. 4 (B.C. 429), during the Peloponnesian war. It is the latest work by Calamis mentioned, and must have been made at least three or four years after the death of Phidias. His earliest work which is noticed is a pair of bronze horses mounted by boys, for the triumphal car of Onatas, placed by Deinomenes, the son of Hiero, at Olympia, in Ol. 78. 2 (B.C. 467), in commemoration of Hiero's victory at the Olympic games, twelve years after the battle of Marathon.

Lucian also, in his description of Panthea, has recourse to the aid of Calamis. He takes some of Panthea's charms from a statue of Soeandra by Calamis, which he mentions also in his 'Heteræan Colloquies' as a paragon of beauty. Many other works by Calamis are mentioned by ancient writers—as an 'Æsculapius' at Corinth, a 'Victory' at Elis, a 'Bacchus' and a 'Mercury' at Tanagra, a 'Venus' at Athens, 'Jupiter Ammon' at Thebes, 'Hermione' at Delphi, &c.

(Pliny, *Hist. Nat.*, xxxiii. 12, xxxiv. 8, xxxvi. 4; Pausanias, i. 3; Lucian, *Imag.* 6, *Dial. Meretr.* iii.; Cicero, *Brutus*, 18; Quintilian, *Inst. Orator.*, xii. 10; Strabo, vii. 491; Junius, *Catal. Artificum*; Sillig, *Catal. Artificum*; Thiersch, *Epochen der Bildenden Kunst*, &c.)

CALAMY, EDMUND, was born in London in 1600. He entered Pembroke Hall, Cambridge, at the age of fifteen, and was honourably distinguished for his scholarship; but having incurred the resentment of the Arminian party by his opposition to their opinions, he was disappointed in obtaining a fellowship. His conduct however attracted the notice of the Bishop of Ely, Dr. Felton, who made him his domestic chaplain, and gave him the living of Swaffham Prior, in Cambridgeshire. Calamy lived with the bishop till his death. Soon after this event, in 1626, he resigned his vicarage, having been appointed one of the lecturers of Bury St. Edmunds. For the ten years that he officiated in this capacity he ranked among the Conformists, though of that class which was opposed to the measures of the high church party. When at length Bishop Wren's 'Articles' were published, and the order for reading the 'Book of Sports' began to be enforced, he publicly declared his objections to them, and left the diocese. Thirty other clergymen did the same. Soon afterwards he was presented to the valuable rectory of Rochford in Essex; but this place was so unhealthy that it brought on a quartan ague, from which he never perfectly recovered, and he was compelled to quit it. In 1639, being chosen minister of the church of St. Mary, Aldermanbury, he removed to the metropolis, having separated from the Church, and openly avowed his attachment to the Presbyterian discipline. In the contentious controversies of that period on the subject of ecclesiastical affairs, Mr. Calamy bore a distinguished part. His opinions against episcopacy were stated in a work, very popular in its day, entitled 'Smectymnuus,' written in answer to Bishop Hall's 'Divine Right of Episcopacy.' This composition was the work of five individuals—S. Marshal, E. Calamy, T. Young, M. Newcomen, and W. Spurston—the initial letters of whose names were put together to form this singular title. As a preacher Mr. Calamy was greatly admired, and listened to by persons of the first distinction during the twenty years that he officiated in St. Mary's. His celebrity was so well established by his writings, as well as by the distinguished station which he occupied among the ministers in the metropolis, that he was one of the divines appointed by the House of Lords in 1641 to devise a plan for reconciling the differences which then divided the church, in relation to ecclesiastical discipline. This led to the Savoy conference, at which he appeared in support of some alterations in the Liturgy, and replied to the reasons urged against them by the episcopal divines.

Like most of the Presbyterian clergy, he was averse to the execution of the king, and to the usurpation of Cromwell; during whose ascendancy he held himself aloof from public affairs, resisted his proposition for a single government, and did not scruple to declare his attachment to the dethroned prince. Accordingly he was among the foremost to encourage and promote the efforts that were made for the restoration of Charles. He strongly recommended it in a sermon preached before the House of Commons, on the day prior to that on

which the House resolved to invite the king back to his kingdom; and he was one of those deputed to meet Charles in Holland with the congratulations of the nation. On his majesty's return, he appointed Mr. Calamy one of his chaplains; the duty of which office, owing to prevailing animosities, he performed, it is generally said, no more than once, but Pepys in his 'Diary,' June 6, 1660, notes that "his letters tell him that Mr. Calamy had preached before the king in a surplice;" he indeed adds a note, "this I heard afterwards to be false," but he appears to mean the use of the surplice. It is certain that Calamy preached once subsequently. Pepys notes under August 12, 1660, "(Lord's Day.) To White Hall Chapel, where Mr. Calamy preached, and made a good sermon, upon these words, 'To whom much is given, of him much is required.' He was very officious with his three reverences to the king, as others do." It is evident that the king's Presbyterian chaplain was closely watched; but it appears also evident, judging from his text, that if he was ready to pay all the usual marks of reverence to his majesty, he was not disposed to shrink from reminding him of the duties as well as the privileges which his exalted position devolved upon him. Besides his chaplaincy Calamy was offered the bishopric of Lichfield and Coventry, which it is thought he would have accepted, if he could have subscribed to the terms of the king's declaration. His moderation was such, that he appeared only desirous of removing those restrictions which affected the Presbyterian clergy, accompanied with such reforms in the services of the church as would have allowed a conscientious performance of their pastoral duties. But finding the temper of the high church party set upon their rejection by acts of further restraint and intolerance, he seized upon the opportunity of the passing of the Act of Uniformity to resign his living. Being well received at court, his friends recommended him to petition for an indulgence; but his request was fruitless. He did not, like some of the other ejected ministers, attempt to assemble a congregation elsewhere, but still continued to attend the church in which he had so long officiated. On one of these occasions, when no clergyman attended, some of his friends requested him to preach. After some hesitation he ascended the desk, from which it had always been his custom to deliver his discourses, and preached upon the concern of old Eli for the ark of God, into which he introduced some matter that touched upon recent events; which being deemed seditious, he was committed to Newgate, where he lay, until the outcry raised by his friends induced the king to order his liberation. He lived to see London in ashes; which event had such an effect upon his nerves, that he survived the melancholy spectacle little more than a month. He died October 29, 1666. Mr. Calamy was considered an able theologian. His publications consist of single sermons preached upon particular occasions, and a vindication of himself against an attack made upon him by Mr. Burton, entitled 'The Godly Man's Ark, or a City of Refuge in the Day of his Distress.'

Two of Mr. Calamy's sons, who were educated at Cambridge for the church, took opposite sides on the disputed points of ecclesiastical affairs; the eldest, Edmund, having, after his ejection from his living, become a decided nonconformist; while his other son, Dr. Benjamin Calamy, not only adhered to the high church party, but wrote in its defence 'A Discourse against a Scrupulous Conscience;' the tenour of which is, to stigmatise as crime the act of separating from the church.

A grandson of Mr. Calamy was a celebrated nonconformist divine, and is the well-known biographer of the ejected ministers; and also of Baxter's 'Life and Times.' This gentleman, also called Edmund, after his father and grandfather, on a visit to Scotland in 1709, received the degree of Doctor in Divinity from each of the universities of Aberdeen, Edinburgh, and Glasgow. (Calamy, *Nonconformist's Memorial*.)

CALANUS, an Indian philosopher of the sect called by the Greeks *Gymnosophists*, or 'naked philosophers.' Alexander the Great, in the course of his Indian expedition, met with a body of these singular men, and being desirous of speaking with them, he deputed Onesicritus to invite them to visit him. Dandamis, their chief, refused to go himself or to allow any of his followers to go, saying that he was as much the son of Jupiter as Alexander, and that he wanted nothing from Alexander, but was quite satisfied with what he had. Calanus (Plutarch says his real name was Sphines, and that Calanus was a name given to him by the Greeks from his custom of using the word *kalos* instead of *kalpe* in saluting) was the only one who could be prevailed upon; and, amidst the reproaches of his colleagues, he consented to accompany Alexander in his expedition. On arriving at Pasargada in Persia he fell ill. He had never been ill before, and would not now submit to be nursed or doctored, but insisted on being burnt. After many fruitless endeavours to dissuade him from his resolution, Alexander ordered a splendid pile to be raised, and a golden couch to be placed on it by Ptolemaus, son of Lagus. Calanus was driven in a carriage to the spot, crowned after the Indian fashion, and chanting hymns to the gods in the Indian tongue, he mounted the pile, and laid himself down in the sight of the whole army, and continued motionless amidst the flames. As soon as the fire had been kindled, trumpets were sounded, and it is said that even the elephants joined the army in raising a war shout in honour of Calanus. The various ornaments with which Alexander had ordered the pile to be decorated were dis-

tributed to those who were present. While Calanus was riding to the pile, Alexander asked him if he had any requests to make. He replied, "No; I shall see you soon in Babylon." Alexander died soon after in Babylon, B.C. 323. Calanus was in his seventy-third year when he died. (Strabo, xv. 1; Arrian, vii.; Cicero, 'De Div.,' l. 23; Valer. Max. l. 8.)

CALDARA. [CARAVAGGIO.]

CALDAS, FRANCISCO JOSÉ DE, born at Popayan in New Granada, about 1773, deserves notice as an example not common anywhere, but very unusual in South America, of a man who unaided by books or teachers arrived at a very respectable position as a man of science. His studies and researches included botany, physical geography, mechanics, and astronomy. Before Humboldt had opened the region of the Andes to the scientific world, Caldas had constructed with his own hands a barometer and other instruments, and explored a considerable tract, and taken the altitude of several of the loftiest summits of that vast range. When Mutis made his celebrated exploration of New Granada, Caldas rendered him important assistance; the admeasurements of Chimborazo and some other peaks were made by him. About 1805 or 1806 he received the appointment of director of the observatory of Santa Fé de Bogota. His chief scientific labours are embodied in the '*Semenario de la Nueva Granada*,' of which he published the first number in 1807, and which ultimately formed two 4to volumes. Caldas having eagerly embraced the cause of independence, unfortunately fell into the hands of Morillo, who caused him to be executed October 30, 1816. The scientific labours of Caldas have been highly praised by several European savants, especially by Humboldt. A new edition of the '*Semenario*,' augmented by the addition of several of Caldas's inedited writings, was published at Paris under the care of M. A. Lasserre in 1849. (Acosta, *Breve Noticia sobre F. de Caldas*; *Nouvelle Biog. Univ.*)

CALDERARI, OTTONE, was born of a noble family at Vicenza in 1730. Although that city is indebted to him for many important additions to its previous architectural attractions, little has been told respecting his life. His enthusiasm for architecture is said to have been first excited by viewing the Basilica of Vicenza by moonlight, which made so powerful an impression upon him that he thenceforth devoted himself to the study. One of his earliest recorded works was the casino erected by him near Vicenza, in 1772, for the Count Anti-Sola, which has a very extended front towards the gardens, with terraces uniting the house to the wings. In 1773 he built the small Palazzo Bonini at Vicenza, with a façade of two orders, Doric and Ionic (of five intercolumnus), surmounted by an attic; it is a most decided imitation of Palladio. The Palazzo Cordellina (1776) at Vicenza, which is esteemed by his editors his "*capo d'opera*," differs very little from the preceding in the style of its façade, which presents the same orders. The Villa Porto at Vivaro, five miles from Vicenza, erected in 1778, is a happier specimen of his talent, and the Doric colonnades between the body and wings, backed by a screen wall with openings in it, produce much scenic effect. In 1782 he built the Palazzo Loschi at Vicenza, a Corinthian order and attic on a rusticated basement; in 1785 the Casino Todaro, and also the Palazzo Quinto and Salvi, in the same city. Nor was Vicenza alone the scene of his architectural labours, for he designed the beautiful atrium of the Seminario at Verona, the Villa Capra, at Marano, and the Casa Cocastelli in the Mantuan territory.

Count Calderari belonged to the principal academies and societies in Europe, and was elected by the French Institute expressly as being "foremost among the Italian architects of that day;" nor can it be denied that he is entitled to the admiration of those who hold Palladio to be a pattern of excellence. He died at Vicenza, October 26, 1803, and his éloge was pronounced by Diedo, secretary to the Academy of Fine Arts, Venice, and the chief editor of his '*Opere di Architettura*,' &c., 2 vols. folio, 1808-17.

CALDERON DE LA BARCA, DON PEDRO, a great Spanish dramatist, born of noble parents at Madrid, in 1601, suggests a striking parallel with Lope de Vega, his celebrated countryman and forerunner in the same career. Both were wonderfully precocious: Lope wrote plays at the age of eleven or twelve, and Calderon exhibited no inferior genius at thirteen in his '*Carro del Cielo*' (the Heavenly Chariot). Both devoted the vigour of life to the military profession, and their maturity to the ecclesiastical order; and the poetic talent of both continued to advanced age. Both of them acquired reputation and even affluence from a gift proverbially doomed to penury, and at the most hardly promising more than posthumous renown.

Lope and Calderon gave the law to the Spanish theatre. With all their irregularity, they both exhibit a singular mixture of sublimity and absurdity, with frequent flashes of genius, and passages of striking truth to nature; thus frequently redeeming their numerous faults, and making amends for many to us now very ridiculous scenes. The fertility of these two writers is not the least surprising part of their history. Lope added 2000, and Calderon 500 pieces at least to the national dramatic stock. Their success could not fail to call forth numerous imitators at home and abroad: Corneille, there is little doubt, formed his *Heraclius* upon the play of Calderon, as he certainly took his *Cid* and his *Menteur* from Guillermo de Castro. Molière's '*Femmes savantes*' was suggested by Calderon's '*No hai burlas con el Amor*' (Love is no Joke); and Scarron grossly disfigured, under the

title of 'La fausse Apparence,' Calderon's 'Nunca lo peor es cierto' (The worst is never true). The French translations by Linguet doubtless contributed largely to produce this effect. On Linguet's 'Viol puni,' a translation of Calderon's 'Alcalde de Zalamea,' the well-known Collet d'Herbois built his 'Paysan magistrat.' Not to mention numerous other instances of a similar kind, it should not be forgotten that Calderon's 'Secreto a voces' (The published Secret) has appeared in the Italian, French, and German languages.

Calderon's talents, which had been early manifested at school under the Jesuits, developed at Salamanca, and already admired in the Spanish possessions of Italy and the Low Countries, were at last encouraged by the patronage of Philip IV., who bestowed on him a knighthood of Santiago in 1636; invited him to Madrid in 1640 to write the 'Certamen de Amor y Zelos' (the Contest between Love and Jealousy), a sort of festival to be performed on the lake of Buen-Retiro; and soon raised his allowance to an escudo more per day. Subsequently, in 1649, he intrusted to his taste and ingenuity the plan and directions of some triumphal arches, under which the royal bride Mary Anna of Austria was to pass.

At the age of fifty Calderon entered the church, and two years afterwards, the king bestowed on him a chaplaincy of Toledo. In 1663 he gave him another similar piece of preferment, with a handsome pension charged on the revenue of Sicily, and other similar acknowledgments of his services and merits. During the long period of thirty-seven years he wrote, by special commission of the municipality of Madrid, and of other cities, such as Toledo, Sevilla, and Granada, about 100 'Autos Sacramentales,' or sacred pieces, which resemble those of the 16th century, commonly called 'Mysteries.' The 'Autos' of Calderon soon superseded those of all previous Spanish authors; and to their composition the poet devoted the remaining thirty years of his life after he had entered the ecclesiastical profession. In his eightieth year he wrote his 'Hado y Divisa.' As the booksellers were now selling spurious works under his name, he was urged by the Duke of Veraguas to make a true list of all his works, but he merely sent a list of his 'Autos,' expressing, on religious grounds, very little concern for the rest.

Some of the 'Autos' of Calderon, especially that entitled 'La Devocion de la Cruz' (the Devotion of the Cross, meaning its miracles), are the best productions of the kind. Augustus Schlegel has translated this work, with some of the best of his dramas, such as 'El Principe constante,' a tragedy which might be called the Lusitanian Regulus for its Portuguese lofty subject. It is indeed Calderon's masterpiece, and displays the full lustre of his genius. He wrote likewise a poem in octaves on the 'Novisimos,' or 'Postrimerias' (the old scholastic and ascetic collective denomination of death, judgment, heaven, and hell). There is also among his works a discourse on painting, 'La Nobleza de la Pintura'; another in vindication of the stage, 'Defensa de la Comedia'; and many songs, sonnets, and ballads, with numerous short poems to which the highest prizes were adjudged on various occasions.

The date of Calderon's death is variously stated, but that of 1681, on the 26th of May, Whitsuntide day, which is given by an old biographer, his great friend and panegyrist, appears to be the most correct.

To revert to the parallel between the two great Spanish dramatists. Lope was bolder and ruder, Calderon more brilliant and refined, a keener observer of the female mind and manners, a readier contriver of plots, which are full of business and bustle, naturally arising from intricacies which are most happily disentangled in his denouements. In this respect he surpasses even Moreto and Solis, but he does not always keep within the rules of strict morality. He allows vice too frequently to triumph, out of deference, probably, as some would have it by way of apology for him, to the fashionable morals of the time. The chivalrous delicacy as to the point of honour, which often supplies the place of morality, is displayed in its most favourable aspect in some of his dramas. Sometimes he appears to be seized with a moralising fit, which contrasts strangely with the levity, merriment, intrigues, and mad gallantry which were exhibited for the first time on the Spanish stage in his 'Comedias de Capa y Espada' (Plays of Cloak and Sword). These pieces take their name from the dress in which they were performed (then the general costume of the gentry throughout Europe), and in contradistinction to the 'Comedias heroicas' (Historical Dramas), which were intended to excite surprise and admiration. In the latter, love is the feeling which actuated the champions of chivalry, while in the former it is merely a verbose and glozing gallantry which succeeded to the poetical worship of the fair. These being a sort of dramatised novels, on subjects selected from fashionable life, gave full scope to Calderon's elegance of language, gracefulness of dialogue, facility of versification, richness of diction, and fertility of imagination; qualities indeed which sometimes make him too diffuse.

Calderon gave the last polish to the Spanish theatre without changing its nature. He imparted dignity to the historical, or, as they were styled 'heroic' comedies; but while some of them are the best, others are the most trivial of his productions, and are full of historical blunders.

The greater part of Calderon's works were published at Madrid in 9 vols. 4to, 1689: the first three volumes contain his comedies, and

the six last a great number of his 'Autos Sacramentales.' They were reprinted at Madrid in 1726 and 1760 in 10 vols. 4to. A collection of his 'Autos' appeared also at Madrid in 1759 in 6 vols. 4to. In 1830 George Keil published at Leipzig a splendid edition of Calderon in 5 vols. 8vo; other editions of his plays have since been published. The 'Teatro Español,' published by La Huerta, gives but a partial idea of Calderon's talent; for he has selected the 'Comedias de Capa y Espada,' two only excepted, one of which is styled 'heroica,' although it belongs to the mythological class.

CALDERWOOD, DAVID, was a native of Scotland, and was brought up to the church. He was born in 1575. In 1604 he became the minister of the parish of Crelling in the south of Scotland, where he was greatly respected.

When James I. of England visited Scotland in 1617 for the purpose of introducing, by the aid of a Scottish parliament and the general assembly, certain legal enactments, the object of which was to bring the Scottish church into conformity with the church of England, Calderwood was one of those who were most strenuous in their opposition. He and other ministers of the church having signed a protest against the proposed measures, they were summoned before a court of high commission in which the king himself presided. Persecution and threats having both failed to make Calderwood change his opinions, he was thrown into prison, and was afterwards banished from the kingdom. He went to Holland, where in 1621-23, he published in 4to a work in Latin, entitled 'Altare Damascenum, &c., in which he enters into a full examination of the principles of the Church of England, its government, ceremonies, and connection with the state. The work made a great impression at the time, and was translated into English under the title of 'The Altar of Damascus, or the Pattern of the English Hierarchy and Church, obtruded upon the Church of Scotland,' 12mo, 1621. A report having been spread that Calderwood was dead, a man named Patrick Scot published a pretended recantation, with the title 'Calderwood's Recantation, directed to such in Scotland as refuse Conformity to the Ordinances of the Church,' London, 1622. It was soon discovered to be a base forgery, and the king himself was accused of having lent his assistance in writing it. Calderwood in the meantime had returned secretly to Scotland, where he lived some years in concealment. He collected the materials for a 'History of the Church of Scotland,' which are preserved in manuscript in the Advocates Library, Edinburgh, in 6 vols. folio, with a preface detailing the principal circumstances of his life. From the materials of this work Calderwood wrote his 'History of the Church of Scotland from the Beginning of the Reformation unto the End of the Reign of James VI., beginning 1560 and ending 1625,' folio. He is supposed to have died in 1651.

CALEPI'NO, AMBRO'GIO, was born at Calepio in the province of Bergamo in 1435. He became an Augustine friar, but devoted himself chiefly to philology. His great work was a Latin dictionary, which was one of the earliest works of the kind, and was first published at Reggio, fol. 1502. It went through many editions, most of them with numerous additions, which made it almost a new work. Passerat's edition, 1609, with the title 'Dictionarium Octolingue,' contains the corresponding words in Greek, Hebrew, Italian, German, Spanish, French, and English. Other editions added the Slavonian and Hungarian. Faccioliati, assisted by Forcellini, published a new edition of Calepino's, or rather Passerat's dictionary, also in eight languages, 2 vols. fol., Padua, 1731. While engaged on this labour Forcellini conceived the idea of a totally new and more complete and critical lexicon, and after spending thirty years in compiling it, he published it under the title of 'Totius Latinitatis Lexicon,' 4 vols. fol., Padua, 1771. Forcellini's lexicon superseded all former Latin dictionaries. Calepino died in November 1511.

CALHOUN, JOHN CALDWELL, one of the most influential of the recent statesmen of America, was born on the 18th of March 1782, at Abbeville in South Carolina. His father, Patrick Calhoun, was by birth an Irishman, but he emigrated to America early in life, settled in Carolina, and took an active part on the American side during the war of independence. John C. Calhoun graduated with distinction at Yale College in 1804; and, having completed his legal studies in Connecticut, returned to his native place in 1807 to enter upon the practice of his profession. He was elected the following year a member of the South Carolina House of Representatives, where his clear vigorous intellect soon obtained for him considerable notice. In 1811 he was sent as a representative to the United States Congress, and the rest of his life was spent at Washington. During the discussion of the important measures which in the course of the next five years excited the public mind, Mr. Calhoun played a prominent part, and his fervid eloquence, eagerly defending and stimulating the popular war-cry, won for him a commanding position. On Mr. Monroe's election to the presidency of the United States in 1817, he appointed Mr. Calhoun his secretary of war, a post he retained during the eight years of Mr. Monroe's tenure of office. His administration was marked by energy and judgment, and secured his position as one of the ablest public men of his time. On the next election, 1825, he was named as a candidate for the presidency, but withdrew his claim, and eventually he was chosen vice-president. To this high office he was re-elected in 1829, when General Jackson succeeded Mr. Adams as

prevalent; but he differed greatly from Jackson in policy, especially on the Fugitive and Bank Charter questions; and in 1831 he resigned the vice-presidency, and was elected by South Carolina to the Senate of the United States. From the end of his term of six years he remained in retirement, until President Tyler in 1843 appointed him secretary of state, an office he held till the election of President Polk in 1845. In that year he again became the representative of South Carolina in the senate. He had now come to be regarded as the great leader and representative of the southern states in Congress, and no man was listened to with greater attention by all parties. An intense and ferocious republican, he was yet eminently conservative in spirit, a staunch defender of all southern rights, and the inflexible supporter of the 'institution' of slavery. In general and international politics, he commonly took the popular, or, as it is usually termed, the patriotic side. He died March 31, 1850. Many of Mr. Calhoun's speeches were printed as separate publications about the time of their delivery; and his collected 'Works' are now in course of publication at Charleston and Columbia.

CALIARI, PAOLO. [CAGLIARI, PAOLO.]

CALIDASA is the name of one of the most admired Indian poets. Hardly anything is known concerning the circumstances of his life. A tradition, very generally believed in India, makes him one of the nine gems or distinguished poets who lived at the court of King Vicramāditya. If by this name the same sovereign is to be understood from whose reign (B.C. 56) the years of the Samvat era are counted, Calidasa must have flourished about the middle of the century preceding the commencement of our era. Another king of the name Vicramāditya ascended the throne in A.D. 191, and a third in A.D. 441; and several considerations, especially the highly-polished style in which the works attributed to Calidasa are written, favour the assumption that the poet lived under Vicramāditya II. At all events our author must be distinguished from a poet of the same name who lived in the 12th century at the court of Rājā Bhōja, the sovereign of Dhārā. The Nalodaya, a Sanscrit poem on the subject of the story of Nala and Damayanti, from the Mahābhārata, written in an exceedingly forced and artificial style, full of rhymes and plays upon the sound of words, to which the name of Calidasa is affixed, should probably be attributed to the Calidasa of Rājā Bhōja's court.

But however imperfect our information about Calidasa may be, we possess in his works abundant evidence of the power of his genius. We do not hesitate to pronounce him the most universal, the least constrained by national peculiarities, not merely of all Indian, but of all Asiatic poets with whose works we are acquainted; and to this elevated tone of his mind, which while seeming to breathe the purely human air of Greece, yet retains all the quickness and glow of feeling, all the vividness of description and imagery of the Hindoo, must, in our opinion, be mainly attributed the undivided admiration with which the translation of his drama, 'Sacuntalā,' by Sir William Jones (the first work that made known the name of Calidasa to Europeans), has been everywhere received. This translation appeared for the first time at Calcutta in 1769, but was soon reprinted in England, and was from the English, at an early period, retranslated into several other languages of Europe. We may particularly notice the German translation by George Forster, who appended to it a glossary explanatory of the allusions to Indian mythology, natural history, &c. The popularity which the play has acquired on the continent is attested by the fact that several attempts have been made to adapt it to the stage. In 1830 the Sanscrit text of 'Sacuntalā' was published at Paris from a manuscript belonging to the 'Bibliothèque de Roi' by the late Professor A. L. Chézy, with an original French translation; and upon this edition is founded a new translation into German by M. Hirzel, Zurich, 1833, 8vo. in which the various metres of the text are imitated. Both Sir William Jones's translation and Chézy's edition however exhibit the work of Calidasa according to the interpolated shape in which it is now current in Bengal. This discovery was made by Mr. Hermann Brockhaus, of Leipzig, who, in 1835, examined and collated the numerous manuscripts of the drama in the library of the East India Company, and in the private collection of Professor H. H. Wilson at Oxford. The most recent editions are one of the text published at Calcutta in 1840; one of the text with a German translation by Bohtlingk, Bonn, 1846; another German translation by E. Meier, Stuttgart, 1852; and a free English translation, in prose and verse, by Professor Monier Williams, remarkable for the accuracy of the version and for the beauty of its typography: Hertford, 1855.

We must confine ourselves to a mere enumeration of the other principal works of Calidasa. Besides 'Sacuntalā' we possess two other dramatic poems attributed to him—'Vicramorvasi,' founded upon an ancient Indian legend of the loves of King Jūrāvas and Urvasi, a celestial nymph (translated by H. H. Wilson in his 'Hindu Theatre,' the text printed at Calcutta in 1830, and critically re-edited with a Latin translation by Lenz, Berlin, 1833, 4to; and again with a German translation by Bodenhausen, St. Petersburg, 1846); and 'Dhūrtasamāgama,' a burlesque piece, as yet unedited. The 'Mēgha Dūta,' or 'Cloud-Messenger,' a lyrical poem of only 116 stanzas, contains the complaints of a demigod banished to earth, who entreats a passing cloud to convey an affectionate message to his wife. It was edited with a translation into English verse and with notes by H. H. Wilson, Calcutta, 1813, 4to; by Goldemeister, Bonn, 1841; and German translations have been

published by Herzel, Zurich, 1846; and by Max Müller, the present professor of modern languages at Oxford, Königsberg, 1847. The 'Raghu Vansa' is a narrative poem in celebration of the family of Raghu, in which Rāma, the hero of the Rāmāyana, and as the incarnation of Vishnu an object of great veneration with the Hindoos, was born: it has been edited with a Latin translation by Stenzler, London, 1832, 4to, and with a Sanscrit prose paraphrase by the pundits of Fort William at Calcutta, 1832, 8vo. The 'Cumāra Sambhava' is another epic poem designed to celebrate the birth of Cumāra, the son of Pārvatī; but it closes with Pārvatī's wedding. An edition and translation of this work by Stenzler was published under the auspices of the London Oriental Translation Fund at Berlin in 1838. Part of the first canto is given in Sanscrit and English, and with interesting annotations, by (we believe) the Rev. Dr. Mill of Calcutta, in the Journal of the Asiatic Society of Bengal for July, 1833, pp. 329-358. A short didactic poem on prosody, exhibiting the most common sorts of metre, and called 'Śrutabōdha,' is likewise attributed to Calidasa, as well as two or three other short pieces.

CALIGULA, CAIUS CÆSAR, the fourth of the Roman emperors, son of Germanicus and Agrippina, was born A.D. 12 in a Roman camp, in what place is not agreed, though Suetonius would seem to show that he was born at Antium. He was brought up among the soldiers, and is best known by a nickname said to have been given him by those associates. The word 'caligula' is derived from 'caliga,' a kind of shoe which was worn by the common soldiers, and which he frequently wore himself in order to gain their affections. (Tacit., 'Ann.' i. 41, 69.) The training and education which would have been suited to his rank appear to have been neglected. Caligula early devoted himself to observing the feelings and courting the favour of Tiberius, and by artful and unremitting attentions he so far succeeded in ingratiating himself with the emperor that he was soon promoted to responsible offices of state. The uncertainty of succession which followed the death of Tiberius, who was put to death probably by one of Caligula's favourites (Tacit., 'Ann.' vi. 50), together with the general popularity which Caligula himself enjoyed, afforded him a favourable opportunity of succeeding to the sovereign power (A.D. 37). His government began well, and with symptoms of great clemency; he set at liberty all the state-prisoners, discouraged informers, and promised the senate that he would act with the utmost moderation: he augmented the powers of the magistrates, and at least apparently curtailed his own. Soon afterwards he assumed the consulship, and chose for his colleague his uncle Claudius. During his consulship Caligula gave many instances of mildness and generosity; among other things he restored the kingdom of Commagene, which Tiberius had reduced to a Roman province, to Antiochus, son of the former king. After about eight months he fell ill, and the utmost anxiety was shown in inquiring for his health. His recovery was hailed with joy. His conduct however was soon changed. Caligula became addicted to intemperance, voluptuousness, and cruelty, and his extravagance knew no bounds. He took upon himself the highest titles of honour, and even had temples erected and sacrifices offered to him as a god. It seems probable that his grandmother Antonia died by his orders. According to Dion Cassius, he frequently visited the prisons in person, and ordered all the captives, untried, guilty, or not, to be thrown to wild beasts. Sometimes he would order a number of the spectators to be seized and thrown among them, after having had their tongues cut out, that their cries might not interrupt his ferocious delight. Old age and weakness rather attracted than averted his cruelty. He even put to death Macro, who had been the means of his elevation, and his wife with him. His lust was as excessive as his cruelty. A favourite horse, Incitatus, he fed with gilt oats and delicious wines; he appointed him a great number of attendants, and treated him with the most absurd attentions. He erected a bridge over the sea from Baie to Puteoli, on which he rode along, enjoying the sight of numbers of persons drowning under his order. He made great preparations for a war against the Germans, and crossed the Rhine with a large army, but returned without having seen a single enemy. He invaded and plundered Gaul, banished his sisters Agrippina and Livia, pretended that he was going to invade Britain, but returned after he had got a few miles out to sea, and then on his arriving in Rome contented himself with an ovation. It is said that Caligula had a design to destroy the works of Homer, Virgil, and Livy.



British Museum. Actual size. Bronze. Weight 450 grains.

After a reign of three years, ten months, and eight days, and in the twenty-ninth year of his age, Caligula was murdered by a band of conspirators, headed by Cassius Chærea, a tribune, A.D. 41. (Sueton. *in vit.*, c. 69.) The character of this emperor is pretty accurately given by Seneca ('De Ira'), when he says that nature seems to have intended to show in the instance of Caligula how much harm can be done by the greatest vices leagued with the greatest power. Perhaps the true explanation of his proceedings is that he was insane. Caligula had several wives, but he left no children behind him. The medal which is here given contains on the reverse the names of his three sisters—Agrippina (afterwards the wife of her uncle the Emperor Claudius), Drusilla, and Julia, who is called Livia or Livilla by Suetonius. (Dion Cassius, pp. 694, 717-763, H. Stephens, 1592.)

CALIPPUS, author of the **CALIPPIC PERIOD**. Calippus, of Cyzicus, lived about B.C. 330. He is said to have been a disciple of Plato. He observed at the Hellespont, and is said to have detected the error of the Metonic cycle by means of a lunar eclipse which happened six years before the death of Alexander. Very little more is known of him, and that little not worth stating.

The meaning of the 'Calippic period' may be briefly stated as follows. Suppose a perfectly central eclipse of the moon to a spectator at the earth's centre, that is, suppose the centres of the sun and moon, and the junction of the moon's orbit with the ecliptic, or the node, to be all at the same point of the visible heavens. The revolutions of these three points, the sun's centre, the moon's centre, and the moon's node, would then begin, and a whole cycle of eclipses would take place, in a manner depending upon the relative motions of the three, until such time as the same phenomenon, namely, the central lunar eclipse, again happened at the same node. After this, the cycle of eclipses would recommence in the same order, because all the circumstances of motion on which eclipses depend are recommencing. Thus if the second-hand of a watch were mounted on the same pivot as the minute and hour hand, they would all be together at 12 o'clock, and all the possible *phases* (appearances) which their relative positions could present would be completed in twelve hours, and then begin again. Next it is evident that though such a coincidence of sun, moon, and moon's node never take place, the period elapsed between two epochs at which the three are very near to each other will present a succession of eclipses which will nearly be repeated, that is, with nearly the same circumstances, in the next such period.

The cycle of Meton was composed of 235 lunations, or periods from new moon to new moon, containing a very little more than 255 revolutions from a node to the same node again, about 254 complete sidereal revolutions of the moon, and 6940 days, or a few hours more than 19 years. This may be called a first approximation, and it is still sufficiently exact for finding Easter.

Calippus observed that a more correct period might be formed by taking four times the period of Meton, all but one day, or 27,759 days, or very nearly 76 years. This period contains 940 complete lunations, 1020 nodal revolutions, and 1016 complete sidereal revolutions; all very nearly. The Calippic cycle is therefore four Metonic cycles, all but one day. The analogy with the common and leap year will fix this in the memory. Calippus began to reckon his cycles from the new moon next following the summer solstice of the year B.C. 330, being the commencement of the third year of the 112th Olympiad, A.U.C. 423, Julian period 4384, era of Nabonassar 418.

CALIXTUS, or **KALLISTUS I.**, one of the early bishops of Rome, succeeded Zephyrinus A.D. 219, and died in 223. Little is known about him; some say he suffered martyrdom, but this is doubted by others. One of the Roman catacombs, or subterranean cemeteries, was named after him.

CALIXTUS II., son of William, Count of Burgundy, succeeded in the see of Rome Gelasius II. in 1119, and died in 1124.

CALIXTUS III., **ALONZO BORJA**, a Spaniard and bishop of Valencia, was made pope after the death of Nicholas V. in 1455. He endeavoured to form a general league of the Christian princes against the Turks, in order to save Constantinople. He died in 1458, and was succeeded by Pius II. Calixtus was maternal uncle to Roderic Lenzoli Borja, whom he made cardinal, and who became afterwards Pope Alexander VI.

There was another Calixtus, an antipope, who assumed the title of Calixtus III. in the schism against Pope Alexander III. in the 12th century, but afterwards submitted and resigned his claim.

CALKOEN VAN BEEK, JAN FREDERIK, was born May 5th, 1772, at Groningen, in Holland. He studied at Amsterdam, and afterwards at Utrecht, where he remained seven years, at first applying himself to theology, but subsequently to mathematics and astronomy. He afterwards spent some time at the universities of Göttingen, Leipzig, and Jena, and also visited the observatories of Gotha and Berlin. In 1799 he was appointed professor extraordinary of astronomy and mathematics in the university of Leyden, and in 1804 he became the ordinary professor. In the following year he accepted the same professorship in the university of Utrecht. As one of the commission for examining into the weights and measures of Holland, his services were considered of such importance as to receive the public thanks of Louis Bonaparte, the king; and when the National Institute of Holland was established, he became one of the first members. He died March 25, 1811. He published a treatise in Latin on the machines

and other contrivances of the ancients for the measurement of time, and an 'Onderzoek naar den Oorsprong van den Mozaïschen en Christelijken Godsdienst' ('Inquiry into the Origin of the Mosaic and Christian Religion'), which work was written as a refutation of the treatise of Dupuis entitled 'Origine de tous les Cultes.'

CALLCOTT, SIR AUGUSTUS WALL, R.A., was born at Kensington in 1779, and died in the same place in the close of the year 1844, aged sixty-five. He was the brother of the distinguished composer, Dr. Callcott, and he himself in early life officiated for several years in the choir of Westminster Abbey under Dr. Cooke. He however preferred painting to music, and for some time pursued both studies together, until the success of a portrait which he painted under the tuition of Hoppner, in 1799, and which he exhibited, led him to the final choice of painting as his profession. Very little experience however showed him that portrait was not suited to his taste, and in 1803 he devoted himself exclusively to the practice of landscape-painting.

Callcott was elected an associate of the Royal Academy in 1807, and a member in 1810. For his diploma-picture, he presented a beautiful painting called 'Morning.' In 1837 he was knighted by the Queen; and at the death of Mr. Seguier in 1844, he was appointed his successor as Conservator of the Royal pictures; he however held this office for a very short time. He died November 25, 1844, and was buried on the 30th of November in Kensal Green Cemetery, where his wife, Lady Callcott, had been buried two years previously.

For many years Callcott was a steady and large contributor to the exhibitions of the Royal Academy. His landscapes were generally of small dimensions, and all very similar in style; but most of them are extensive as views, extremely quiet in character, and strictly belong to the beautiful as a class. He was less extensive in his distances than Claude, but more defined; in his fore-grounds he was more correct and natural than Claude, except in the foliage, especially of large trees; in colour he was perfectly true and natural. By his admirers he was sometimes designated the English Claude. Like those of his prototype, his works are perhaps more frequently original characteristic pictures of certain scenery, as 'Italy,' 'Morning,' 'Evening,' &c., than mere views of particular localities. Many of his pictures have their titles from the occupation of a few figures introduced into them, as 'Returning from Market,' 'Waiting for the Passage-Boat,' 'The Ferry,' &c. He painted also some marine pieces. In 1833 he had in the exhibition a beautiful picture called 'Harvest in the Highlands,' in which the figures were painted by E. Landseer, R.A.: this picture has been admirably engraved by Wilmore for presentation to the subscribers to the Art-Union for 1856. In 1837 Callcott departed from his usual style and exhibited a picture of 'Raffaello and the Fornarina,' which attracted considerable notice, and was selected by the directors of the London Art-Union to be engraved by L. Stocks for circulation among the subscribers for the year 1843. The success of this piece seems to have induced the painter to attempt a work on a much larger scale in the same style. He exhibited in 1840 a picture of 'Milton dictating to his Daughters,' in which the figures were about the size of life; the attempt was however a failure; the composition was extremely meagre and commonplace, and the figures, especially one of the daughters, were ill-drawn. However, as a landscape-painter, Callcott has earned a reputation which will ensure his name an honourable place among the best recent painters in that department of the art.

LADY CALLCOTT was the widow of Captain Graham, R.N., and was married to Sir Augustus in 1827. She was born in 1788; her maiden name was Mary Dundas. She was the daughter of Captain Dundas, and was married early in life to Captain Graham, with whom she went to India in 1809. She remained in India two years, and visited during that period many of the most remarkable places in that country, and published an account of her travels after her return home. She published at a later period two works relating to Italy, where she dwelt for some time,—'Three Months in the Environs of Rome,' and 'Memoirs of Poussin.' In 1821 she embarked with her husband for South America, but Captain Graham died during the voyage, and was buried at Valparaiso.

After her second marriage she paid another visit to Italy, in the company of Sir Augustus, and turned her attention particularly to art. In 1836 she published her last literary work, under the title—'Essays towards the History of Painting,' which, notwithstanding an unfortunate corruption of names, partly due to the old translation of Pliny by Philemon Holland, and a few other inaccuracies, is a very creditable popular performance.

(*Art-Union Journal*, 1843-45; *Catalogues of the Exhibitions of the Royal Academy*; Waagen, *Kunstwerke und Künstler in England*.)

CALLCOTT, JOHN WALL, one of the brightest ornaments of the British school of music, was born in 1766, at Kensington, where his father carried on the business of a builder. At the age of seven he was entered as day-boarder in a neighbouring school, where he made such progress that he commenced reading the Greek Testament in his twelfth year, when family affairs occasioned his removal, from which period, great and various as were his acquirements, he was self-educated, a circumstance to which, probably, the vigour of his unshackled mind may be attributed. Music, at first his amusement, accidentally became his profession, instead of surgery, for which he

was preparing to qualify himself, when the sight of a severe operation so powerfully acted on nerves of remarkable sensibility, that he at once abandoned all hope of succeeding in the healing art, and devoted himself to that of harmony, the study of which he prosecuted without any master; though by a constant attendance at the Chapel Royal, at Westminster Abbey, and many concerts, together with the friendly hints given, in frequent conversations, by Doctors Cooke and Arnold, he, no doubt, profited very largely.

He commenced his professional career in the subordinate capacity of deputy-organist of St. George the Martyr, Queen Square; and at about the same time made his first attempt in the composition of that truly national music, the Glee. In 1785, when only nineteen years of age, he appeared as a candidate for the prizes annually given by the Catch Club, and obtained three out of the four gold medals. Among the successful pieces was that masterly composition, 'Oh! sovereign of the willing soul.' Thus encouraged, he followed up with ardour and industry the course so auspiciously begun, and in the following ten years, twenty medals of the same distinguished society were awarded to him.

In 1785 Mr. Callcott was admitted bachelor-in-music by the University of Oxford. In 1787 he assisted in forming the Glee-Club. In 1790 he took advantage of the arrival of Haydn in this country, and derived considerable knowledge in the higher branch of instrumental composition from that illustrious musician. He advanced to the degree of doctor-in-music at Oxford, in 1790; his exercise was a Latin motet, selected from Isaiah, beginning 'Propter Sion non tacuimus.' His 'Musical Grammar' appeared in 1805. About the year 1806, he undertook to deliver lectures on music at the Royal Institution, a task "most of all others suited to his studies and gratifying to his ambition; but the very anxiety he felt to execute the duty in a manner worthy of himself, rendered his hopes futile, and his efforts unavailing. His mind, long overstrained, now sank at once under the burdens he had so unparingly laid on it, and he became incompetent to the fulfilment of any of his engagements." After a seclusion of five years, he rallied for a time, and by avoiding all severe study or exciting occupation, afforded hopes to his friends that his mental powers were permanently restored. This gleam however lasted but three years, when he was once more assailed by the most woful of human maladies, and never recovered. He died in May 1821.

The productions of this original and ingenious composer are too numerous, and indeed too well known, to be particularised here: the choicest of them were, in 1824, collected and published in two handsome volumes, by his son-in-law, Mr. Horsley. Dr. Callcott left a widow, eight daughters, and two sons. One of the latter has attained considerable distinction in his father's art.

(Horsley, *Memoir of Dr. Callcott*; and *Harmonicon*, ix. 53.)

CALLENBERG, JOHANN-HEINRICH, was born January 12, 1694, in the principality of Saxe-Gotha. He studied at the university of Halle, and was appointed professor of philosophy in 1727, and professor of theology in 1739. At the period when he became professor of philosophy there was a very strong feeling among the members of the Protestant churches in favour of missions to the East, for the conversion of the Mohammedans and other inhabitants of those countries to Christianity. Callenberg, himself a Protestant with very decided religious sentiments, entered into these views with great enthusiasm; and being a man of property, established, at his own expense and on his own premises, a printing-office for the publication of works in Arabic and Hebrew, for the furtherance of the missionary cause. Here were printed translations into Arabic of portions of the Old Testament, the whole of the New Testament, Luther's Shorter Catechism, the 'Imitation of Jesus Christ' (somewhat curtailed), portions of Grotius on the 'Truth of the Christian Religion,' the 'Rudiments of the Arabic Language,' and other works necessary for those who as missionaries in the East had to communicate with many nations speaking that language. He was also anxious for the conversion of the Jews to Christianity, and with that view wrote a 'Kurze Anleitung zur Jüdisch-Teutschen Sprache' (Short Introduction to the Speech of the German Jews), 8vo, 1733, to which he added in 1736 a short dictionary of the corrupt Hebrew spoken among themselves by the Jews of Germany, the former work being an elementary grammar of the same speech. He continued his labours in writing, translating, and printing a variety of works useful for the missionaries till his death, which occurred July 16, 1760. We have merely indicated a few of the works which issued from his press. A full notice of them would occupy much space. They were all directed to the promotion of the missionary cause, to which, with indefatigable zeal, he devoted the labours of his life. Callenberg wrote in German two works, in one of which he gives a detailed account of the means which had been used to convert the Jews to Christianity, and in the other of the labours of the missionaries among the Mohammedans.

CALLET, JEAN-FRANÇOIS, born at Versailles, October 25, 1744. His mother was stated by a family tradition to have been of the family of Des Cartes. He came to Paris in 1768; in 1783 he published his edition of Gardiner's logarithm in octavo. In 1788 he was made professor of hydrography at Vannes, and afterwards at Dunkirk. He returned to Paris in 1792, and was Professeur des Ingénieurs-geographes au Dépôt de la Guerre for four years. After the suppression of this place, he became a private teacher of mathematics.

In 1795 he published his stereotyped logarithm, with tables of logarithmic sines for the new decimal division of the circle, the first which had then appeared. He died November 14, 1798. (Lalande, 'Bibliog. Astron.', p. 805.)

The last logarithms of Callet ('Tables portatives de Logarithmes,' Paris, Firmin Didot, 1795) are still in general use, and are very convenient in many respects. The logarithms of numbers are arranged so that when the third figure changes, the line in which the remaining four figures are placed falls, so that the latter are opposite to their correct preceding figures. The logarithmic sines, &c., are to every ten seconds, sexagesimal as usual, the first five degrees being to every second.

CALLICRATIDAS, a Spartan officer who was appointed to succeed Lysander in the command of the Peloponnesian fleet in the Ægean Sea, B.C. 406, at the beginning of the twenty-fourth year of the Peloponnesian war. Of simple, straight-forward character, he was no match for Lysander and his friends in the arts of intrigue; and they used their best endeavours to perplex his plans and frustrate all his operations. So far as the caballing of his officers was concerned, he got over the difficulty by putting the simple question—whether they preferred that he should retain the command, or that he should sail home, and relate at Sparta the condition in which he found things? for none durst stand the chance of accusation at home. But for the pay of his fleet he was dependent upon Cyrus, the Persian commander-in-chief of the king's forces in western Asia Minor; and when he went to that prince at Sardis to obtain a supply of money, he was so disgusted by Asiatic pride, and ceremony, and dilatoriness, that, leaving the object of his journey unaccomplished, he returned to Miletus, saying that the Greeks were indeed miserable thus to cringe to barbarians for their money, and that if he lived to return home he would do his best to reconcile the Athenians and the Lacedæmonians. Having obtained a sum upon loan, he sailed to Lesbos, and took Methymne by assault. The town was given up to pillage. Callicratidas was urged to sell the citizens for slaves, according to the usual practice of Greek warfare; but he replied, that while he had the command no Grecian citizen should be made a slave. This liberal sentiment however did not influence him in regard to the Athenians; for Xenophon (if there is no error in the text) says in the next line that the Athenians who formed the garrison were sold. (See the note of F. A. Wolf on this passage.)

After this success Callicratidas met Conon, the Athenian commander, at sea, attacked him, gained a victory, and blockaded him in the harbour of Mitylene. Intelligence of this arriving at Athens, a powerful fleet of 110 ships was equipped and manned within the space of thirty days, and sent to the relief of Conon. Callicratidas left 50 ships to maintain the blockade, and with only 120 advanced to meet the enemy, whose number was increased by reinforcements from the allied states to 150 and upwards. The fleets met between Lesbos and the main land, near the small islands called Arginussa. Hermon, the master of Callicratidas's ship, recommended the Spartan commander to retreat without hazarding a battle. He replied, that if he were dead Sparta would be no worse off; but that it was base to fly. The battle was long and doubtful, but ended in the complete defeat of the Lacedæmonians, with the loss of 70 ships. Callicratidas perished in it, being thrown overboard by the shock of his own ship against one of the enemy. (Xenophon, 'Hellenica,' lib. i. c. 6.)

CALLIMACHUS, a celebrated Greek sculptor of uncertain age, but probably of about the time of Phidias. He was apparently an Athenian, though some claim him for Corinth, because he is recorded by Vitruvius as the inventor of the Corinthian capital. Callimachus is, on the other hand, supposed to have been of Athens, from a report noticed by Vitruvius, and in part by Pliny, and Pausanias, that the Athenians used to call him Catatechnos, Κατάτεχνος, because of the elegance and refinement of his style, or rather Catatectehnos, Κατατεκτεχνος, according to the emendation of Sillig, (following the reading of one or two manuscripts) signifying one who weakens or effeminates an art, in allusion to the excessive finish by which he greatly injured the effect and value of his works. Pliny calls him the cannibalizer of himself, and says that he never knew when to leave off finishing his works; the same fault was found with Protogenes.

If Callimachus invented the Corinthian capital, this circumstance enables us, as Winckelmann has observed, in some degree to fix his time. It must have been before the 95th Olympiad, about 400 B.C., for Scopas then erected a temple of Minerva, according to Pausanias, with columns of the Corinthian order at Tegea; but it was probably not much earlier than that date, as his style was so elaborate and finished. There is a bas-relief in the capitol at Rome, with Καλλιμαχος ερωει: engraved upon it, which represents a dance of three bacchantes and a fawn; and some have, with little probability, supposed this to be the same work which Pliny notices as a dance of Spartan virgins by Callimachus.

CALLIMACHUS, a Greek poet, was at the height of his reputation a little after the time of the first Punic war, 264 B.C. (Aul. Gell., xvii. 21, 41.) We learn from Suidas the following particulars respecting him. He was the son of Battus and Mesatma, was born at Cyrene, and studied under Hermocrates of Iasus. His wife was the daughter of one Euphrates, a Syracusan; he had a sister called Megatima, who married one Stasenor; the offspring of this marriage

was a son, who bore the same name as his uncle, and wrote an epic poem on islands. Callimachus, before he was taken into favour by Ptolemy Philadelphus, by whom he was highly honoured (Strabo, p. 838), kept a school in a quarter of Alexandria called Eleusis, and had among his pupils Eratosthenes, Aristophanes of Byzantium, the celebrated grammarian, and Apollonius of Rhodes, the author of the 'Argonautica.' He was alive when Ptolemy Euergetes ascended the throne in B.C. 247.

It appears from an epigram attributed to Callimachus (Jacob's 'Anthol. Palat.' vol. i. p. 468) that his grandfather's name was also Callimachus; and the assertion of Suidas, that he was the son of Battus, is perhaps merely an inference from his epithet Battades, which may be explained from the fact that he believed himself descended from the founder of Cyrene (Strabo, p. 837). Of his numerous writings only some hymns and epigrams remain. Of his lost works, which are most quoted, we may mention his 'Hecale,' a long poem (on which we refer our readers to the learned papers by Nake in the 'Rheinisches Museum,' ii. 4, and iii. 4); his historical Memorials, which are also attributed to Zenodotus ('Athen.' iii. p. 95); a 'Treatise on Birds,' also quoted by Athenæus; and a 'List of all kinds of Writings' (*τὴν αὐτοῦ πατρὸς συγγραμμάτων*), which consisted of 120 books; so that he doubtless merited the epithet 'well-informed' (*πολυεὶς*), given him by Strabo (p. 438). He wrote an invective under the name of 'Ibis' against his scholar Apollonius, who had offended him, and the title was subsequently adopted by Ovid for a satirical poem of the same kind. As we might expect from the age and employments of Callimachus, his remaining poems display much more of grammatical art than of poetical imagination, although they are not without that kind of beauty which is the result of much labour and learning. The first edition of the Hymns of Callimachus was by John Lascaris, Florence, 4to., probably printed about A.D. 1500: this edition is printed in capital letters. The latest editions are that by Blomfield, 8vo, Lond. 1815; and a small edition by Volger, Leipzig, 1817, 8vo.

CALLISTHENES. [ALEXANDER III.]

CALLISTRATUS, a Roman jurist, who was writing under the joint reign of Severus and Antoninus (i. tit. 19, a. 3; 49. tit. 14, a. 3), by whom are meant Septimius Severus and his son Antoninus Caracalla. Severus died A.D. 211. Lampridius ('Alexander Severus,' 68), mentions a Callistratus as one of the Council of the Emperor Alexander Severus; and this may be the Callistratus under notice.

Callistratus is one of the Jurists from whose writings Justinian's 'Digest' was compiled: the works of Callistratus from which the excerpts in the 'Digest' are taken, were—six books 'De Cognitionibus'; six books of the 'Edictum Monitorium'; four books on the 'Jus Fisci'; three books of 'Institutiones'; two books of 'Quæstiones.' It appears from 'Institutiones' being mentioned as one of the works of Callistratus, that he was one of those Roman jurists who wrote institutional treatises, such as Gaius.

CALLOT, JACQUES, an eminent engraver, was born at Nancy, in 1592, of a family recently ennobled. His father discountenancing his choice of a profession, he fled from home in order to make his way to Rome, the capital of the fine arts. Falling in with a troop of gipsies, he travelled in their company as far as Florence, where a gentleman, pleased with his ingenuous ardour, placed him with an artist to study; but he soon left him for Rome. At Rome he met some acquaintances of his family, who compelled him to return home. He ran away a second time, and was a second time brought back, by his elder brother, whom he met at Turin. During his youthful adventures, as the story goes, his morals were preserved uncorrupted, by his constant prayer that he might grow up a good man, excel in his profession, and live to the age of forty-three. He set out a third time, with his father's tardy concurrence, and studied for a long time at Rome. On his way homewards he was detained for many years by Cosmo II. After the death of his patron he returned to Nancy, married, and fixed his residence among his friends. He acquired considerable wealth, and his fame was such that he was invited to witness and perpetuate the events of the siege of Breda, and afterwards the sieges of Rochelle and Rhé; but he declined to commemorate the subsequent capture of his native place, and likewise refused a pension and lodging at Paris, offered to him by Louis XIII. He died March 28, 1635, of complaints incidental to the practice of his art.

Callot possessed a lively and fertile invention, and he had a singular power of enriching a small space with a multitude of figures and actions. He engraved both with the burin and the needle; but by far his best works are free etchings, touched with the burin, delicately executed and sometimes wonderfully minute. There is a want of unity and breadth of effect in some of his larger engravings; indeed, he never seems to have acquired mastery over the graver, and engraved even fewer pictures than most of his profession, working chiefly from original designs. His principal works are the 'Sieges,' above-mentioned, the 'Miseries of War,' certain 'Festivities at Florence,' and a set of Capricci. He painted a few pictures, but they are extremely rare; they are of small size on copper, and painted with almost excessive neatness. Vandyck painted his portrait, which has been engraved by Boulonais and Vostermann. (Felibien; Perrault; De Haldat, &c.)

CALMET, AUGUSTINE, was born at Mesnil-la-Horgne, near

Commercy, in the modern department of the Meuse, on February 6th, 1672. He received the first rudiments of his education at the priory of Breuil; studied rhetoric at Pont-à-Mousson; and afterwards entered the Benedictine abbey of Mansuy, in the Fauxbourg of Toul, where he took the vows in 1689. Greek, Hebrew, philosophy, and divinity engrossed his time until 1704, when he was appointed sub-prior at the abbey of Munster, in which he appears to have diligently pursued his biblical studies. In 1707 he published in French the first volume of his commentaries upon the Bible. In 1715 he purchased the priory of St. Lay from the Abbé Morel, the king's almoner, for a pension of 3000 livres, and three years afterwards he was appointed abbé of St. Leopold of Nanci. His priory of St. Lay was surrendered by him when, in 1723, he was chosen abbé of Sénonès, and he then also declined the title of bishop 'in partibus infidelium,' which was offered to him by Pope Benedict XIII., at the suggestion of the college of cardinals. He died in his abbey on the 25th of October 1757, greatly esteemed both for learning and for moderation. The following is a list of his principal works:—'Commentaire Littéral sur tous les livres de l'Ancien et du Nouveau Testament,' 1707-16, in 23 vols. 4to, Reprinted in Paris 1713, 26 vols. 4to, and 9 vols. fol.; and abridged in 14 vols. 4to. Rondet published a new edition of this abridgement. Avignon, 1767-73, 17 vols. 4to. The Dissertations and Prefaces belonging to his Commentary were published with 19 new Dissertations, Paris, 1720, 2 vols. 4to. 'Histoire de l'Ancien et du Nouveau Testament,' intended as an introduction to Fleury's 'Ecclesiastical History,' 2 and 4 vols. 4to, and 5 and 7 vols. 12mo. 'De la Poesie et Musique des Anciens Hebreux,' Amst. 1723, 8vo. 'Dictionnaire Historique, Critique, et Chronologique de la Bible, enrichi d'un grand nombre de figures en taille douce qui représentent les antiquités Judaïques,' 'Dictionnaire de la Bible,' &c., 2 vols. 4to, Paris, 1722. 'Supplement à ce Dictionnaire,' 2 vols. 4to, Paris, 1728. Reprinted in 4 vols. 4to, Paris, 1730. This very valuable work was translated into English, under the title 'Historical, Geographical, Critical, Chronological, and Etymological Dictionary of the Holy Bible.' To which is added 'Bibliotheca Sacra,' or a catalogue of the best editions of the Bible, and commentaries upon it translated by J. D. Oyley and J. Calson, with cuts, London, 1732, 3 vols. folio. Three or four more recent English versions founded upon this, but having various notes and additions, have been since published in London: perhaps the best is that published under the editorial care of Mr. I. Taylor. 'Histoire ecclésiastique et civile de la Lorraine depuis l'entrée de Jules César dans les Gaules jusqu'à la mort de Charles V. Duc de Lorraine; avec les pièces justificatives à la fin,' Nancy, 1728, 4 vols. fol. Reprinted 1745 in 5 vols. fol. 'Bibliothèque des Ecrivains de Lorraine,' 1751, folio. 'Histoire Universelle Sacrée et Profane,' 15 vols. 4to. This undertaking Calmet did not live to finish, and, in other respects, it is not his best work. 'Dissertations sur les Apparitions des Anges, des Démons, et des Esprits, et sur les Revenans et Vampires de Hongrie,' Paris, 1746, 12mo; Einsiedlen, 1749, 12mo; Paris, 1751, 2 vols. 12mo. Translated and published in English in 1759, 8vo. 'Commentaire Littéral, Historique, et Moral, sur la Règle de St. Benoît,' 1754, 2 vols. 4to. Perhaps the most useful of Calmet's works, certainly the one most familiar to the English reader is the 'Dictionary of the Bible.' All his works indeed are replete with learning, but should be read with some degree of caution. Calmet was deeply imbued with fanciful and rabbinical theories. Though a man of great learning he had a strong leaning to the marvellous, and his tendency to superstition was not controlled by a sound judgment. Voltaire, in his usual lively manner, describes him as a man who does not think, but furnishes others with materials for thinking.

CALOGERIA, ANGELO, born at Padua in 1699, of a family originally from Corfu, studied at Venice, and entered at an early age the monastery of St. Michele, near Murano, which belonged to the order of the Camaldulenses. After having taken his vows, he was sent to Ravenna to teach theology, where he acquired a large store of varied literary knowledge, and formed many valuable acquaintances. Calogeria, after some years, returned to his monastery of St. Michele, where he spent the greater part of his remaining life in his favourite literary studies. He was induced to compile an annual selection from the numerous papers which were read in the various scientific and philological academies scattered about Italy, and which, for want of a common journal, remained buried and forgotten in their respective archives. Calogeria undertook the task, in which he was assisted by Pier Caterino Zeno, Faccioli, Vallisneri, Muratori, Manni, and other learned contemporaries. He began to publish in 1728, at Venice, the 'Raccolta d'Opuscoli Scientifici e Filologici,' which continued to appear periodically till 1753, when the series closed by its fifty-first volume, which contains an index of the whole collection. He resumed it however in 1754, under the title of 'Nuova Raccolta d'Opuscoli Scientifici e Filologici,' which he carried on to the time of his death, in 1768, after which it was continued by his co-religionist Father Mandelli till 1784, when the fortieth and last volume of this second series appeared. The two series constitute an ample store of Italian learning during the 18th century. Amidst many papers which have only a local and temporary interest, there are many others which are truly valuable, and which could not be found anywhere else. Calogeria wrote also a kind of literary journal entitled 'Memorie per servire alla Storia Letteraria,' he wrote with Apostolo Zeno in the journal 'La

Minerva,' and he also contributed to a new edition of the 'Biblioteca volante' of Quelli. Calomarde was appointed in 1780 Revisore or book censor for the Venetian State. He left a voluminous correspondence, which is inedited. (Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII*.)

CALOMARDE, FRANCISCO TADEO, the leading minister of the Spanish cabinet for ten years under Ferdinand VII., was born at the town of Villed, in Lower Aragon, on the 10th of February 1773. His parents were so poor, that when he became a student of law at the university of Saragossa he was obliged to eke out his means of subsistence by officiating in off hours as a lady's page. A story is told in his life, by Cardenas, that one evening some merchants of Teruel, who learned that the page who was carrying the lantern to light them to his mistress's evening party was studying the law, asked him what he aimed at becoming; and that the youth replied, with much gravity, "Minister of grace and justice." This was considered so preposterous, that it was repeated amid roars of laughter at the party, and served as a standing jest against Calomarde, more especially as his abilities as a student were far from remarkable. But when he removed to Madrid to practise as a lawyer, the young Aragonese soon found a path to fortune by marrying the daughter of Beltran, another Aragonese, the physician to Godoy, then in the zenith of his power as the reigning favourite, and though in the course of a few months he parted with his wife for ever, he remained fixed in the office to which his father-in-law had introduced him. The French invasion drove him to Cadix; and his rejection as a candidate for the first Cortes is said to have turned him from an adherent of the liberal into one of the absolutist party. Through the stormy years that followed he was sometimes in power in inferior offices, and sometimes in banishment and disgrace, till, on the fall of the constitutional government by the invasion of the Duke of Angoulême, and the restoration of absolute power under Ferdinand, Calomarde finally attained his object, and was named in 1823 to the post he had aspired to in boyhood, in succession to the Marquis of Casa Irujo, whose death proved a serious loss to Spain. It was while Calomarde was minister of grace and justice, that, on the 31st of July 1826, an unhappy schoolmaster named Antonio Ripoll was executed at Valencia for denying the Trinity and other leading doctrines of the church—the only *auto-da-fé* for the last thirty years in Spain. The disgrace of most of the measures of the period, from 1823 to 1833, which was a period of marked retrogression in every point of view, belongs to Ferdinand and Calomarde, but it is not easy to decide in what proportions, as it is asserted by some that the minister was merely an obsequious tool—by others, that he often prompted the malignant passions of the king. His principal care appears to have been to keep himself in place, and to promote as many Aragonese as possible, a propensity which was the subject of Ferdinand's frequent sarcasm. His long term of power came to an end with an event which was not only a crisis in the life of Calomarde, but a most momentous crisis in the history of Spain. King Ferdinand had revived in favour of his daughter by Queen Christina, the present Queen Isabella, the law which allowed of the female inheritance of the crown—a law which had been abolished by treaty with foreign powers at the peace of Utrecht, but secretly agreed to be resumed by king and cortes towards the close of the 18th century. In September 1833, when the king considered himself on his death-bed, his mind was agitated by the thought of the probable consequences of this arrangement, which deprived his brother Don Carlos, the favourite of the absolutists, of the succession to the throne. He asked the advice of Calomarde, who told him that the royalist volunteers, the supporters of the absolute party, had arms in their hands, that they numbered 200,000 men, and that it was useless to expect they would consent to see the succession altered without a civil war, which would very probably bring on the total destruction of the opposite party. The Queen Christina herself was brought to assent to this view of things; and the king caused a document to be drawn up in the nature of a codicil to his will, which restored the male line of succession, but he strictly commanded that it should be kept entirely secret till after his death. The next day the king was seized with a lethargy, and lay insensible for many hours, nor was it supposed by any around him that he would ever recover. Impatient to worship the rising sun, Calomarde communicated the contents of the important document to Don Carlos, and crowds flocked to the palace of the prince to secure their future fortunes; the momentous intelligence became public, and roused all the apprehensions of the liberals of Madrid. The queen's sister, the Princess Luisa Carlota of Naples, wife of the king's brother Don Francisco, was a woman of strong passions and masculine resolution: she hurried to the palace of San Ildefonso, where Ferdinand was lying, now recovering from his lethargy, summoned Calomarde to her presence, reproached him with his treachery, and told him not to flatter himself that his baseness would escape its deserved chastisement. The princess next sent for the codicil and tore it to pieces with her own hands. When this could be done with impunity, Calomarde might augur what he had to expect: he secretly left the palace, was concealed for some days in Madrid, then took refuge in a convent, and finally made his way in disguise to the frontier, pursued by officers with the king's orders for his confinement in the citadel of Minorca. A sergeant and party of soldiers arrested him on the border of France, but were prevailed

upon with the promise of a sum of money to let him pass, for which they were afterwards dismissed the service in disgrace. Calomarde's exertions in Don Carlos's cause failed to procure him the favour of Don Carlos. When, after the death of Ferdinand, the civil war broke out in the Basque provinces, he quitted France to offer his services at the headquarters of the Pretender, he was refused even an interview, it is supposed from resentment at his weakness in allowing himself to be too easily defeated. With the exception of a visit to Rome, the rest of his life was spent in France, chiefly at Toulouse, where his very liberal charities to all his countrymen earned him the title of Father of the Spaniards, and where, after some years of dejection, he died on the 21st of June 1842, regretted by none but the recipients of his bounty.

CALONNE, M. DE, was born at Douai about the middle of the 18th century. Having attained distinction as a lawyer, he was made successively attorney-general to the parliament of Douai, intendant of Metz, inspector-general of finances, treasurer, and lastly minister of state. He found the finances in a state of great embarrassment, and being unable to fill up the deficit, he advised Louis XVI. to convoke the assembly of the notables in 1787, before whom he made his well-known statement of the financial affairs of the kingdom. Being taxed with prodigality and malversation, he was dismissed by the king, and was succeeded by Brienne. Calonne retired to Flanders, and afterwards to England, where he spent the greater part of his latter years, and wrote numerous political and financial pamphlets. Although belonging to the royalist party, he was not extravagant in his opinions, and he therefore incurred the enmity of the more violent royalists. His '*Tableau de l'Europe en Novembre*,' 1795; '*Pensées sur ce qu'on a fait et ce qu'on n'aurait pas dû faire*,' 8vo, 1796; '*Des Finances publiques de la France*,' 1797, &c., afford materials for the history of those times. In 1802 he obtained leave of Bonaparte to return to France, where he died in October of the same year.

CALPURNIUS, TITUS JULIUS, a Latin poet and a native of Sicily, has left eleven eclogues, written somewhat in the manner of Virgil's, whom he seems to have imitated. He is believed to have lived in the 3rd century, and enjoyed the favour of the emperor Carus; but nothing very definite is known respecting him. His Latinity is better than his taste, and his language more tolerant than his subject or his mode of treating it. These eclogues have often been edited, and are printed in the '*Poeta Latini Minores*' of Burmann. An excellent revision of the text was published by Glaeser, Göttingen, 1842.

CALVERT, DENIS, sometimes called **FIAMMINGO**, a distinguished painter in his time, especially in landscape, was born at Antwerp about 1555, or, according to Oretti, in 1565. He settled early in Bologna, and studied there, first with Fontana, and afterwards with Sabbatini, with whom he visited Rome and assisted in some works there. After a stay of some time in Parma, Calvert returned to Bologna and opened a school there, which became very celebrated, and was numerously attended: he is said to have taught 137 painters. His school was unrivalled in Bologna until the establishment of the famous school of the Caracci, which in a few years completely superseded it. Some of the greatest scholars however of the Caracci had been students in the school of Calvert, as Domenichino, Guido, and Albani, three of the most famous of the Bolognese painters.

Calvert died at Bologna in 1619. He is spoken of with great respect by Malvasia and other Italian historians of art. There is nothing peculiarly Flemish in his style, unless it be his colour, in which he excelled, and on account of which he was greatly esteemed by the Bolognese painters. His pictures, of which there are still several in Bologna, are strictly in an Italian style of design; in landscape he was superior to any of his Bolognese contemporaries. His masterpieces are a St. Michael in the church of San Petronio, and a Purgatory alle Grazie. The majority of his pictures were of small size and painted on copper.

(Malvasia, *Felsina Pittrice*; Lanzi, *Storia Pittorica*, &c.)

CALVERT, GEORGE. [BALTIMORE, LORD.]

CALVIN, JOHN, was born on the 10th of July 1509, at Noyon in Picardy, where his father, Gerard Cauvin, was by trade a cooper. His parents being of respectable character, but in humble circumstances, young Calvin, who had early shown a pious disposition, was taken under the protection of a family of wealth in the place, and sent by them to the University of Paris to study for the church. At the age of twelve he obtained from the bishop a benefice in the cathedral of Noyon, to which, in about five years afterwards, was added the cure of Monteville; but this he exchanged two years after for the cure of Pont-l'Évêque. All this time he was pursuing his studies, and had not even received priest's orders. His father now changed his mind as to the destination of his son, and desired him to turn his attention to the law as the sure road to wealth and honour. This change was not unacceptable to Calvin, who, from his perusal of the Scriptures—a copy of which was furnished him by Robert Olavetan, who was a fellow-scholar, and likewise a native of Noyon—had already been convinced of many of the errors of the Romish Church. He accordingly left Paris, and repaired first to Orléans, where he studied under Peter Stella, and then to Bruges, where Andrew Alciat filled the chair of law; and where also, which was more important to Calvin's future character, Milchior Wolmar, the reformer, taught him the Greek

tongue. Here Calvin was confirmed in the doctrines of the Reformation, and began indeed to preach them in the villages. His father however dying at this time, he returned to Noyon, but after a short period went to Paris, where, in the year 1532, he published his *Commentaries on Seneca's two books, 'De Clementia.'*

Calvin now resigned his benefices, and devoted himself to divinity. The following year, Cop, the rector of the University of Paris, having occasion to read a public discourse on the festival of All Saints' Day, Calvin persuaded him to declare his opinion on the new doctrines. This brought upon them both the indignation of the Sorbonne and parliament, and they were forced to leave the city. Calvin went to several places, and at length to Angoulême, where he got shelter in the house of Louis du Tallet, a canon of Angoulême, and supported himself some time there by teaching Greek. It was there he composed the greater part of his '*Institutes of the Christian Religion*,' which were published about two years afterwards. The Queen of Navarre, sister to Francis I., having shown him some countenance in respect of his learning and abilities, and no doubt also of his sufferings, he returned to Paris in the year 1534 under her protection; but persecution being again threatened, he quitted France the same year, having first published a work, which he called '*Psychopannychia*,' to confute the error of those who held that the soul remained in a state of sleep between death and the resurrection, and retired to Basel in Switzerland, where he published the '*Institutes*,' which he dedicated to Francis I., in an elegant Latin epistle. The design of the '*Institutes*' was to exhibit a full view of the doctrines of the reformers; and as no similar work had appeared since the Reformation, and the peculiarities of the Romish Church were attacked in it with great force and vigour, it immediately became highly popular. It soon went through several editions; it was translated by Calvin himself into French, and has since been translated into all the principal modern languages. Its effect upon the Christian world has been so remarkable as to entitle it to be looked upon as one of those books that have changed the face of society.

After the publication of this great work Calvin went to Italy to visit the reformers there, and was received with marked distinction by the learned Duchess of Ferrara, daughter of Louis XII. But notwithstanding her protection, the Inquisition opened upon him, and he was obliged to seek safety in flight. He returned to France, but soon left it again, and in the month of August 1536 arrived at Geneva, where the reformed religion had been the same year publicly established. There, at the urgent request of Farel, Viret, and other eminent reformers, by whom that revolution had been achieved, he became a preacher of the Gospel, and professor, or rather lecturer on divinity. Farel was then the most distinguished person in the place; he was twenty years older than Calvin, who was in the twenty-seventh year of his age; but their objects were the same, and their learning, virtue, and zeal alike, and these were now combined for the complete reformation of Geneva, and the diffusion of their principles throughout Europe. In the month of November a plan of church government and a confession of faith were laid before the public authorities for their approval. Beza makes Calvin the author of these productions; but others, with perhaps greater reason, attribute them to Farel. There is little doubt however that Calvin was consulted in their composition, and still less that he lent his powerful aid to secure their sanction and approval by the people in the month of July 1537. The same year the Council of Geneva conferred on Farel the honour of a Burgess of the city, in token of their respect and gratitude. But the popular will was not prepared for the severe discipline of the reformers, and in a short time the people resisted some innovations on their religious practices, and, under the direction of a faction, met in a public assembly and expelled Farel and Calvin from the place.

Calvin repaired to Berne, and then to Strasbourg, where he was appointed professor of divinity and minister of a French church, into which he introduced his own form of church government and discipline. In his absence great efforts were made to get the Genevese to return to the communion of the Church of Rome, particularly by Cardinal Sadolet, who wrote to them earnestly to that effect; but Calvin, ever alive to the maintenance of the principles of the Reformation, disappointed all the expectations of his enemies, and confirmed the Genevese in the new faith, addressing to them two powerful and affectionate letters, and replying to that written by Sadolet. While at Strasbourg also Calvin published a treatise on the Lord's Supper, in which he combated the opinions both of the Roman Catholics and Lutherans, and at the same time explained his own views of that ordinance. Here too he published his '*Commentary on the Epistle to the Romans*.' Calvin got acquainted with Castalio during his residence at Strasbourg, and procured for him the situation of a regent at Geneva; and it was during his stay in this city that by the advice of his friend Bucer he married Idellet, the widow of an Anabaptist preacher just deceased.

In November of the same year he and Farel were solicited by the Council of Geneva to return to their former charge in that city; in May 1541 their banishment was revoked; and in September following Calvin was received into the city amidst the congratulations of his flock, Farel remaining at Neuchâtel, where he was loved and respected. Calvin did not trifle in the peculiarly favourable circumstances in which

he was now placed. He immediately laid before the council his scheme of church government, and after it was adopted and published by authority, which was on the 20th of November 1541, he was unhesitating in its enforcement. His promptitude and firmness were now conspicuous; he was the ruling spirit in Geneva; and the church which he had established there he wished to make the mother and seminary of all the reformed churches. His personal labours were unceasing; he preached every day for two weeks of each month; he gave three lessons in divinity every week; he assisted at all the deliberations of the consistory and company of pastors; he defended the principles of the reformation against all who attacked them; he explained those principles both in writing and discourse; and maintained a correspondence with every part of Europe. Geneva however was the common centre of all his exertions, and its prosperity peculiarly interested him, though less for its own sake than to make it a fountain for the supply of the world. He established an academy there, the high character of which was long maintained; he made the city a literary mart, and encouraged the French refugees and others who sought his advice to apply themselves to the occupation of a printer or librarian; and having finished the ecclesiastical regimen, he directed his attention to the improvement of the municipal government of the place. That Calvin should, in the circumstances in which he was now placed, show marks of intolerance towards others is not surprising; and to seek a palliation of his guilt we need not go back to the time when he belonged to the Church of Rome, nor yet to the notions of civil and religious liberty prevalent in his age. We have only to reflect on the constitution of the human mind, and the constant care necessary to prevent power in any hands from degenerating into tyranny. His conduct towards Servetus [SERVETUS] has been justly condemned, and has drawn down upon him the epithet of 'a most cruel and atrocious monster'; yet the punishment of Servetus was approved of by men of undoubted worth, and even by the mild Melancthon. In 1554, the year following Servetus's death, Calvin published a work in defence of the doctrine of the Trinity against the errors of Servetus, and to prove the right of the civil magistrate to punish heresy; Beza the same year published a work on the like subject, in reply to the treatise of Castalio. Of all the testimonies to the merits of Calvin at this time, the most unsuspected is that of the canons of Noyon, who in 1556 publicly returned thanks to God on occasion of his recovery from an illness which it was thought would prove mortal. The state of Calvin's health prevented him going in 1561 to the famous Conference of Poissy; an assembly which in his view promised to be of so much consequence, and which was indeed remarkable in this respect, that from that time the followers of Calvin became known as a distinct sect, bearing the name of their leader. Amidst all his sufferings however, neither his public functions nor his literary labours ceased: he continued to edify the church of Geneva by his sermons and his intercourse among the people, and to instruct Europe by his works; and to the last he maintained the same firmness of character which had distinguished him through life. On his death-bed he took God to witness that he had preached the gospel purely, and exhorted all about him to walk worthy of the divine goodness: his delicate frame gradually became quite emaciated, and on the 27th of May 1564 he died without a struggle, in the fifty-fifth year of his age.

The person of Calvin was middle-sized and naturally delicate; his habits were frugal and unostentatious; and he was so sparing in his food, that for many years he had only one meal in the day. He had a clear understanding, an extraordinary memory, and a firmness and inflexibility of purpose which no opposition could overcome, no variety of objects defeat, no vicissitude shake. In his principles he was devout and sincere, and the purity of his character in private life was without a stain. His writings are very numerous; but except his '*Christian Institutes*,' his commentaries on the Bible, and a few others, they have long been covered with undisturbed dust, though in their day none of his works were without their influence. There have been various collections of his works. In 1552 all his minor pieces, or '*Opuscula*,' were collected and published at Geneva. In 1576 a similar collection was made of his theological tracts; and the same year Beza published a collection of his letters, with a life of Calvin. We find also in Senebier ('*Hist. Lett. de Geneve*,' tom. i.) not only a list of all Calvin's publications, but a catalogue of sermons preached by him which yet remain in manuscript in the public library of Geneva. Calvin's '*Commentaries on various books of the Old and New Testaments*,' his '*Tracts relating to the Reformation*,' his '*Institutes*,' and some others of his writings, have been newly translated into English, or the old translations revised, and published within the last twelve or fourteen years under the auspices of the Calvin Translation Society at Edinburgh. But perhaps a still more important work as illustrating the character of the man and his times is a new edition of his letters, now in course of publication, including a very great number previously inedited:—'*Letters of John Calvin*,' compiled from the original manuscripts, and edited with historic notes by Dr. J. Bonnet; translated by D. Constable, 8vo, Edinb., 1855, &c.

It remains to notice briefly the system of religious doctrine and church government maintained by Calvin and his followers. Calvin, as we have seen, published his system in his '*Christian Institutes*' in the year 1536; but it does not appear to have obtained the name of

Calvinism, nor its supporters the name of Calvinists, till the conference of Poissy in 1561. The reformer was not himself present at that assembly, being prevented from attending by his local duties and the ill state of his health; but we see from his correspondence with Beza, the deputy from Geneva, how deep was his interest in its proceedings, and that nothing was done on the part of the reformers without his knowledge and advice. In the debate which took place on the Augsburg Confession, the points of difference between the Lutherans and Calvinists were drawn out; and they were such as that from thenceforth the latter became known as a distinct sect under that denomination.

The tenets of Calvinism respect the doctrines of the Trinity, predestination, or particular election and reprobation, original sin, particular redemption, effectual or irresistible grace in regeneration, justification by faith, and the perseverance of saints; together also with the government and discipline of the church, the nature of the eucharist, and the qualification of those entitled to partake of it. The great leading principles of the system however are the absolute decrees of God, the spiritual presence of Christ in the eucharist, and the independence of the church.

Calvinism was, perhaps, like Lutheranism, exemplified first at Strasbourg; where, in the year 1538, Calvin established a French church on his own plan. But it was at Geneva that the system was seen in all its vigour; and from thence it spread into France, Germany, Prussia, the United Provinces, England and Scotland. To this last place it was carried by Knox, the disciple and intimate correspondent of Calvin; and as within the little territory of Geneva there was neither room nor need for the parochial sessions, presbyteries, provincial synods and general assembly, into which the presbyterial government expands itself in a large community, we shall briefly advert to its leading features in Scotland, as it appeared there in the lifetime of Knox. We shall thus indeed see the Church of Scotland in its infancy; but at the same time,—and it is that we have chiefly in view,—we shall thus perhaps have the best idea of the matured opinions of the great reformer.

The Confession of Faith, ratified by the Scots parliament in 1560, declares that by the sin of our first parents, "commonly called original sin, the image of God was utterly defaced in man, and he and his posterity of nature became enemies of God, slaves to Satan, and servants unto sin; inasmuch that death everlasting has had, and shall have, power and dominion over all that have not been, are not, or shall not be, regenerated from above, which regeneration is wrought by the power of the Holy Ghost working in the hearts of the elect of God an assured faith in the promise of God revealed in his word;" that "from the eternal and immutable decree of God all our salvation springs and depends;" "God of mere grace electing us in Christ Jesus his son before the foundation of the world was laid;" and that "our faith and the assurance of the same proceeds not from flesh and blood, that is to say, from our natural powers within us, but is the inspiration of the Holy Ghost;" "who sanctifies us and brings us in all verity by his own operation, without whom we should remain for ever enemies to God and ignorant of his son Christ Jesus; for of nature we are so dead, so blind, and so perverse, that neither can we feel when we are pricked, see the light when it shines, nor assent to the will of God when it is revealed, unless the spirit of the Lord Jesus quicken that which is dead, remove the darkness from our minds, and bow our stubborn hearts to the obedience of his blessed will;" "so that the cause of good works we confess to be not our free will, but the spirit of the Lord Jesus, who dwelling in our hearts by true faith, brings forth such works as God has prepared for us to walk in;" and "whom boast themselves of the merits of their own works, or put their trust in works of supererogation, boast themselves in that which is not, and put their trust in damnable idolatry." It further admits that "we now, in the time of the evangel, have two chief sacraments only," to wit, Baptism and the Lord's Supper; by the former of which "we are ingrafted in Christ Jesus to be made partakers of his justice, by which our sins are covered and remitted;" and in the latter it is asserted there is a real though only spiritual presence of Christ, and "in the supper rightly used, Christ Jesus is joined with us, that he becomes very nourishment and food of our souls." The marks of a true church are said to be the true preaching of the word of God, the right administration of the sacraments, and ecclesiastical discipline rightly administered as the word of God prescribes. The polity or constitution of the church however is not detailed; this was done in the 'Book of Discipline' drawn up by Knox and his brethren. The highest church judicatory is the General Assembly, composed of representatives from the others, which are provincial synods, presbyteries, and kirk sessions. The officers of the church are pastors or ministers, doctors or teachers, and lay elders, to which are to be added lay deacons, for the care of the poor. Among the clergy there is a perfect parity of jurisdiction and authority, and in the church courts clergy and laity have equal voices. The minister and the elder indeed are both presbyters—the one a preaching presbyter, and the other a ruling presbyter; and it will be remembered that when Bucer expressed his approbation of the episcopal hierarchy of England, Calvin said it was only another papacy. Another principle, recognised alike by Calvin and the reformers of Scotland, was the education of the people; which both seem to have regarded as the rock upon which

the reformed church should be built; and in Scotland, as was fit, this foundation was as broad as the building, it being meant that, besides the universities of the kingdom, there should be in every district a parish church and a parish school.

CAMBACÈRES, JEAN JACQUES DE, was born at Montpellier in 1753. His father was an advocate, and brought him up to the same profession, in which he soon distinguished himself, and was made Counsellor of the Cour des Comptes of Montpellier. When the revolution broke out he was elected deputy to the Legislative Assembly, and afterwards to the Convention, where he voted for the death of Louis XVI., but with a conditional reprieve. In the subsequent period of terror he endeavoured, though cautiously, to bring back the Assembly to legal measures, and to check arbitrary acts. He afterwards sat in the Council of Five Hundred, and was made Minister of Justice under the Directory, in which capacity he greatly assisted Bonaparte in the revolution of the 18th Brumaire. From that moment he followed the fortunes of Napoleon, and was among his most useful and subservient instruments: he was also one of the few who remained faithful to him to the last. In his capacity of Great Chancellor of the empire, he had to communicate to the senate all Napoleon's measures for peace or war, including his frequent demands for fresh conscriptions of men, which were sanctioned by that docile assembly. Cambacères was one of the compilers of the civil code, for which his legal knowledge rendered him very well qualified. He had already written, in 1796, a 'Projet de Code Civil,' which became in a great measure the basis of the new code. After Napoleon's first abdication in 1814, Cambacères lived in retirement at Paris. When Napoleon returned from Elba, he appointed Cambacères Minister of Justice, notwithstanding his excuses. After the king's second return, Cambacères withdrew again to private life, and in February 1816, he went to reside at Brussels, being included in the list of those who were exiled from France for having voted for the death of Louis XVI. However in May 1818, the king reinstated Cambacères in all his civil and political rights, in consequence of which he returned to Paris, where he died in 1824. His manners were courteous and pleasing: he was liberal and hospitable, and had the reputation of giving the best dinners of any of the ministers and great officers of the empire.

CAMBIA'SO, LUCA, sometimes called LUCHETTO DA GENOVA, a very celebrated Italian painter in fresco and in oil, was born at Moneglia near Genoa, on St. Luke's day, in 1527. He was instructed by his father Giovanni, a painter of considerable merit, and distinguished himself even when a boy, and though he is not known to have visited Rome in his youth, his best works have many of the qualities of the Roman masters. After a long and honourable career at Genoa, where he was without a rival, he went, in 1583, to Spain, with his son Orazio, and L. Tavarone, one of his pupils, to assist him in some works which Philip II. had commissioned him to execute in the Escorial. Cambiaso was invited to Spain by Philip II. to supply the place of his old friend and fellow-labourer G. B. Castello, of Bergamo, who died in Madrid in 1579. Cambiaso and Castello executed several paintings together in Genoa.

Cambiaso executed several works in the Escorial, the largest of which was an immense fresco of Paradise, containing a vast number of figures, arranged as the monks desired on the ceiling of the choir of the church of San Lorenzo. He received 12,000 ducats for this picture, yet it occupied him only fifteen months; it was however in the opinion of Mengs much inferior to his best works in Genoa: the composition is formal and bad, but for this the monks must be held responsible. The oil painting of 'John the Baptist preaching in the Wilderness,' also in the Escorial, is the best of his Spanish works. He died at the Escorial in 1585, and Philip greatly regretted his loss. He was called Cangiaso by the Spaniards. He was a painter of surprising facility and power; Armenini compared him with Tintoretto; he painted however latterly with great negligence. Cambiaso's masterpiece is considered the 'Martyrdom of St. George' in the church of San Giorgio at Genoa. 'The Rape of the Sabines,' in Terralba near Genoa, is also a magnificent and celebrated work. His portrait by himself is in the Florentine gallery: several of his works have been engraved.

(Soprani, *Vite de' Pittori*, &c.; Coan Bermudez, *Diccionario Historico*, &c.)

CAMBYSES (*Kambyss*), the second king of the Medes and Persians, succeeded his father Cyrus B.C. 529. He led an army against Egypt (B.C. 525), defeated the Egyptian king Psammetichus in a great battle, and reduced Egypt to the form of a Persian province. The ruin of many of the monuments of Egypt is attributed, and perhaps to a certain extent correctly, to the fury of the barbarian invaders and of their king, who was mad. From Egypt Cambyzes marched southwards against the Macrobians Ethiopians (a people whose geographical position is not certain), but his army, after suffering the severest privations in the deserts, returned to Thebes with much diminished numbers. A detachment of the Persian army which was sent from Thebes against the Ammonians (Siwah) was lost in the desert. After committing numberless extravagancies in Egypt, putting his brother Smerdis to death, marrying his sister, which was contrary to the Persian custom, and then killing her by a kick during her pregnancy, Cambyzes died (B.C. 521) of an accidental wound from his

own sword at Ecbatana, a town of Syria (not Ecbatana the capital of Media). Ctesias says that Cambyzes died at Babylon.

Compare with Herodotus (iii.), which is the authority for what is here stated, the account of Ctesias, 'Persica.'

CAMDEN, CHARLES PRATT, EARL OF, was a younger son of Sir John Pratt, who was successively a puisne judge of the court of King's Bench and chief justice of that court, in the reign of George I. He was descended from a family of consideration in Devonshire, of which county Chief Justice Pratt, his father, was a native. Charles Pratt was born in the year 1714. He went at an early age to Eton, where he formed with William Pitt a warm friendship which lasted through life. In 1731, having obtained the election to King's College, Cambridge, he removed to the university. He became a fellow, according to the usual routine, in 1734; in the summer of 1738 he was called to the bar, and in the following year took his Master's degree. He made his first entrance into the profession in the courts of common law, and travelled the western circuit for several years with little or no practice. Conceiving his prospects of success in the profession of the law to be hopeless, he at one time resolved to abandon it and seek his fortune in the church. Henley, afterwards Lord Chancellor Northampton, who was at that time in considerable practice on the western circuit, is said to have dissuaded him from the execution of this purpose, and to have induced him to continue in his course until his turn for business and advancement should arrive. He had the good sense to follow this judicious advice, and shortly afterwards his business began to increase. His practice as a junior however appears never to have been considerable. His name appears occasionally in the reports of cases of parochial settlement from the western circuit. In 1752 he was employed as junior counsel in defence of Owen, the bookseller, who had been prosecuted by the attorney-general for publishing a libel upon the House of Commons (Howell's 'State Trials,' vol. xviii., p. 1203), and his earnestness and eloquence were believed to have mainly contributed to obtain a favourable verdict for his client. From this time his success was assured. In the following year he appeared as counsel for the prisoner in the trial of Timothy Murphy for forging a will, a case which excited much attention at the time (Howell's 'State Trials,' vol. xix., p. 693). Still previously to his appointment as attorney-general, he had much less general practice in the courts of Westminster Hall than several advocates whom at a subsequent period of his life he left far behind him in professional advancement. In the course of the change of administration which took place in June 1757, Sir Robert Henley, the early friend and adviser of Pratt, was promoted from the office of attorney-general to that of lord keeper; and upon occasion of this vacancy, his friend Pitt, who placed great confidence in him, insisted upon his being made attorney-general; and he was immediately afterwards returned to parliament as representative of the now abolished borough of Downton, in Wiltshire. During the four years that he continued to be a member of the House of Commons he did not take any very active or distinguished part in the debates.

His professional business while he was attorney-general became very extensive, particularly in the court of chancery. His official conduct as attorney-general appears to have been uniformly judicious and moderate. The only ex-officio information for libel filed by him was instituted against Dr. Shebbeare for his 'Letter to the People of England;' of which Horne Tooke says (Howell's 'State Trials,' vol. xx., p. 708), "that if ever there was an infamous libel against government surely it was that." The death of Chief Justice Willes, at the close of 1761, caused a vacancy on the bench of the common pleas; and this being one of those judicial offices of which by long usage the attorney-general for the time being is considered to have the refusal, it was accordingly offered to Pratt, and accepted by him. Soon after his elevation to the bench the great question respecting the legality of general warrants was raised, by the proceedings of government with relation to the celebrated John Wilkes. Lord Chief Justice Pratt expressed his opinion against the asserted power of the secretary of state to authorise arrests, or the seizure of papers upon general warrants, with a greater degree of warmth than was usual, or perhaps justifiable, in pronouncing a mere judicial decision; but his energy on this occasion was entirely in accordance with the prevailing feeling of the times, and produced for him a larger share of popular favour than had been possessed by any judge in England since the revolution. Addresses of thanks were voted to him by many of the principal towns, and several public bodies presented him with the freedom of their respective corporations. The city of London, in particular, placed his portrait in Guildhall, with an inscription in honour of the "maintainer of English constitutional liberty."

When the Rockingham administration came into power, in the summer of 1765, Lord Chief Justice Pratt was raised to the peerage by the title of Baron Camden, of Camden-place, in the county of Kent. He did not however by any means become an adherent of that ministry; on the contrary, he made a vigorous opposition to their measures declaratory of the right of Great Britain to impose laws upon the American colonies in all cases whatsoever. When Lord Rockingham's ephemeral administration broke up in July 1766, Lord Northampton, being removed from the court of chancery, became president of the council; and upon the occurrence of this vacancy, the seals were given to Lord Camden.

The Duke of Grafton's administration, composed as it was of the most heterogeneous materials, contained within itself the elements of its dissolution; and its fall was accelerated by the proceedings of the House of Commons relating to John Wilkes, and the measures respecting America, both of which had excited a violent fermentation in the public mind. Upon the opening of the session of 1770, Lord Camden declared in the House of Lords his opposition to government, and actually voted for Lord Chatham's amendment to the ministerial address. Such a declaration by the lord chancellor, accompanied by an unequivocal act of hostility to the government, necessarily led to his removal from the woolsack.

Lord Camden as judge in the court of chancery has won high praise from the profession. Only one of his decisions was reversed, and that reversal Lord Eldon is said by Lord Campbell to have pronounced probably wrong. His manner in the court was simple, unaffected, perhaps a little too informal; at any rate it was considered to contrast unfavourably with what has been termed 'the lofty dignity' of Lord Mansfield. In conveying his ideas he has been charged with the adoption of too colloquial a style and with the greater fault of prolixity; but then, on the other hand, his statements were always luminous, and his prolixity arose from the desire he evinced to satisfy those interested by viewing the question at issue in every conceivable light.

With the surrender of the seals in 1770, Lord Camden's judicial career finally closed; and during the remaining twenty-four years of his life he was entirely a political character. His general parliamentary conduct during the remarkable session of 1770, consisted in a strenuous opposition to the policy of Lord North's administration; and Lord Mansfield was on most occasions his personal antagonist. The doctrine asserted by Lord Mansfield on the trials of Woodfall and Miller, that the jury, in cases of libel, were to decide upon the fact of publication only (a question which was not finally determined until the passing of Mr. Fox's Libel Act in 1792), was warmly reprobated by Lord Camden in the House of Lords; and upon this and upon other occasions he indulged in a degree of personal bitterness towards the chief justice which is variously accounted for by contemporary writers, but which certainly derogates from the dignity and general merit of Lord Camden's character. Lord Camden also uniformly opposed the ill-advised policy of Lord North respecting America; and in 1778 he signed, and is said to have framed the protest of the Lords against the rejection of Lord Rockingham's motion for an address to the king, praying him to disavow the obnoxious manifesto of the American commissioners. On the recall of Lord Rockingham and the Whigs to power in 1782, Lord Camden was appointed president of the council; but was displaced upon the formation of the Coalition-ministry in 1783. To this administration he placed himself in zealous opposition; and in the debate on Mr. Fox's India Bill in the House of Lords, he distinguished himself by an able and eloquent speech against the measure. The fate of this bill put an end to the short existence of the Coalition-ministry; and soon after the formation of Mr. Pitt's administration, Lord Camden was reinstated in the office of president of the council, which he continued to hold during the remainder of his life. Though now upwards of seventy years of age, and though his health was considerably impaired by repeated attacks of gout, he continued his attendance in the House of Lords, and actively assisted in the several debates upon the Indian Judicature Bill, the Wine Excise Bill, and several other important measures which were introduced during the early part of Mr. Pitt's administration; and upon the occasion of the king's derangement in 1788, he introduced the plan proposed by government for the establishment of a regency. In 1786 he was created Earl Camden, and received the additional title of Viscount Bayham, of Bayham Abbey, in the county of Kent. The last occasion upon which he took a part in the debates was upon the discussion of Mr. Fox's celebrated Libel Act, in 1792. The question of the province of juries in cases of libel was one which during the whole of his life had deeply interested him: in his defence of Owen, in 1752, he had warmly asserted the popular doctrine upon this subject; and on the introduction of this bill into the House of Lords he particularly distinguished himself by the animation and eloquence with which, in advanced age, he maintained the principle which in his early years he had often zealously espoused. Lord Camden died April 13th, 1794, in the eightieth year of his age.

CAMDEN, WILLIAM, one of the most illustrious names in the whole catalogue of learned Englishmen. His father was a paper-stainer, living in the Old Bailey, where Camden was born on the 2nd of May, 1551. It is supposed that his father died when he was but a child, leaving little provision for him. It is certain that he was admitted into Christ's Hospital within a very few years after its establishment. He was afterwards in St. Paul's School, and finally removed to Oxford, where he appears to have studied in more than one college. He left the university in 1571, and became an under-master of Westminster School, the duties of which situation he discharged at the time when he composed the works which have made his name so eminent.

The most celebrated of these is that entitled 'Britannia,' a survey of the British isles, written in elegant Latin. The first edition of this work was published in 1586. Many others appeared in his lifetime with enlargements. A singular fate has attended this book. A long succession of writers have made additions to it, till Camden's

'*Britannia*,' which as it came forth from him was but a single volume of no large dimensions, has been swelled out in the successive English editions till at length it has become four folio volumes, though the work is still called by his name. One effect of this has been to throw the original work into the shade, and to occasion a wrong apprehension to prevail concerning it, as if it had been composed for the use of the inhabitants of Britain rather than for the information of learned foreigners, and as if it were not that succinct and admirable composition which does so much honour to the taste and judgment as well as to the learning of the author.

The English editions, though the matter is ill-digested, have their value as containing what at the time of publication was the best general description of the British isles. Bishop Gibson and Mr. Gough were the compilers and editors of the principal English editions.

From the appearance of his '*Britannia*,' Camden began to be looked upon as one of the most distinguished scholars of his age. He carried on an extensive correspondence with the learned both at home and abroad, much of which has been preserved and published. The prebend of Ilfracombe in the cathedral of Salisbury was given to him, though a layman. He was made head master of Westminster School in 1592, and Clarencieux King-at-Arms in 1597, without having passed through the inferior offices of herald or pursuivant. This was distasteful to the old officers of the College of Arms, and led to what must have been to him harassing dissensions.

The remainder of his history is to be found in a catalogue of his writings. We shall touch upon them briefly. His '*Annals of the Reign of Elizabeth*' is the next in celebrity to his '*Britannia*,' an admirable digest of the events of that reign, delivered in pure and elegant Latinity. He intended a similar work on the reign of James, but of this only the heads were prepared. His folio volume of the works of some of our old Latin chroniclers was printed at Frankfurt in 1603. It belongs to the set of Latin chroniclers on English affairs, and contains Asser, Walsingham, Giraldus Cambrensis, and others. Among his minor works two only need be mentioned, his '*Remains concerning Britain*,' published in 1604, a very amusing and instructive volume; and a small Greek grammar for the use of Westminster School, which was first published in 1597.

Camden reached the age of seventy-two. He died on the 9th of November 1623, at Chislehurst in Kent, and was interred in Westminster Abbey, a great assemblage of the learned and illustrious doing him honour at his funeral. A monument was erected to his memory, which still remains. It has his bust, with the left hand resting on the '*Britannia*.'

He never married, and at his death left a good estate, the greater part of which he devoted, a little before his death, to founding an historical lecture in the University of Oxford, now called the Camden Professorship of History. Camden has always been regarded with peculiar respect by English historical inquirers and antiquaries; and when in 1838 they founded a "Society for the Publication of early Historical and Literary Remains," it was felt that the most appropriate title which could be given to it would be that of their most distinguished predecessor. The 'Camden Society' has since continued annually to place within the reach of historical students a mass of singularly varied and valuable 'remains concerning Britain,' and has thus become a worthy monument to the memory of Camden.

CAMERARIUS, JOACHIM, was born at Bamberg in 1500, studied at Leipzig, and became a great friend of Melancthon and other reformers. The Duke of Wurtemberg gave him the direction of the new University of Tübingen. In 1541 he was charged by Henry duke of Saxony with reforming the University of Leipzig, of which he was afterwards appointed rector. In 1568 the Emperor Maximilian, who had called him to Vienna to consult him about some important state-affairs, wished to retain him as his counsellor, but Camerarius declined the offer on account of his infirmities. He died at Leipzig in April, 1574. Camerarius was one of the most distinguished scholars of the age of the Reformation. The following are his principal works:—1. '*Libellus Scholasticus*,' containing maxims and precepts from Pythagoras, Phocylides, Solon, and extracts from Tyrtæus, Simonides, Callimachus, &c. 2. '*Narratio de H. Eobano Hessio*,' including biographical notices of several other learned men of the same age. 3. '*Vita Philippi Melancthonis*,' a good biography of that distinguished reformer. 4. '*De rebus Turcicis Commentarii duo*.' 5. '*Historia Synodi Nicenæ*.' 6. '*Norica aræ de Ostentis lib. duo*.' 7. '*Vita Mauricii Saxonie Electoris*.' 8. '*De Divinationum Generibus*.' 9. '*De Numismatibus Græcorum et Latinorum*.' 10. '*Philosophicæ Consolationes*,' written by him and Hadolæus united. 11. '*Historica Narratio de Fratribus Orthodoxorum Ecclesiæ in Bohemia, Moravia, et Polonia*,' besides numerous translations from and commentaries on Cicero, Aristotle, Sophocles, &c. Camerarius was an excellent horseman, and he wrote a work on the art of training horses, '*Hippocomicon*,' which enjoyed considerable reputation. The '*Epistolæ*,' or correspondence, were published after his death by his son Joachim in two vols., Frankfurt, 1583-95.

John Camerarius, his eldest son, became a councillor of the duchy of Prussia. His second son, Joachim, was a distinguished physician, and has left several works on medicine and botany. His third son, Philip, while travelling in Italy, was arrested by the Inquisition at Rome, but was afterwards released, and on his return to Germany became vice-chancellor of the new University of Altorf. He wrote

'*Horarum subsecivarum Centuriæ tres*,' 3 vols. 4to, Frankfurt, 1624, a work often reprinted.

CAMERON, REV. RICHARD, founder of the sect of Cameronians, first acquired notice as one of those ministers of the Church of Scotland who most boldly opposed the measures of Charles II. and his advisers for enforcing the Episcopal form of worship on the Scottish people. The arbitrary measures adopted by the government thoroughly roused the spirit of the people, and among those who gave fullest expression to the popular sentiments was Richard Cameron. Not only were his doctrines obnoxious to the government, but many of his brethren of the clergy dreaded his zeal, which they considered extreme, and at a meeting held in Edinburgh in 1677 they formally reprovied him for his conduct. Cameron retired to Holland, but soon returned to Scotland; and on the 22nd of June 1680, in company with about twenty other persons of similar sentiments with himself, well armed, he entered the town of Sanquhar in Dumfriesshire, and at the market-cross there proclaimed, in a ceremonious manner, a declaration, that Charles Stuart (meaning the king), although descended from the race of their ancient kings, had by his perjuries in the breach of his covenanted vows, his tyrannical government, and his usurpation over their civil and religious liberties, dissolved their allegiance and forfeited all right and title to the crown. The party kept together in arms for a month in the mountainous district between Nithsdale and Ayrshire; but at length, on the 20th of July, while lying at Airdsmoss in Kyle, they were surprised by a large body of horse and foot under the direction of the government, and in the short skirmish which followed, Cameron was killed, and his followers were dispersed or taken prisoners. A neat monument has been recently placed on the spot where Cameron fell, replacing an old and plainer structure.

Among the more earnest followers of Cameron was Cargill, who continued to preach the doctrines of the sect in the fields; and in September following, at a conventicle held in the Torwood, between Falkirk and Stirling, pronounced a solemn excommunication against the king and his brother the Duke of York, the dukes of Monmouth, Lauderdale, and Rothes, the lord-advocate, and General Sir Thomas Dalzell of Binns, for their exertions against the supremacy of the pure church of Scotland, their perjury in reference to the covenant, and their cruelty and oppression towards the people of God. To these acts of the royalists was soon afterwards added the Test of 1681, against which the covenanters published their testimony at Lanark on the 12th of January 1682, adhering to and confirming the Sanquhar declaration, and giving reasons at length for their disowning the king's authority. This they again did, and declared their firm resolution of constant adherence to the covenant, in their Apologetic Declaration of the 28th of October 1684; and on the accession of James duke of York to the throne, they published another declaration at Sanquhar on the 28th of May 1685, wherein they renewed their previous declarations, and further protested against the accession of the Duke of York, as a professed and excommunicated papist, and against popery itself in all its heads, as abjured by the national covenant. In these circumstances, it is plain the Revolution was an event which they would hail in common with the other Presbyterians, but the latter acquiesced in arrangements with the government into which the former refused to enter; and they have since continued to testify against the Revolution settlement, as they now also do against the Articles of Union, the Toleration Acts, the conduct of the church, and generally, all association whether of church or state with those who do not adopt the principles of Scripture, the Reformation, and the covenant.

They have been most commonly known as Cameronians from Richard Cameron; but they are otherwise called 'M'Millans,' or 'M'Millanites,' from the name of the first minister who espoused their cause after the Revolution. But these, as well as the terms 'Whigs' and 'Mountain men,' which are also occasionally applied to them, they regard as accidental epithets. They are sometimes also called 'Covenanters,' from their adherence to the national covenant of Scotland, and the solemn league and covenant of the three kingdoms. Their proper designation however, or that which they themselves adopt, is that of 'Reformed Presbyterians.'

They hold the Holy Scriptures to be the absolute rule of faith and conduct, and to contain the standard of these both in church and state. Next to this they adopt the early standards of the Church of Scotland, the Westminster Confession of Faith, the larger and shorter catechisms of the church, the books of discipline, and the Westminster Directory for Public Worship. And lastly, they regard the national covenant of Scotland as a continuing obligation. To these are to be added the documents published by the body itself in explanation of their principles, namely, their 'Judicial Act and Testimony,' the 5th edition of which was published at Glasgow in 1818; 'A short Account of the Old Presbyterian Dissenters,' published by authority of the presbytery in 1806; and an 'Explanation and Defence of the Terms of Communion adopted by the Reformed Presbyterian Church.'

The religious body was formed into a presbytery on the 1st of August 1743, under the title of the Reform Presbytery. They have now a synod, consisting of the Edinburgh, Glasgow, Paisley, Kilmarnock, Dumfries, and Newton Stewart presbyteries. The number of churches is 41; their places of worship contain about 15,000 sittings. They have also several churches in Ireland, Nova Scotia, New

Brunswick, and the United States; and they have missionaries in New Zealand and the New Hebrides, and one in London who labours among the Jews.

CAMILLUS, MARCUS FURIUS, a celebrated Roman, who lived about the middle of the 4th century after the foundation of the city. There is so much of the fabulous in all that is told about him that one might very reasonably suppose that Livy and Plutarch have derived the traditions respecting this warrior from some old poem. (Niebuhr, 'H. R.' vol. ii. p. 472.) That there was such a person, and that his actions entitled him to the gratitude of his countrymen, cannot, we think, be doubted, and even Niebuhr has not attempted to deny him the personality which he is unwilling to concede to Romulus and Coriolanus. ('H. R.' ii. p. 501.) Camillus was created dictator five times, and triumphed four times, but never served the office of consul. (Plutarch, 'Camill.' init.) This was principally owing to the substitution of the military tribunate for the consulship in the early part of his life. His first dictatorship was in the tenth year of the siege of Veii, which was taken by him probably by means of a mine, by which part of the wall was overthrown. (Niebuhr, 'H. R.' ii. p. 481, who has sufficiently refuted the ordinary tradition.) He also conquered the Faliscans, who, according to the legend, yielded unconditionally to him in consequence of his generosity in restoring to them their children whom a traitorous schoolmaster had delivered into his hands. (Plutarch, 'Camill.' x.) He was impeached, in A.U.C. 364, by the tribune L. Apuleius, on a charge of peculation in the distribution of the plunder of Veii, and his guilt was so manifest that even his own clients could not acquit him. (Liv. v. 32.) Camillus retired to Ardea, and lived there as an 'inquinus' till the battle of the Allia and the capture of Rome: he then took up arms for his country, and led the Ardeates against the Gauls, over whom he obtained some advantages. At length the people, sensible of the necessity of his recall, restored him to his civic rights by an ordinance of the plebs passed at Veii, and after two battles, the one fought in the city and the other on the road to Gabii, he completely exterminated the invading army. It was probably owing to his influence that the Romans were induced to rebuild their own city in preference to migrating to Veii, as many wished to do, and for this and his other services he was called the second Romulus. In his fourth dictatorship he had some more disputes with the plebeians, in consequence of which he abdicated his office. (Liv. vi. 38.) He died of the plague in the year of Rome 390. (Liv. vii. 1; Plutarch, 'Camill.' xliii.) His son and brother were also eminent men, but with these exceptions no one of his family, according to Tacitus ('Annal.' ii. 52), obtained military renown till the age of Tiberius, when Furus Camillus, proconsul of Africa, triumphed over the Numidians. The son of this Camillus raised a rebellion in Dalmatia in the reign of Claudius, and proclaimed himself emperor, but in a few days his soldiers returned to their allegiance, and Camillus committed suicide.

CAMOENS (Dom Luis de-Camões), called the Homer and Virgil of Portugal, for his celebrated poem of the 'Lusiad,' was born at Lisbon; though Coimbra and Santarem have disputed this honour with Lisbon. There is no less controversy about the precise year of his birth, which, according to some, was 1517 while most biographers suppose it to be 1524.

His family was of considerable note, and originally Spanish. In his infancy, his father, Simon Vas de Camoens, commander of a vessel, was shipwrecked at Goa, and lost, with his life, the greater part of his fortune. His mother, however, Anne de Macedo, of Santarem, was enabled to give her son such an education as qualified him for the military service and for public life. Camoens was sent to the university of Coimbra, where, notwithstanding Voltaire's rash assertion that his youth was spent in idleness and ignorance, it appears from his works that he must have acquired the substance as well as caught the spirit of classical learning.

On quitting the university Camoens returned to Lisbon. His prepossessing appearance and great accomplishments, added to his love of poetry and gallantry, which now engrossed all his thoughts, soon made him an object of public notoriety, especially as the charms of Catharina d'Atayada, a lady of honour (dama do pago) at the court, had captivated his heart. This amour with a lady above his rank was the origin of the long series of Camoens' calamities. He experienced the fate of Ovid, with whom he compares himself in his third elegy, written at Santarem, the place of his exile and retirement, where he also began his 'Lusiad.' Camoens soon became tired of an inactive and obscure life. To be at once a hero and a poet was his ambition. He joined, as a volunteer, an expedition which John III. was then fitting out against the Moors of Ceuta, and greatly distinguished himself in several encounters. In a naval engagement with the Moors in the Straits of Gibraltar he was among the foremost to board, and lost his right eye in the conflict. This he relates himself in his *Canção x.*, stan. 9.

Hoping to deserve as a soldier that reward which he had failed to obtain as a poet, he returned to Lisbon; but he failed to gain even an honourable competence. Baffled in all his expectations, he determined to leave his native country; and accordingly he embarked in 1553 for India, in search of better prospects, or, at least, an honourable grave for his misfortunes. As the ship left the Tagus he expressed his resolution never to return, in the words of the sepulchral monument of Scipio Africanus,—*"Ingrata patria, non possidebis ossa mea."*

Camoens arrived safely at Goa, in one of the four ships which sailed to India, after seeing the other three perish in a storm. Not being able to find employment at Goa, he immediately joined as a volunteer a Portuguese expedition, which was ready to sail in aid of the King of Cochin against the King of Pimenta. Although a great portion of his countrymen were carried off by the insalubrity of the climate, Camoens returned safe after he had displayed his usual bravery in the conquest of the Alagada Islands. In the following year he accompanied Manuel de Vasconcello in another expedition to the Red Sea, against the Arabian Corsairs. At the island of Ormuz, in the Persian Gulf, where he passed the winter, his imagination gave a poetic colouring to the scenery of that spot, and to the Portuguese achievements in India. He visited also mount Felix, and the adjacent part of Africa, which he so strongly pictures in the 'Lusiad,' and in one of the little pieces in which he laments the absence of his mistress. Unfortunately for him he indulged also in satire, and exposed in his 'Disparates na India,' (Follies in India) some of the government proceedings at Goa. The viceroy immediately banished him to the island of Macao. Soon after he obtained leave to visit the Moluccas, where he collected fresh materials for pictorial poetry; but he could no longer, as the lines beneath his portrait express, "bear in one hand the sword, in the other the pen," and he was glad to accept the very unpoetic post at Macao of 'provedor-mor dos defuntos' (administrator of the effects of deceased persons), by which employment he was rescued from destitution, and even enabled to make some savings. Having received permission from a new viceroy to return to Goa, he was shipwrecked in the passage on the coast of Cambodia. He saved, on a plank, and with great difficulty, only his life and his poems.

Camoens had not long enjoyed repose when a new viceroy, lending a ready ear to his enemies, who accused him of malversation in his office at Macao, threw him into prison. Although he cleared himself of the charges, and loaded his enemies with ignominy, he was still detained for debts which he was unable to satisfy; but a poem, at once witty and affecting, which he addressed to the viceroy at length procured his liberation. Resuming the profession of arms, he accompanied Dom Pedro Barreto to the distant and barbarous settlement of Sofala. A ship bound homeward having touched at this place, his former resolution was shaken, and he determined to return to Europe. Finally, after an absence of nearly sixteen years, Camoens arrived in 1569 at Lisbon, in the most abject poverty, his poems being the only treasure and last hope which he had brought from the rich shores of India. More ill-fated still at the end of his career, he found his native city ravaged by the plague, and during such a calamity poetry could avail him less than ever. King Dom Sebastian was then concerting the plan of his unfortunate expedition to Morocco, and this induced Camoens to dedicate his poem to the youthful monarch. Although the dedication was graciously received, it was only rewarded with a wretched pension, just sufficient to mark but not to relieve the misery of its author.

It appears that Cardinal Henry, who succeeded Sebastian, withdrew that small pension. He patronised only what was called learning by the monks and friars, whose pious forgeries and miracles he highly valued. Cardinal Henry was the persecutor of George Buchanan, and the patron of the inquisition, of which he extended the horrors even to Goa. Under his weak and bigotted hands the kingdom fell into utter ruin.

The fate of Camoens throws great light on the history of his country, and appears strictly connected with it. The same ignorance and the same degenerate spirit which would have suffered Camoens to starve, but for the sympathy of an aged Indian servant—who begged for him in the streets of Lisbon—and which left him at last to die most wretchedly in an hospital, sank Portugal into the most abject vassalage ever experienced by a conquered nation. While the grandees of Portugal were blind to the ruin which impended over them, Camoens beheld it with a pungency of grief which appears to have hastened his end, in 1579, the year after the fatal issue of the African expedition under King Sebastian, at the battle of Alcazar.

Camoens attempted every style of poetic composition of which he had formed a definite idea, but the 'Lusiad' rises so far above his other works, that all his numerous but lesser compositions must be considered as inferior scions sprung from the same root. The 'Lusiad' is an heroic poem which differs from all others of the epic class. Camoens struck out a new path in the region of epic poetry.

His object was to recount in epic strains the achievements of the great men of Portugal in general, not of any individual in particular, and, consequently, not of Vasco de Gama alone, who is commonly considered the hero of the 'Lusiad.' The very title he gave it, 'Os Lusíadas' (the Lusitanians), denotes at once the true nature of its subject. An epic grouping of all the great and most interesting events in the Portuguese annals forms the whole plan, and the discovery of the passage to India is the groundwork of the epic unity of the poem, but Vasco de Gama is merely the spindle round which the thread of the narrative is wound. The 'Lusiad' has no real episode except the short story of the giant Adamastor. Unless the idea of the plan of the 'Lusiad' be rightly seized, the composition will appear in a false light on whichever side it is viewed. Designated as a whole, it may therefore be termed an epic national picture of Portuguese glory, greater however than a mere gallery of poetic stories, but less than a

perfect epic. The unity of interest and effect, and consequently of the poem, rests solely on the execution of the plan, out of which only a poet like Camoens could have created a 'Lusiad.'

His talent in picturesque comparison was formed on the model of Ariosto more than that of Homer. His description of Venus, who once more intercedes with Jupiter, resembles Ariosto's description of Alcina. The first idea of his Island of Love seems borrowed from the same writer. There is however little room to doubt that Tasso, when he took in Ariosto's footsteps in order to describe the abode of Armida, availed himself of the description of Camoens (the 'Lusiad' was first printed in 1572, the 'Jerusalem Delivered' did not appear till 1590), as afterwards the garden of Armida furnished Spenser with his 'Bower of Bliss.'

Camoens has left, besides the 'Lusiad,' specimens of no common merit in every style of poetry written in Portugal in his time; 801 of his sonnets which have been preserved, exhibit his prolific fancy, and some of them all the tenderness and grace of Petrarch. His seventeen 'Campos' (songs) prove still more particularly how deeply he was penetrated with the spirit of Petrarch's poetry. The twelve odes which follow approximate more nearly to the classical style, and the first, addressed to the moon, begins in the pure ode style, and is particularly distinguished for its beauty. In his 'Sextinas' Camoens has not failed in rendering their artificial ornaments pleasing. But his twenty-one elegies are more worthy of attention; they are in general the longest poems of the collection next to the 'Lusiad' and the 'Cantata.' Some were written in his youth and in exile, others during his oriental voyages and adventures. No other works of the poet so irresistibly command the reader's regret for his misfortunes, and regard for him as a man.

A few poems widely differing from each other, are printed under the common title of 'Estancias' (stanzas), because they are all composed in Italian octaves. The first three of the series are all truly poetic epistles, and faithful mirrors of the character and principles of the author.

Among the miscellaneous poems of Camoens the 'Eclogues' occupy a considerable space. They have more the form than the spirit of pastoral poetry. Passages in Spanish are occasionally interspersed with the Portuguese.

In the collected works of Camoens a separation is made of his poems in the Italian style and the Italian syllabic measure from those which are composed in 'quintilhas.' In this style also he has enriched every species of poetic composition then known in Portugal and Spain. The 'redondilhas' on his return from Macao to Goa, after he had narrowly escaped death by shipwreck, are among those best known.

Romantic, gallant, and comic effusions of fancy and wit ('glossas' in the Spanish style, 'voltas' in Portuguese), and other poetic trifles in the Portuguese and Spanish languages, appear to have been dealt out at every opportunity with a profuse hand by Camoens, and no mental sport seems to have been too homely for him.

Finally, to leave no kind of poetical composition unattempted, he wrote (probably previous to his departure for India) three dramas: 'El Rey Seleuco' (King Seleucus); 'Os Amphitryões' (The Amphitryons), and 'Filodemo.' Had the genius which animates the 'Lusiad' taken a dramatic direction, Camoens would have been the Calderon of Portugal before a Lope de Vega had arisen in Spain.

A very good edition of the works of Camoens appeared at Lisbon in 1779-80, under the title of 'Obras de Camoens, Principe dos Poetas de Hespanha,' 4 tom. 12mo. A second edition also appeared in 1782-83, in five small volumes, the first of which contains the life of the author and the 'Lusiad,' and the last the dramatic and other pieces ascribed to Camoens. A very accurate and splendid edition of the 'Lusiad' was published, with very fine engravings, in one vol. 4to, by Firmin Didot at Paris in 1817, the expense of which was defrayed by Souza Botalho. Of this edition very few copies were printed, and it is now consequently rare. The 'Lusiad' has since been several times reprinted. Of the English translations, Mickle's, with all its faults, perhaps best preserves the characteristics of Camoens's style.

CAMPAN, MADAME, was the daughter of M. Genet, an officer in the foreign department under Louis XV. She was born in October 1752. At fifteen years of age she was appointed reader to the princesses, daughters of Louis XV. In 1770 she married M. Campan, and was soon after appointed first lady of the bedchamber to Marie Antoinette, then dauphiness. She remained with Marie Antoinette during her husband's reign, and was with her in the first scenes of the Revolution, up to the storming of the Tuilleries on the 10th of August, when she narrowly escaped with her life. Being forbidden to follow her mistress to her prison in the Temple, she retired into the country, and at last opened a boarding-school at St. Germain-en-Laye. The establishment prospered, and was patronized by Josephine Beauharnais, who sent her daughter Hortense to it. In 1806, when Napoleon founded the establishment at Ecouen for the daughters and sisters of the officers of the Legion of Honour, he appointed Madame Campan to superintend it. After the Restoration, the school of Ecouen being suppressed, Madame Campan retired to Mantes, where she died in March 1822, leaving behind her a character for mild virtues and considerable information and accomplishments. She has written—'*Mémoires sur la Vie privée de Marie Antoinette, Reine de France, suivis de Souvenirs et Anecdotes Historiques sur les Règnes de*

Louis XV. et Louis XVI.,' translated into English in 1823. She gives a faithful and impartial account of Marie Antoinette. Her recollections of the old court of Louis XV. are also curious.

CAMPANELLA, TOMMASO, born near the town of Stilo in Calabria, in 1568, entered the Dominican order and became distinguished for his learning. He applied himself chiefly to metaphysics, and followed his countryman Telesio, who died in 1588 at Cosenza, in his opposition to what was then taught in the schools under the name of Aristotelian philosophy. Campanella published his first work at Naples, in 1591, entitled '*Philosophia Sensibus demonstrata adversus eos qui proprio arbitratu, non autem sensu duce natura, philosophati sunt, cum vera Defensione Bernardi Telesii.*' Philosophy was at that time a very dangerous ground for discussion, as was experienced, among others, by Bruno and Vanini, both natives of the kingdom of Naples, who were burnt alive for their opinions, one at Rome and the other in France. [BRUNO, GIORDANO.] The schoolmen, and the monks especially, raised such a storm against Campanella that he left his native country. He was accused of sorcery, of being an adept of Raymond Lullus, and of some cabalistic Rabbins. Campanella went to Tuscany, where the grand duke Ferdinand de' Medici received him with great kindness, and offered him a professorship at Pisa, which he declined; thence Campanella proceeded to Padua, where he gave private instruction to several young patricians of Venice. About this period he wrote several works, among others a project of a Christian monarchy, with a treatise on Church government, addressed to the pope, in which he suggested how, with mere spiritual weapons, he might bring all Christians within the pale of the Church. Campanella appears in this and other of his works as an admirer of unity, both in Church and State; he advocated a universal spiritual monarchy as well as a temporal one, both acting in unison for a common purpose. After some years, Campanella left Padua for Rome, but his papers were seized on the road, and it seems that they found their way to the archives of the Inquisition at Rome; but the author remained unmolested for the present. From Rome, Campanella returned to his native country, where he lived for some time at Stilo, enjoying considerable celebrity for his learning, until serious political events came to disturb the land. A vast conspiracy is stated to have been hatched in Calabria, in which several hundred monks and other clergymen, some bishops, and many barons were said to be implicated, against the Spanish vice-regal government, which was one of the worst in Europe. The peasantry were ripe for revolt, being ground down by taxes, and still more by the cruel manner in which they were levied. Philip II. of Spain, who had wielded so long with a strong hand the power of the Spanish crown, was dead, and his successor had not inherited his abilities or his firmness. The Count de Lemos was sent viceroy to Naples by Philip III., and a fresh tax on 'fuochi' (hearths), or families, was imposed. Disatisfaction became loud all over the country. In August 1599, two citizens of Catanzaro revealed the plan of a conspiracy, in which Campanella and his brother friar, Dionisio Ponzio of Nicastro, were leaders. It was said that their object was to proclaim a republic, and that they relied upon the Turks for assistance; and had carried on a correspondence with Cicala Pasha, a Turkish admiral, but himself a Calabrian renegade, who was then scouring the neighbouring sea with his squadron. Such a plan may have been conceived by some person; but that a man of so much information and judgment as Campanella displays in his works, a monk, and an advocate for a universal Christian monarchy, could think of establishing a republic in Calabria by means of Turkish assistance and against the power of the Spanish monarchy, is incredible, and the sequel tends to disprove the charge. Campanella and Dionisio Ponzio were arrested, together with many more, and sent to Naples, where several of the conspirators, having confessed under torture, were executed. Campanella remained in a dungeon for years: he was put to the torture seven times; five times his trial was begun afresh, but he confessed nothing, or had nothing to confess, and after several years his confinement was mitigated, and he was allowed to see his friends. Charges of heresy were mixed up with political charges against him; he was even accused of being the author of the book '*De Tribus Impostoribus*,' which Campanella observes had been published thirty years before he was born. The historian Giannone asserts that Campanella was really a leader of the great conspiracy, which he says was concocted chiefly by monks; but Giannone, like most Neapolitan jurists, was prejudiced against monks and churchmen in general, and he believed the insinuations of the viceregal lawyers. Botta, in his continuation to Guicciardini, has followed Giannone implicitly. A search was made a few years back in the archives of Naples for the papers relative to Campanella's imprisonment and trial, but nothing was found. Most of the documents existing of the viceregal judicial administration are of a later date than Campanella's trial; the previous records of the 16th and beginning of the 17th centuries are missing. Antonio Serra, a Calabrian, and one of the earliest writers on political economy, was one of the individuals imprisoned on the same occasion as Campanella, and he also was tortured and kept in prison for years. Campanella enjoyed at one time a glimpse of favour from the viceroy Duke of Ossuna, who loved to converse with him on politics; but when Ossuna was recalled and arrested, on the charge of having intended to assume supreme power at Naples, Campanella became the object of fresh suspicions, and his

captivity was made more rigorous. At last, in 1626, he was released from his prison at the pressing request of Pope Urban VIII, who, probably in order to obtain his release, urged that as the prisoner had been charged with heresy, and was moreover an ecclesiastic, he ought to appear before the tribunal of the Inquisition. Campanella was therefore sent to Rome, and lodged in the buildings of the Holy Office, where however he was a prisoner at large, and was treated with considerable attention. After three years more, making in all thirty years of confinement, he was allowed his full freedom. He remained for several years at Rome, enjoying the favour of the pope, of many of the cardinals, and other distinguished persons. He published two works in favour of the Papal See and Court—'Monarchia Messia, ubi, per philosophiam divinam et humanam demonstrantur Jura summi Pontificis super universum Orbem,' Jesi, in the Papal State, 1633; and 'Discorsi della Libertà e della Felice Suggerzione allo Stato Ecclesiastico,' Ibid. The object of the last work was to show that the people subject to the Papal See were among the happiest in Italy, which was then perhaps true. These two works having occasioned remonstrances and complaints on the part of the Spanish and other courts were suppressed, and copies of them are very scarce. He also wrote at Rome a 'Liber de Titulis,' on hierarchical precedence and titles of honour.

Campanella had become very intimate at Rome with the Duke de Noailles, ambassador of Louis XIII., and this intimacy, added to the old suspicions of the agents of Spain, made them cry aloud against the protection granted by the pope to a turbulent friar, whom they compared to Luther. Campanella stood evidently in danger, even in the midst of Rome; so great was then the dread of the Spanish power in Italy, that the pope's protection was deemed insufficient. Noailles proposed to Campanella to take refuge in France, and he sent him off in his own carriage, disguised as one of his attendants, and with letters of recommendation to the minister Cardinal Richelieu. Campanella arrived safely at Marseille, in October, 1634; he saw at Aix the learned Peiresc, who treated him most kindly and provided him with necessities for the remainder of his journey. At Paris he had a very favourable reception from Richelieu, who conversed with him confidentially on the affairs of Italy, and introduced him to Louis XIII., who granted him a pension. Campanella, worn out by his sufferings, retired to the convent of his order, the afterwards famous Convent of the Jacobins in the Rue St. Honoré, where he died, in 1639.

The works of Campanella are very numerous. The Dominican bibliographers Echart and Quetif, 'Scriptor. Ord. Prædic.', give a long catalogue of his inedited works. Among those that have been published, the following are deserving of notice:—'Prodomus Philosophiæ Instaurandæ, seu de Natura Rerum, cum Præfatione ad Philosophos Germanias,' Frankfurt, 1617. The preface is by Tobias Adami, a learned German, who became acquainted with Campanella in his confinement at Naples. Campanella entrusted him with several of his manuscripts. 'De Sensu Rerum et Magia Libri IV., ubi demonstratur Mundum esse Dei vivam statum beneque cognoscendum; omnes illius partes sensu donatas esse, quatenus ipsarum conservationi sufficit; et fere omnium naturæ arcanorum reperiuntur rationes,' Frankfurt, 1620. This work was composed, as well as several others, by Campanella during his Neapolitan captivity, and was published in Germany by Adami, but the author published a second edition of it at Paris in 1636, which he dedicated to Cardinal Richelieu. Father Mersenne wrote to refute the book as heretical, and Athanasius of Constantinople wrote against it in his 'Anti-Campanella,' Paris, 1655. 'Realis Philosophiæ Epilogisticae Partes IV., cum Tobia Adami Annotationibus; accedit Appendix politica sub hoc Titulo: Civitas Solis, seu Idea Reipublicæ Philosophicæ,' Frankfurt, 1620. The 'Civitas Solis' has been often reprinted separately, and translated into various languages. 'Apologia pro Galileo, ubi disquiritur utrum ratio philosophandi quam Galileus celebrat faveat Scripturis sacris an adversetur,' Frankfurt, 1662. 'De Prædestinatione, Electione, Reprobatione, et auxiliis Divinæ Gratiæ, Cento Thomisticis,' Paris, 1636. The author discusses some of the opinions of Thomas Aquinas, and supports those of Origenes. 'Universalis Philosophiæ, seu Metaphysicarum Rerum Libri XVIII.,' Paris, 1638. 'Philosophiæ Rationalis Partes Quinquæ,' 'De Gentilismo non retinendo Quæstio unica,' Paris, 1636. The question proposed is, whether it is lawful to contradict Aristotle. The following works of Campanella were published after the death of the author. 'De Libris propriis et recta Ratione Studendi,' Paris, 1642, in which the author speaks of himself, his studies, and his works. It was edited by Naudé, who knew Campanella, and who speaks of him and his imprisonment in his 'Considérations Politiques sur les Coups d'Etat.' 'De Monarchia Hispanica Discursus,' Amsterdam, 1640. This, perhaps the most remarkable work of Campanella, was written by him during his confinement at Naples. It is an able sketch of the political world of that time, and with reference to the Spanish monarchy, which was then the preponderating power, it showed how that preponderance could be maintained and increased. This work made a great noise at the time; it was reprinted several times, and was translated into English (chiefly no doubt in consequence of the plan which Campanella suggests to the Spanish monarch for obtaining possession of England on the death of Elizabeth), and published during Cromwell's Protectorate: 'A Discourse touching the Spanish Monarchy, wherein we have a political glasse representing each particular country,

province, kingdom, and empire of the world, with ways of government by which they are kept in obedience, written by Thomas Campanella, and newly translated into English according to the third edition of his book in Latin,' London, 1654, with a preface by the translator, giving a notice of Campanella's adventures. The work was reprinted after the Restoration, under this title: 'Thomas Campanella, an Italian Friar, and second Machiavel, his Advice to the King of Spain for attaining the Universal Monarchy of the World, particularly concerning England, Scotland, and Ireland, how to raise division between King and Parliament, to alter the government from a Kingdom to a Commonwealth, also for reducing Holland and other seafaring countries, &c., with a preface by William Prynne of Lincoln's Inn.'

In the King's Library at Paris are several manuscripts of Campanella, among others an invective against the Jesuits, and a discourse against the Lutherans and Calvinists. In the Imperial Library at Vienna there is an Italian dialogue of Campanella, on the means of convincing of error all the heretics and sectarians of his time. Some short Italian poems of Campanella were published a few years back at Lugano, by Orelli. Adami published some of his Latin poems.

(Baldacchini, *Vita e Filosofia di T. Campanella*, Naples, 1840, with several inedited letters of Campanella; Tiraboschi, *Storia della Letteratura Italiana*, &c.)

CAMPANI, MATTHEW and JOSEPH, two brothers, natives of the diocese of Spoleto, were alive in and after 1678. They are sometimes confounded, as for instance by Weidler. Matthew, the elder, was curate of a parish at Rome, and applied himself to watchmaking and optics. He is mentioned as having constructed a clock which was illuminated by night from the interior, and he published a work on the subject of clockmaking in 1678. But he is principally known as having been the first who ground object-glasses of enormous focal length. By order of Louis XIV. he made one of a focal length of 130, one of 150, and one of 205 palms (¾ inches French, according to Auzout); and with one of these Dominic Cassini first saw the satellites of Saturn. His smaller glasses were much esteemed. Weidler says (of Joseph Campani, but we suspect it must be Matthew who is meant), on the authority of the 'Journal des Savans,' 1665, p. 4, that he endeavoured to destroy chromatic aberration by means of a triple eye-glass. There is a paper of his in 'Gaudentii Roberti Misc. Ital. Phys. Math.,' Bologna, 1692.

Joseph Campani was also an astronomer, and made his own telescopes. He published various observations (see Lalande, 'Bibl. Astron.'), and is the one referred to in Auzout.

CAMPANUS, JOHN, of Novara in the Milanese, the first translator of Euclid from the Arabic. Biancanus ('Chron. Math.') places him between A.D. 1000 and 1100, but says that by his own account he wrote a calendar in the year 1200. Vossius confirms the latter, and cites the calendar in question, and also Biancanus in confirmation, without noticing the discrepancy. Riccioli contends for A.D. 1030. There is no doubt the writer of the calendar lived about A.D. 1200, but whether an earlier Campanus might not have been the translator of Euclid is a question. Tiraboschi (cited by Montucla) has shown that there was a Campanus who was chaplain to Pope Urban IV. (elected 1261), but we do not see on what grounds Tiraboschi positively affirms this one to have been the translator of Euclid.

This translation was the first printed, and we shall give an account of this early triumph of the art. There is no title-page; the first words being "Preclarissimus liber elementorum Euclidis perspicacissimi: in artem Geometricæ incipit quæ foelicissime: punctus est cuius pæ nō est," &c. At the end we find "¶ Opus elementorū euclidis megarensis in geometriæ artē In id quoq; Campani perspicacissimi Cōmentationes finit. Erhardus ratdolt Augustensis impressor solertissimus. venetis impressit. Anno salutis. M.cccc.lxxxij. Octavis. Caleñ. Jun. Lector. Vale."

There is a preface by Ratdolt, in which he complains that, among the vast number of books then printed at Venice, there should be so few on mathematics. This he attributes to the difficulty of representing diagrams, and states that he has discovered a method of printing them as easily as letter types. This appears to be wood-cutting; and the diagrams are on a broad margin by the side of the black letter.

The translation itself is evidently from the Arabic, not from the Greek. Several Arabic terms are introduced; an equilateral rhombus is called 'helmuaum'; a parallelogram, 'similis helmuaum' in the definitions, but afterwards a 'parallelogram'; a trapezium is 'helmua-riphe.' There was a reprint at Venice in 1491, not by Ratdolt; and the commentary of Campanus was reprinted by Henry Stephens at Paris in 1516 in the edition of Zamberti. Billingsley's English translation, best known by John Dee's preface, was made from Campanus.

For a copious list of manuscripts of Campanus in different libraries, &c., see Heilbrunner, 'Hist. Math. Univ.' (Index.)

CAMPBELL, LORDS OF ARGYLL. [ARGYLL, CAMPBELL, LORDS OF.]

*CAMPBELL, LORD. John Campbell, now Lord Campbell, and Chief Justice of the Court of Queen's Bench, was born in 1779 at Springfield, near Cupar, Fifeshire, in Scotland. He is the second son of the Rev. Dr. George Campbell, minister of Cupar, Fifeshire. He was educated at the University of St. Andrews. In November 1800 he was entered as a student at Lincoln's Inn, London, was called to

the bar in 1806, and became a bench in 1827. In 1830 he was elected M.P. for Stafford, in 1832 for Dudley, and in 1834 for Kilmurgh, which city he continued to represent till 1841. He was solicitor-general from 1832 to February 1834, when he was appointed attorney-general, and so continued till November in the same year. In April 1835 he was again appointed attorney-general, and he held the office till June 1841, when he was appointed Lord Chancellor of Ireland, and was raised to the peerage as Baron Campbell. He resigned the chancellorship of Ireland in September 1841. In July 1846 he was made Chancellor of the Duchy of Lancaster, and in 1850 became Chief Justice of the Court of Queen's Bench, with a salary of 8000*l.*, which high office he still fills.

Lord Campbell married in 1821 the eldest daughter of the first Lord Abinger, and his wife in 1836 was created Baroness Strathelen. His son, the Hon. William Frederick Campbell, is heir to the title of Lord Campbell, and to the barony of Strathelen.

Lord Campbell published in 1846 'The Lives of the Lord Chancellors and Keepers of the Great Seal of England, from the Earliest Times to the Reign of King George IV.' The first series is in 3 vols. 8vo, and extends to the Revolution of 1688; vols. 4 and 5, forming the second series, were published in December 1846; and vols. 6 and 7, forming the third series, and completing the work, came out in December 1847. In 1849 Lord Campbell published 'The Lives of the Chief Justices of England, from the Norman Conquest to the Death of Lord Mansfield,' 2 vols. 8vo.

* CAMPBELL, SIR COLIN, was born in the city of Glasgow. He entered the army in 1808; and served in the Peninsular War till its termination in 1814. He was in the battle of Vimiera, was engaged in the defence of Tarrifa; was twice wounded at the sieges of San Sebastian; and was also wounded at the passage of the Bidassoa. In 1814-15 he served in America. In 1842 he was engaged in the Chinese War, where he commanded the 95th foot. From 1848 to 1852 he was in Hindustan, and for his conduct there he received the thanks of the East India Company and the British parliament, and received the order of K.C.B. He was appointed brigadier-general of the forces sent in aid of Turkey in 1854, and in the same year was made colonel of the 67th regiment of foot, and a major-general. In 1855 he received the local rank of lieutenant general in Turkey, and was created a knight grand cross of the order of the Bath. He distinguished himself at the battle of the Alma, when leading the Highland brigade to the assault of the Russian batteries, and again at the battle of Balaclava, when he ranged the 93rd Highlanders in single file, 'the thin red line,' as it has been since called, and thus repulsed the attack of the Russian cavalry.

CAMPBELL, GEORGE, D.D., was born at Aberdeen in 1709. He received a careful education with a view to follow the profession of the law, but he relinquished his legal pursuits for the study of divinity. He obtained a pastoral charge in 1741, and in 1759 was appointed Principal of Marischal College, Aberdeen. In 1763 he published his 'Dissertation on Miracles,' in reply to Hume's work on the same subject. It was translated into French and Dutch, and sold extensively. The degree of D.D. was soon afterwards conferred upon him by King's College, Aberdeen. In 1771 Dr. Campbell was appointed Professor of Divinity. In 1776 he published his most valuable work, the 'Philosophy of Rhetoric,' a work less generally read than that of Blair, but of much greater excellence in every respect. Indeed until the publication of Whately's 'Rhetoric' it was by far the most useful work of the kind in the English language, and few students would even now turn over its pages without advantage. His last work was a 'Translation of the Gospels, with Preliminary Dissertations and Notes,' in 2 vols. 4to. His writings have been frequently reprinted. An edition of Dr. Campbell's works was published by Messrs. Tegg in 6 vols. 8vo. He died in 1796, having resigned his professorship some years previously, on which occasion the king granted him a pension of 300*l.* a year.

CAMPBELL, JOHN, LL.D., a writer on biography, history, politics, and statistics, was born at Edinburgh, March 8, 1708. It is said that his mother prided herself on being a descendant of the poet Waller. At the age of five years he left Scotland, and never after visited it. He was placed in an attorney's office, but relinquished the law for a literary career. Before his thirtieth year he published (in 1736) 'The Military History of Prince Eugene and the Duke of Marlborough,' in 2 vols. folio. He was next engaged as one of the writers in the 'Universal Ancient History.' In 1739 he published the 'Travels and Adventures of Edward Brown, Esq.' 8vo; in the same year 'Memoirs of the Bashaw Duke de Ripparda,' 8vo; in 1741 a 'Concise History of Spanish America,' 8vo; in 1742 'A Letter on the Discovery, Importance, and Utility of the Thurlow State Papers,' in the same year the first and second volumes of the 'Lives of the English Admirals and other eminent British Seamen,' which work was completed by the appearance of two other volumes in 1744. This work, he says in a letter to one of his friends, cost him a great deal of trouble, and he endeavoured to be strictly impartial. Three editions were published in his lifetime, and a fourth edition was published by Dr. Berkenhout. Shortly after the first appearance of this work it was translated into German. In 1746 he published in 2 vols. folio a collection of 'Voyages and Travels on an improved plan.' In 1745 he commenced his labours in the 'Biographia Britannica,' to which work his contributions were very numerous. He wrote the 'Introduction to Chronology,' and the

'Discourse on Trade' in Doddsley's 'Preceptor.' In 1750 he published a work 'On the Present State of Europe.' His most important work was published in 1774 in 2 vols. royal 4to, and is entitled 'A Political Survey of Britain, being a series of Reflections on the Situation, Lands, Inhabitants, Revenues, Colonies, and Commerce of this Island,' with many practical suggestions for improvements. In 1754 the degree of LL.D. was conferred upon him by the Glasgow University, and in 1774 the Empress of Russia presented him with her picture. Dr. Campbell married in 1736, and died on December 28, 1775. In 1765 he was appointed by the government his majesty's agent for the province of Canada, which office he retained until his death. Dr. Campbell was a man of considerable attainments, and had a fair knowledge of ancient, modern, and oriental languages.

CAMPBELL, REV. JOHN, was born at Edinburgh in March 1766, and apprenticed to a goldsmith and jeweller in his native city. About 1789, at which time he was actively engaged in measures for the extension of Sunday-schools and itinerant preaching in the neglected districts near Edinburgh, he began to prepare himself for the Christian ministry. He subsequently visited London, to take charge of twenty-four young natives of Africa, who were brought from Sierra Leone to be instructed in Christianity, with a view to its introduction into their native land; and in 1804 he became pastor of the Independent Church in Kingsland, a charge which he retained until his death, which took place on the 4th of April, 1840, at the age of seventy-four. Mr. Campbell took an active part in the formation of the British and Foreign Bible Society, and several other important religious associations. In 1812 he made a journey to the stations of the London Missionary Society in South Africa, from which he returned in 1814. Of this journey he in 1815 published an account in an octavo volume. In 1818-21 he revisited Africa, and found some interesting changes produced by the civilisation introduced by the missionaries. The journal of his second visit appeared in 1822, in two octavo volumes. Mr. Campbell published numerous works, chiefly for the instruction of youth, and he was the founder and for eighteen years the editor of the 'Youth's Magazine,' a religious periodical of great utility. In 1823 he established a penny monthly periodical entitled the 'Teacher's Offering,' the publication of which is still continued by the Religious Tract Society. He also prepared an abridgment of his 'Travels in South Africa,' and wrote several religious works for the young.

CAMPBELL, THOMAS, was born July 27, 1777, at Glasgow, where his father, who was the youngest son of a Highland laird, Campbell of Kernan, and had then attained the age of sixty-seven, had spent his life as a merchant, but was now out of business. Thomas was the youngest of a family of eleven sons and daughters. At the university of his native city, where he was educated, he appears to have distinguished himself rather by his occasional exercises, especially in Greek, than by his general industry and proficiency. It is related that a translation (into verse, we suppose) of the 'Clouds' of Aristophanes, for which he obtained a prize in the Greek class, was pronounced by the professor, the late learned and eccentric Professor Young, to be the best exercise ever given in by any student of the university. After leaving the university he resided a short time at Edinburgh, where he published in April 1799 his 'Pleasures of Hope.' Few first poems have ever made so great a sensation, and it still continues to be the poem by which Campbell is best known; indeed he never after ventured on a work of equal extent or pretension. Yet with all its imposing declamatory splendour, and the poetic glow which animates it, it betrays, both in execution and in substance, the raw and unknit mind of youth. It was a poem of extraordinary promise however for a first production. It could not indeed be considered as a mere clever imitation of any reigning model or other previous poetry; taken all in all, in its faults as well as in its beauties, its manner and spirit were its own. It is said that the profits he derived from the sale of the 'Pleasures of Hope' enabled Campbell to visit the continent, which he did in the latter part of the year 1800. He saw part of Germany, and having proceeded to Bavaria, then the seat of war, had a view from a safe distance of the battle of Hohenlinden, fought in December of that year. He was stopped in attempting to pass into Italy, and returned to England by way of Hamburg. A seventh edition of his 'Pleasures of Hope' appeared in 1802, 'with other poems,' among which were his noble verses on the battle of Hohenlinden; his spirited and stirring song, 'Ye Mariners of England,' written at Hamburg on the prospect of war with Denmark; his 'Exile of Erin,' also written there; and his 'Lochiel's Warning,' which had been written at Edinburgh since his return. After being nearly two years in Edinburgh, he removed to London in 1803; and having in the autumn of that year married his cousin, Miss Matilda Sinclair, he appears to have commenced in earnest the pursuit of literature as a profession. Among the works which he produced in the course of the next five or six years, was a compilation, published anonymously at Edinburgh in 1807, in 3 vols. 8vo, entitled 'Annals of Great Britain, from the Accession of George III. to the Peace of Amiens.' He also contributed several articles to the 'Edinburgh Encyclopædia,' begun in 1808, under the superintendence of Dr. (now Sir David) Brewster. Meanwhile in 1806 he had received from the Fox ministry a pension of 200*l.* a year, which he enjoyed while he lived.

With the exception of a few occasional short pieces, he published no more poetry till his 'Gertrude of Wyoming' appeared in 1809, accom-

panied in the first edition by 'Lord Ullin's Daughter' and his 'Battle of the Baltic,' perhaps his finest lyric; and in a subsequent edition by his beautiful and passionate tale of 'O'Connor's Child.' 'Gertrude of Wyoming' is written upon the whole in a much purer style than the 'Pleasures of Hope'—though still not without occasional forms of expression having more sound than sense, such for example as the 'transport and security entwined' which Byron has ridiculed. With all his truth and delicacy of taste in the matter of diction, Campbell seldom altogether escapes these hollow conventionalities of phraseology, at least in his quieter passages. The best executed portions of his 'Gertrude of Wyoming,' as of all his poems, are those in which he is carried along by passion, and has less time to waste on words.

In 1812 Campbell gave six lectures on poetry at the Royal Institution, which attracted large audiences. For several years he published nothing except a few occasional short pieces. In 1818 he made a second visit to Germany, and after his return in the following year his 'Specimens of the British Poets' appeared in 7 volumes, 8vo. (reprinted in 1841, in one volume, 8vo, with additional notes by Mr. P. Cunningham). The 'Essay on English Poetry' by which this work is introduced is written in many passages with great beauty and eloquence. In 1820 Campbell delivered a course of lectures on English Poetry at the Surrey Institution. In 1820 also he undertook the editorship of the 'New Monthly Magazine,' which he retained till 1830. In 1824 he published his 'Theodoric, a domestic tale,' it wants the force and fire of some of his other poetry, but is perhaps the sweetest of all his poems. He never wrote anything more touching than the letter of Constance towards the close of this poem. It was however received by the public with great coldness, very much to the annoyance of the author. For some years after this he was much occupied by the interest he took in the emancipation of Greece and of Poland, and also in the project of the London University, now University College, which he always claimed the credit of originating, but the successful carrying out of the idea was certainly due to others.

In 1827 he was elected Rector of the University of Glasgow, and he was re-elected to the office in the two following years. He lost his wife in 1828. Of two sons, one died in infancy; the other survived his father, but was early found to be the subject of mental derangement. In 1831 Campbell established the 'Metropolitan Magazine' upon relinquishing or losing the editorship of the 'New Monthly,' but retained its management in his own hands only for a short time; and in 1832 he paid a visit to Algiers, an account of which he published in the 'Metropolitan Magazine' in a series of papers, afterwards, in 1837, collected and reprinted in two volumes, 8vo, under the title of 'Letters from the South.' The other publications of his last years, none of which brought him much reputation, were a 'Life of Mrs. Siddons,' 2 vols. 8vo, 1834; a 'Life of Petrarch,' 2 vols. 8vo, 1841; 'Life and Times of Frederick the Great' (of this he professed to be only the editor), 4 vols. 8vo, 1841, and 1843; and the 'Pilgrim of Glencoe,' a poem, 8vo, 1842. In the summer of 1843 his health and circumstances being both much impaired, he retired, accompanied by a niece, to Boulogne; and he died there on the 15th of June 1844. His body was brought over to England, and interred on the 3rd of July in Westminster Abbey, near the centre of Poet's Corner, close to the tomb of Addison, where a marble statue of him by Marshall has since been placed.

(Beattie, *Life and Letters of Thomas Campbell*.)

CAMPER, PETER, a physician and anatomist, was born at Leyden on the 11th of May 1722. His father, Florent Camper, was a clergyman, who numbered among his friends Boerhaave, 'sGravesande, Mueschenbroeck, and Moor; and in the society of these celebrated men Camper imbibed his strong love of science and the fine arts. He was instructed in drawing by Moor, and in geometry by Labordes. On entering the university of Leyden he devoted himself to the study of medicine, under Gaubius, Van Rooyen, the elder Albinus, and Tricou, under whom he soon rose to distinction; and when he took his degree of doctor in philosophy and medicine in 1746, he published two dissertations,—the one 'De Visu,' the other 'De Oculi quibusdam partibus,' which have been much praised by Baldinger. In 1748 he visited London, where he spent nearly twelve months, associating with Mead, Pringle, and Pitcairn; and where his taste for natural history was awakened by the cabinets of Sir Hans Sloane and Collinson, and the collections of Hill and Catesby. He subsequently successively occupied the chairs of philosophy, anatomy, surgery, and medicine in the universities of Franeker, Amsterdam, and Groningen. When entering upon these professorships he delivered introductory lectures, which were remarkable for the comprehensive knowledge which they evinced in physics, medicine, and anatomy, as well as for an uncommon talent of observation. He obtained a prize from the Academy of Sciences in 1772, and an *accessit* in 1776; a prize from the Academy of Dijon in 1779; from that of Lyon in 1773, and that of Toulouse in 1774; and from the societies of Haarlem and Edinburgh, and the academy of surgery. He was a member of the Academies of Berlin and St. Petersburg, and of the Royal Societies of London and Göttingen; and in 1785 was made a foreign associate of the Academy of Sciences at Paris, being the only Dutchman, except Boerhaave, who had attained that honour. He was also a member of the state-council of the United Provinces, and a deputy in the assembly of the States of the Province of Friesland. He died of a violent

pleurisy on the 7th of April 1789, in the sixty-seventh year of his age, leaving behind him the well-earned reputation not only of a distinguished anatomist and philosopher, but of an honest man.

The works, or rather detached essays of Camper, are exceedingly numerous. Besides his 'Demonstrations Anatomico-pathologicae,' of which two parts only appeared, the one containing the structure and diseases of the human arm, the other the structure and diseases of the human pelvis, he published separate dissertations upon the following among other subjects:—on the 'Sense of Hearing in Fishes;' on the 'Physical Education of Children;' on 'Inoculation for the Small-pox;' on the 'Origin and Colour of Negroes;' on the 'Signs of Life and Death in new-born Children;' on 'Infanticide, with a project for the Establishment of a Foundling Hospital;' on the 'Operation of Lithotomy at two different times according to the celebrated Franco;' &c. He also presented the following memoirs to different societies: on the 'Callus of Fractured Bones;' on the 'Advantages and best Methods of Inoculating for the Small-pox;' on the 'Theory and Treatment of Chronic Diseases of the Lungs,' &c.; on the 'Construction of Trusses, and the best method of tempering steel for these instruments;' on the 'Structure of the great bones of Birds, and the manner in which atmospheric air is introduced into them;' on the 'Cure of Ulcers;' on the 'Characteristic marks of Countenance in Persons of different Countries and Ages,' which was afterwards published by his son in 4to in 1791, and followed by the description of a method of delineating various sorts of heads with accuracy; on the 'Discovery of the Glands in the Interior of the Sternum;' on 'Contagious Diseases among Cattle;' on 'Specific Remedies;' on the 'Effects of Air, Sleep, &c. in the cure of Surgical Disorders;' on the 'Nature, Treatment, &c. of Dropsy;' on 'Physical Beauty;' on the question, 'Why is Man exposed to more Diseases than other Animals?' and on the 'Fossil Bones of unknown and rare Animals.' In 1792 his son published a sequel to the work on the natural difference of features, &c. entitled 'Lectures of the late Peter Camper on the manner of delineating the different emotions of mind in the countenance,' &c.; and in 1803 a collection of his works appeared at Paris in 3 vols. 8vo, with a folio atlas of plates under the title of 'Œuvres de Pierre Camper qui ont pour objet l'Histoire Naturelle, la Physiologie, et l'Anatomie Comparée.' His 'Icones Herniarum' was published at Frankfurt by Soemmering, 1801, folio. Among the more prominent points in his works, we may mention his discovery of the presence of air in the bones of birds; his demonstration that the curvature of the urethra is greater in children than in adults; his remarks on the variation of the facial angle in different nations; and his osteological investigations into lost races of animals.

CAMPI, the name of a celebrated family of painters of Cremona.

GIULIO CAMPI, the eldest and master of the others, according to Lanzi, was the Ludovico, and Bernardino the Annibale, comparing them with the Caracci as a school. Giulio was born about 1500, and died in 1572. He was the scholar of Giulio Romano at Mantua, and contributed greatly to the dissemination of the principles of the Roman school throughout Lombardy, where his works, as well as those of all the Campi, are very numerous. In many instances he has combined the vigour of design of Giulio Romano with the colour of Titian, but his works are in various styles.

ANTONIO CAMPI, brother of Giulio, was living in 1536, and as late as 1591. He was an architect as well as a painter, and wrote a history of Cremona which has been highly praised: it contained numerous plates drawn and many of them engraved by himself.

VINCENZO CAMPI, also a brother of Giulio, was born before 1532 and died in 1591. He painted many religious subjects, but excelled most in portraits and fruit pieces.

BERNARDINO CAMPI, cousin of Giulio, was born in 1522, and died about 1590. Though instructed by Giulio, he adopted a different style from his cousin, and is generally allowed to have surpassed him. They were both very similar in colour, but in design Bernardino was more chaste than Giulio and less robust. He was also an excellent portrait painter. He was originally a goldsmith, and was induced to adopt painting from seeing two tapestries worked from designs by Raffaele, whose simplicity of style he always adhered to. Some of the greatest works in Cremona and Mantua were painted by Bernardino: his masterpieces are the frescoes of the cupola and other works in San Sigismondo at Cremona, which for paintings is one of the richest churches in Italy. Bernardino painted the cupola in seven months. A 'Nativity' in the church of San Domenico is one of his finest pieces.

(Lanzi, *Notizie Istoriche de' Pittori, &c., Cremonesi*; Lanzi, *Storia Pittorica*, &c.)

CAMPOMANES, COUNT PEDRO RODRIGUEZ, a distinguished Spanish civilian and statesman of the 18th century, was born in Asturias in 1723. During his early years he travelled and observed much, and studied diligently the works of English and other writers on philosophy and political science. In 1765 he was appointed fiscal advocate to the royal council of Castile, and afterwards minister of state. He was a friend of Aranda, and took part in the expulsion of the Jesuits by that minister. [ARANDA.] He laboured zealously to rouse the industry of Spain from its state of torpor, and wrote several good works on the education of the people, and especially of the artisans. Under the ministry of Florida Blanca, Campomanes was removed from the council, and lived afterwards in retirement until his death, which

occurred in 1502. He was director of the Spanish academy of history, one of the few useful learned institutions of Spain, and was also a member of the Academy of Belles Lettres of Paris, and by the recommendation of Franklin, a member of the Philosophical Society of Philadelphia. His principal works are: 'Antigüedad Marítima de la Republica de Cartago,' with a translation of the 'Periplus of Hanno,' illustrated by copious notes, 4to, Madrid, 1756. 'Discurso sobre el Fomento de la Industria Popular,' 8vo, Madrid, 1774. 'Discurso sobre la Educacion Popular de los Artesanos, y su Fomento,' 8vo, Madrid, 1775. In this last treatise he combated the idea, then general in Spain and most other countries of the continent, that mechanical professions were in their nature low and abject. "Let the mechanical arts be improved and enabled by the assistance of education and scientific knowledge; let the artisans raise themselves by their skill, industry, and conduct, and the prejudice against the mechanical professions will give way." These propositions of Campomanes appear now self-evident, but in his time, and especially in Spain, they sounded like a paradox, and it required a considerable degree of moral courage to assert them. As a continuation of the same subject, Campomanes wrote, 'Apendice a la Educacion Popular,' 4 vols. 8vo, Madrid, 1776-77; a work abounding with important information and valuable ideas on the subject of popular progress. It also treats of the laws affecting manufactures and the mechanical arts, and the best means of extending and improving them. Campomanes wrote also an historical dissertation on the order of the Templars, and a treatise on the mortmain property possessed by convents and other ecclesiastical bodies, in which he expressed opinions which drew upon him the hostility of several powerful dignitaries of the church, and probably contributed to his removal from office.

CAMUCCINI, VICENZO, one of the most distinguished modern Roman painters, was born at Rome about 1775. Left an orphan at an early age, he was instructed in design under the care of a brother, Pietro, who followed the calling of a restorer of old pictures. For many years Vicenzo earned his living by copying the works of the great masters. The first original works by which he attracted notice were subjects from early Roman history. His 'Infancy of Romulus and Remus,' 'Horatius Cocles,' and others, gained him great applause; and his 'Death of Cæsar' and 'Death of Virginia' were purchased for the private collection of the King of Naples. Having once gained the approbation of the Roman connoisseurs Camuccini never lost it. He always painted in that 'classic' style which the modern Italians have so long looked upon as the highest excellence. Even in his religious pieces, which are very numerous, the academic model is never lost sight of. To an eye accustomed to the licence of English painters, Camuccini appears intolerably constrained and formal; but in Rome he is perhaps still regarded as one of the greatest of modern painters. In his lifetime he received an ample share of wealth and honours. The pope appointed him inspector-general of the papal museums and of the mosaic works, and keeper of the collections of the Vatican. For many years he was director of the Academy of St. Luke, and director of the Neapolitan Academy at Rome. Pius VII. created him a baron: the emperor Francis I. of Austria conferred on him the Order of the Iron Crown; and he was elected a member of the Institute of France. As the head of the Academy of St. Luke, and possessing an excellent collection of paintings by the old masters, sculptures, and choice engravings, he during many years was regarded as the great arbiter of taste in Rome; and his practice, precept, and influence gave a strong bias to the course of the young painters of that city. Besides his paintings from classical and sacred history, Camuccini painted numerous portraits, including that of Pope Pius VII. He practised occasionally in fresco as well as in oil, and several of his designs have been executed or copied in mosaic. Many of his more important works have been engraved by Bettolini and others; and a series of lithographs by Sendellari from his pictures and designs was published at Rome in 1829, with the text in Italian and French, under the title 'I Fatti principali della Vita di Gesù-Cristo,' 2 vols. folio. Camuccini died at Rome, September 2, 1844. (Nagler, *Neues Allgemeines Künstler-Lexicon*; *Enc. des gens du Monde*; *Nowe Biog. Uniwersyteckie*.)

CAMUS. We insert this article principally to make the distinction between several mathematicians of this name.

1. FRANÇOIS JOSEPH DIZ CAMUS, born 1672, died 1732, author of 'Traité des Forces mouvantes,' 1722, and editor of Varignon's 'Mécanique,' 1725. He died in England, whither he had come in search of employment.

2. CHARLES ETIENNE LOUIS CAMUS, born 1699, died 1768, was the companion of Clairaut, Lemoine, and Maupertuis in the measurement of the meridian in Lapland, author of the 'Hydraulique,' 'Cours de Mathématiques,' and a list of works which may be found in Hutton's 'Dictionary.' He was also concerned in the verification of Picard's degree, 1757.

3. NICHOLAS LE CAMUS DES MEZIERES, born 1721, died 1789, author of various works on architecture, his profession.

CANAL, ANTONIO, called Canaletto, was the son of Bernardo Canal, who, although descended from one of the noble families of Venice, followed the profession of a scene-painter. Antonio was born at Venice about 1697. He originally followed his father's occupation; and the style of his early practice may be traced in the boldness and

vigour of his later works, and the reality of the effect. About the year 1719, disgusted with the petty annoyances of the theatre, he abandoned it altogether, and went to Rome, where he employed himself for a long time in studying from the ancient ruins. On his return home, he devoted himself to painting views in the city, and original compositions. In the latter part of his life he visited London, where he was in great estimation.

His handling is light, bold, and firm; his colouring generally bright, true, and pleasing; his figures well disposed. He has displayed no less art in his choice of subjects and sites, and disposal of all the separate parts, than in the treatment and execution. He was one of the few artists who have made use of the camera obscura with a view to quickly obtaining perspective effect, and though Lanzi observes that he was careful to avoid its misapplication, many of his pictures appear to us to bear too evident traces of having been studied by its means. But after every admission is made, there can be little question that Canaletto is the first painter in his particular branch of art. In his pictures the palaces of the Adriatic are brought before the eye with much of the vivid beauty of the actual scene; and his original compositions, in which the ancient and the modern are blended, partake of the reality of his views. His works may be seen in every collection.

His pupil Guardi is the most eminent of his followers. He paints in a style which is brilliant and agreeable, but less solid and less exact than his master's. (Zanetti.)

CANCELLIERI, FRANCESCO, born at Rome in 1751, after studying in the Roman college under the Jesuit professors Cunich, Cordara, and Zaccaria, became secretary to the senator Rezzonico, and afterwards librarian to the learned Cardinal Antonelli, Prefect of the Propaganda. In 1773 he edited a newly discovered fragment of the 91st book of Livy, with a preface. On the occasion of the new sacristy added by Pius VI. to the Basilica of the Vatican, Cancellieri undertook a work of historical and liturgical erudition on the ancient office of Secretary of that Basilica, 'De Secretariis Basilicæ Vaticanæ,' 4 vols. 4to, Rome, 1788, which contains an ample store of information concerning the Basilica, its early history, its vaults, its library, its former monastery, the circuses of Caligula and Nero, with illustrations of numerous monuments and documents. This work was received with great applause by the learned, and the author was placed among the first writers on church antiquities. He afterwards published a 'Descrizione del Carcere Tulliano,' a notice on the statues of Pasquino and Marforio, as well as various treatises on the origin and meaning of the ceremonies which are performed in St. Peter's church and in the pontifical chapel of the Vatican on great festival days. 'Descrizione dei tre Pontificati che si celebrano nella Basilica Vaticana per le Feste di Natale, di Pasqua, e di S. Pietro'; 'Descrizione delle Funzioni che si celebrano nella Cappella Pontificia per la Settimana santa'; 'Notizie intorno la Novena, Vigilia, Notte, e Festa di Natale'; 'Descrizione delle Cappelle Pontificie e Cardinalizie di tutto l'Anno'; 'Storia dei solenni Possessi de' sommi Pontefici da Leone III. a Pio VII.'; 'Memorie storiche delle sacre Feste dei SS. Apostoli Pietro e Paolo, e della loro solenne Ricognizione nella Basilica Lateranense fatta da Pio VII.'; 'Descrizione della doppia Illuminazione della Cupola di S. Pietro a Lanteroni e Fiaccole, e della Girandola della Mole Adriana.' Most of these treatises have been translated into French.

When the French revolutionists drove away Pius VI. from Rome, in February, 1798, Cancellieri was separated from his patron Cardinal Antonelli, who was arrested and sent to Civitavecchia. Some years after, when Pius VII. took possession of Rome, Cancellieri was appointed director of the printing press of the Propaganda. In 1804 he accompanied Cardinal Antonelli to Paris, on the occasion of Napoleon's coronation. He kept a diary of that journey, from which many entertaining extracts are given in Baraldi's 'Life of Cancellieri.' When the French invaded Rome a second time, in 1808, Cardinal Antonelli was banished to Sinigaglia, where he died in 1811. At the restoration of Pius VII. Cancellieri was reinstated in his office. He continued to write works of antiquarian erudition until 1826, when he died at Rome. The year before, he had at his own expense raised a handsome cenotaph with a biographical inscription to his patron, Cardinal Antonelli, in the Basilica of the Lateran, below which he desired by will to have himself buried. He published an account of this monument: 'Cenotaphium Leonardi Antonelli,' Pesaro, 1825. Among the printed works of Cancellieri, which exceed 160 in number, the following, besides those already mentioned, are deserving of notice: 'Il Mercato, il Lago dell' Acqua Vergine, il Palazzo Panfiliano nel Circo Agonale,' &c., 4to., Rome, 1811. This is an erudite description of a most interesting district of the city of Rome. 'Dissertazione intorno agli Uomini dotati di gran Memoria, e a quelli divenuti Smemorati,' 1815; 'Descrizione dell' Uso di rappresentare la Befana nell' Epifania.' This refers to one of the popular customs of Rome. 'Notizie sopra l'Origine e l'Uso dell' Anello pescatorio e degli altri Anelli ecclesiastici,' 1823; 'Lettera sopra l'Origine delle Parole Dominus e Dominus, e del Titolo di Don,' Rome, 1808; 'Dissertazioni epistolari sopra Cristoforo Colombo e Giovanni Gerson,' 1809. Many of his minor works have appeared in the 'Effemeridi Letterarie,' 'Notizie del Giorno,' 'Giornale Arcadio,' and other journals. There is a list of his inedited works, amounting to eighty.

(Tipaldo, *Biografia degli Italiani Illustri*.)

CANDACE, the name or title given to the warrior queens of Ethiopia in the later period of the kingdom of Meröe. The Candace whose name occurs in history invaded Egypt in B.C. 22, that country being then in possession of the Romans, and compelled the Roman garrisons of Syene, Elephantine, and Philæ to surrender. Caius Petronius, the prefect, marched against her, defeated her near Paelcha, and ravaged a portion of her territory. On his withdrawal, she attacked the garrisons he had left at Premnis, on hearing which he returned and again defeated her troops. On this she sent an embassy to Augustus, who was then at Samos, to sue for peace, and the emperor not only granted her prayer, but remitted the tribute which Petronius had laid upon the country.

* **CANDLISH**, **ROBERT SMITH**, D.D., one of the most influential ministers of the Free Church of Scotland, has been an active public man in the conduct of ecclesiastical affairs in Scotland for the last twenty years. He was educated for the ministry in the Established Church of Scotland, and, after receiving licence as a probationer, was for some time engaged as an assistant minister in one of the parishes of Glasgow. In 1834 he was settled in the parish of Sprouston, in the presbytery of Kelso, from which he was translated soon afterwards to the parochial charge of St. George's, Edinburgh, one of the most wealthy and fashionable churches in the Scottish metropolis, the appointment to which lay in the then recently-reformed Town Council of Edinburgh. The agitation for church reform followed close upon the successful struggle for the extension of political privileges, and in the conduct of that agitation Dr. Candlish bore a leading part, in conjunction with Drs. Chalmers, Cunningham, Gordon, Welsh, and a few earnest laymen. That struggle issued, as is well known, in the great Disruption of 1843. We have here no further concern with its history than to note the remarkable fact that the Free Church of Scotland, since its establishment in the year just named, has, for its various schemes of home and foreign missionary and educational effort, in all of which Dr. Candlish has taken a leading part, raised from the voluntary efforts of its members and supporters about three millions sterling. Dr. Candlish has been uniformly returned by the Free Presbytery of Edinburgh as one of its representatives in the General Assembly of the body, although the usual rule of rotation would allow of his return only once in three or four years. Previous to the Disruption, the adherents of the non-intrusion party belonging to St. George's Church, in anticipation of the result of the 'ten years' conflict,' as the agitation has been designated, had resolved to erect a plain building as a kind of model for the new places of worship which were expected to be found necessary in all parts of the country. This building, situated on Castle-terrace, and now occupied by the Free Gaelic Congregation, was soon found too small and inconvenient for Dr. Candlish's new congregation (Free St. George's), who accordingly erected, at a cost of about 15,000*l.*, a commodious and handsome church in the Lothian Road. Dr. Candlish has been since offered the post of Professor of Divinity in the New College belonging to the Free Church; and in 1855 he was invited to remove to Glasgow, to take the pastoral charge of a church in that city, but he declined both, and retains his position as pastor of Free St. George's. He received his diploma of D.D. from an American university. He has published numerous pamphlets and single sermons, a treatise on the doctrine of the Atonement, 'Contributions to the Exposition of the Book of Genesis,' an 'Examination of Maurice's Theological Essays,' and a few other works on religious subjects.

CANDOLLE, **DE**. [**DE CANDOLLE**.]

CANGA, **ARGUELLES**, **JOSÉ**, a Spanish statesman and author, was born in the Asturias about 1770. He was a conspicuous member of the Cortes of 1813-14, and on the overthrow of liberalism by the return of Ferdinand in the latter year, was for some time banished, or according to Galiano imprisoned. In the second constitutional period of modern Spain, commencing with the outbreak of 1820, he was Minister of Finance; proposed some measures interfering with church property, and in 1822 resigned with his colleagues on a constitutional question. He was obliged in the next year to take refuge in England from the second triumph of the Absolutists backed by the arms of France, and resided in London for the seven years which followed. "After having been engaged in some periodical publications in defence of the constitutional cause," says Galiano, also a refugee, "he suddenly became the apologist of Ferdinand, wrote against his fellow-exiles, and strange as it may appear, spared not invectives against his own acts as a minister, by strongly protesting against the recognition of the Cortes' bonds by the Spanish government, although the loan entered into by the first Cortes was contracted by himself in his official capacity." He was soon afterwards permitted to return to Spain, and after the 'Estatuto Real,' was for the third time a member of the Cortes, but not a conspicuous one. He died in 1843.

Canga Arguelles was the author of numerous works, of which two produced during the leisure of his exile in England are by far the most important. One of these the 'Diccionario de Hacienda,' or 'Dictionary of Finance' (5 vols. 8vo, London, 1827-28, afterwards reprinted at Madrid), is abundant in information on matters of Spanish finance and taxation, not easily found elsewhere, but unhappily bears the reputation of being far from accurate. The other, 'Observaciones sobre la Historia de la Guerra de España,' or 'Observations on the Histories of the Peninsular War, written by Clarke, Southey, London-

derry, and Napier,' is interesting as showing the views of the great contest taken by a Spanish liberal who was a near witness of the events. It would be unjust not to remember that at the time of writing it, the author was smarting under the somewhat cavalier tone in which Colonel Napier thought fit to speak of his country, but it should also not be forgotten on the other hand, that the strong accusations which this work contains of selfishness on the part of England towards Spain were published in London by a Spanish refugee, who was then in receipt of a bounty pension from the British government. The publication of this work had no doubt a share in procuring its author leave to return to Spain, as an edition of it which was issued at Madrid bears in the earlier volumes an intimation that it is published 'by permission,' and in its later 'by order' of the Spanish government. The favour it copacitated seems to have extended even to the printer, for the first edition (London, 1829-30, 5 vols. 8vo) is executed by 'D. M. Calero.' Frederick's-place, Goswell-road, and the second by 'Don Marcelino Calero' of Madrid.

CANGE, **CHARLES D. S. DU**. [**DUCANGE**.]

CANNING, **GEORGE**, was born on the 11th of April 1770, in the parish of Marylebone, London. His descent on the paternal side was from an ancient family, his ancestors having figured at different periods at Bristol, in Warwickshire, and in Ireland.

Canning's father died in 1771, when his son was only a year old. His mother, who was afterwards twice married, lived to see her son occupy a high post in the government. The expense of his education was defrayed in part by his paternal uncle, a merchant in the city of London. George Canning was first sent to Hyde Abbey school, near Winchester, whence he was removed to Eton. He had begun to write English verses when very young, and at Eton, in his sixteenth year, he formed the plan of a periodical work called 'The Microcosm,' which was written by himself and three schoolfellows, and published at Windsor in weekly numbers from November 1786 to August 1787. In October 1787 Mr. Canning was entered as a student of Christ Church, Oxford, where he gained some academical honours by his Latin poetry, and cultivated that talent for oratory which he had begun to display at Eton. At Oxford he made the acquaintance of Mr. Jenkinson, afterwards Earl of Liverpool, who is supposed to have been of service to him in the political career on which he entered immediately after leaving college. His college vacations were chiefly passed in the house of Mr. Sheridan, who introduced him to Burke, Fox, Lord John Townsend, the Duchess of Devonshire, and other leading persons, who were almost exclusively of the Whig party in politics. It has generally been stated that it was by the advice of Sheridan that Mr. Canning, who had entered of Lincoln's Inn, gave up the study of the law, and devoted himself to a political career. From his intimate connexion with Sheridan it was expected that he had fully adopted that gentleman's political opinions, and would join the opposition; but Mr. Canning accepted the proposals of the Tory party, and was brought into parliament by Mr. Pitt in 1793. Here his first care was to make himself well acquainted with the forms and usages of the House of Commons, and he prudently refrained from speaking during the first session that he sat in parliament. In January 1794 he first ventured to address the house; and although he rather too obviously imitated the style and manner of Burke, he showed such powers as commanded respect and general attention. The subject of the debate on which he spoke was a treaty (coupled with a subsidy from England) with the king of Sardinia to enable his majesty to resist the invasion of Piedmont by the French. During that session and the session of 1795 Mr. Canning spoke frequently, and at times was left by Mr. Pitt to bear the brunt of a formidable debate. At this time he supported the temporary suspension of the Habeas Corpus Act, and declared himself against parliamentary reform, a declaration which he repeated on several occasions up to the latest period of his career.

In 1796 Mr. Canning became under-secretary of state, and at the general election in that year he was returned for the treasury borough of Wendover, Bucks. In 1798 he exerted himself in favour of Mr. Wilberforce's motion for the abolition of the slave-trade; and in a speech which produced a very considerable effect in the house, he replied to Mr. Tierney's motion for recommending George III. to make peace with the French republic, then in the full career of conquest and spoliation. In the autumn of 1797 Mr. Canning, in conjunction with Mr. John Hookham Frere, Mr. Jenkinson, Mr. George Ellis, Lord Clare, Lord Mornington (afterwards Marquis of Wellesley), and one or two other social and political friends, started a paper styled 'The Anti-Jacobin,' the object of which was to attack the journalists and other writers of the day who advocated or were supposed to advocate the doctrines of the French revolution. Mr. Gifford was appointed editor of this weekly paper, but Canning wrote the prospectus, and from its commencement in November 1797 to its close in 1798, he contributed largely to it. Some of the best of the poetry, burlesques, and jeux-d'esprit were from his pen. ('Poetry of the Anti-Jacobin,' 1 vol. 8vo.)

When the subject of the Irish union was brought before parliament, Mr. Canning repeatedly spoke at great length and with much effect in support of that measure. In 1799 he was appointed one of the commissioners for managing the affairs of India. In 1800 he married Joanna, the youngest daughter of General John Scott of Balconie, an

officer who had acquired great wealth. This union made him perfectly independent of place, for his wife's fortune exceeded 100,000*l.* On the dissolution of Mr. Pitt's cabinet in 1801 Canning retired with the rest, and for several successive sessions his declamation, wit, and keenness of irony, lent a formidable strength to the opposition arrayed against the Addington administration. On Mr. Pitt's return to office in 1804, Mr. Canning was named treasurer of the navy.

In 1805 he defended with great but unsuccessful eloquence Lord Melville, the ex first lord of the Admiralty, who was accused by Mr. Whitbread and others of having made an unfair use of public money. Pitt died in January 1806; in February there was a complete change of ministers, and Mr. Canning was succeeded by Mr. Sheridan as treasurer of the navy. In April 1807 he again accepted office, and was appointed secretary of state for Foreign Affairs in the new cabinet formed by the Duke of Portland. Of all the departments of government this was probably the one he was best qualified for: his despatches were lucid, manly, and spirited, and many of his state-papers are models of that kind of composition. On the 21st of September 1809 Mr. Canning fought a duel with his colleague Lord Castlereagh. The quarrel mainly rose out of the Walcheren expedition, and led to the resignation of the Duke of Portland and Mr. Canning, as well as of Lord Castlereagh. Mr. Canning had always been in favour of Catholic emancipation, and on the 21st of April 1812 he eloquently supported Mr. Grattan, who moved that the Catholic claims should be referred to a committee of the whole house. Again, on the 22nd of June 1812, Mr. Canning moved that the house should take the Catholic question into consideration early in the next session, and the resolution was carried by a majority of 129. The history of Catholic emancipation shows how largely the final success of that measure was owing to the untiring exertions and eloquence of Mr. Canning, though he did not live to see it carried.

Parliament being dissolved in 1812, Mr. Canning was elected for Liverpool, which also returned him in 1814, in 1818, and again in 1820. In October 1814 he was sent ambassador to the Prince Regent of Portugal, an appointment which was afterwards the subject of severe animadversion in parliament. In the autumn of 1816 he became president of the Board of Control. In June 1820, when the conduct of Queen Caroline, the wife of George IV., was brought before parliament, Mr. Canning rather than bear any part in the proceedings resigned his office, and went to make a tour on the continent. In 1822 he was named Governor-General of India, and having made all his arrangements for leaving England, he was at Liverpool to take leave of his friends and constituents, when Lord Castlereagh (then the Marquis of Londonderry, and at the head of foreign affairs) committed suicide on the 12th of August of that year. On the 16th of September following, Mr. Canning, who had been entreated to give up his much more profitable Indian place, was again appointed secretary of state for Foreign Affairs. Declining to interfere in the troubled state of Spain, where "the spirit of unlimited monarchy and the spirit of unlimited democracy" were in fierce collision, Mr. Canning turned his attention to the New World, and came to the resolution to send out commissioners to the principal states of Spanish South America. This was a preliminary to the recognition of the independence of those new governments, which, though totally unsettled, were *de facto* free of Spain. Early in 1825 he formally notified to Europe that the British government would appoint diplomatic agents to Colombia, Mexico, and Buenos Ayres; and conclude treaties of commerce with those states on the basis of the recognition of their independence. In December 1825 he announced the intention of government to prevent Spain, who had lost her constitution, from interfering with Portugal, whose constitution still lingered feebly on; protesting at the same time that the British troops were to go to Lisbon, "not to rule, not to dictate, not to prescribe constitutions, but simply to defend and preserve the national independence of an ally."

In February 1827, the Earl of Liverpool, the premier, becoming incapacitated, on the following 12th of April Mr. Canning was appointed his successor. No sooner was this appointment announced, than the Lord Chancellor (Eldon), the Duke of Wellington, Earl Bathurst, the Earl of Westmorland, Viscount Melville, Lord Bexley, Mr. (afterwards Sir Robert) Peel, with various members of the household, resigned in a manner which showed decided hostility to the new premier. These resignations threw Mr. Canning upon the support of the Whigs, some of whom took office with him, and others, at the head of whom were Mr. Brougham, Mr. Tierney, and Sir Francis Bouverie, promised their co-operation. The opposition to the new premier in the House of Commons was of a most formidable and irritating character; but though he was labouring under anxiety and sickness, his rhetorical powers and his sparkling wit never failed him. It was in these speeches that he repeated his determination to oppose parliamentary reform, and declared himself hostile to the repeal of the Test and Corporation Acts. On the Test Act however he had never before fully delivered an opinion to the House; and his opposition to its repeal, or the agitating that question then, may be said by those, who in other respects approve of Mr. Canning's political career, to have arisen out of a fear of complicating and prejudicing the Catholic question. Conceding to Mr. Canning his full share of merit for his exertions in favour of Catholic emancipation, we cannot on a calm review of his political life, admit that he had those enlarged views of

social reform, or those powers and acquisitions which entitle him to be considered a great statesman. Mr. Canning spoke in parliament for the last time on the 29th of June 1827, three days before a prorogation. On the 6th of July, a treaty combining England, France, and Russia, for the settlement of the affairs of Greece, and of which he had been the main promoter, was signed at London. This was the last of Mr. Canning's public acts: one of the first poems he wrote in the enthusiasm of youth, was a lament on 'The Slavery of Greece.' About the middle of July, Mr. Canning retired for change of air to the Duke of Devonshire's Villa at Chiswick, where he died on the 8th of August 1827. His speeches with a memoir have been published in 6 vols. 8vo. He left a son, CHARLES JOHN, born in 1812, who on the death of his mother in 1823 became VISCOUNT CANNING. He was under secretary of state for Foreign Affairs in 1841; afterwards became Commissioner of Woods and Forests in Sir Robert Peel's ministry; was subsequently made Postmaster-General; and in the beginning of 1856 succeeded Lord Dalhousie as Governor-General of India, the post to which his father had been nominated in 1822.

CANO, ALONSO, a very celebrated Spanish painter, sculptor, and architect, was born at Granada, in March 1601. He was educated in Seville, whither his father, an architect, had removed; and he studied sculpture there, under J. Montanes, and painting under Pacheco and Juan de Castillo, all men of celebrity; but Cano's true masters in design were some ancient statues in the Casa de Pilatos, belonging to the Duke of Alcala. Cano is called the Michel Angelo of Spain; in some respects they were similar, but the similarity is more in the extent of their abilities than in the quality. Cano, as did also Michel Angelo, obtained his reputation first by sculpture. As early as 1639, he had earned such celebrity, that he was appointed painter to King Philip IV. of Spain, and had the superintendence of various architectural works in the royal palaces of Madrid and in the city. After various adventures in the principal cities of the south of Spain, Cano died at Granada, in 1667, leaving a numerous school, but he had not a single scholar who approached him in ability. His works, which are conspicuous for vigour of design, richness of colour, and boldness of execution, are very numerous; there are many at Seville, Xeres, Cordova, Madrid, the Escorial, Toledo, Alcala de Henares, Cuenca, Avila, Valencia, Murcia, Malaga, and Granada, where, in the church of San Diego, a 'Conception of the Virgin' with angels is considered his masterpiece.

Cano was of a singular disposition and of a violent temper, which on more than one occasion placed him in great danger of the Inquisition. He was accused of having assassinated his wife out of jealousy; but the charge rests solely upon the testimony of Palomino, who wrote many years after the event which gave rise to the rumour. Cean Bermudez sought in vain for a record of any process against him. The story is, that at Madrid, in 1643, when he returned home one evening, he found his wife assassinated, his house robbed, and an Italian assistant who used to live with him had absconded; but notwithstanding the presumptive evidence against the Italian, Cano was himself accused of the murder, and was put to the rack; no confession however being elicited from him, he was released and absolved of the charge. Upon his plea of 'excellens in arte,' his right arm had been exempted from the torture. Another story is that in 1658, when he was in Granada, a councillor of that city commissioned him to make a small figure of Saint Antony of Padua. When finished, Cano asked 100 pistoles for it, and on the councillor complaining of the largeness of the sum, Cano dashed the saint to pieces on the pavement, to the consternation and horror of his employer, who made all haste out of the house of a man who could so unceremoniously demolish a saint. The act was in fact a capital offence; but it appears to have been unknown to the Inquisition. A similar destruction of an image of the Virgin caused the death of Torrigiano, who was convicted of heresy, and died in prison before his sentence was carried into effect. Cano is said also on his death-bed to have refused to take the crucifix presented to him by the priest, on account of its bad workmanship.

(Palomino, *Museo Pictorico*, &c.; Cumberland, *Anecdotes of eminent Painters in Spain*; Cean Bermudez, *Diccionario Historico*, &c.)

CANO'NICA, LUIGI, one of the most eminent of Cagnola's contemporaries [CAGNOLA], was born at Milan in 1742. He executed many public and private buildings at Milan; among the most celebrated of these and that which is the most remarkable for its purpose and character, is the so-called Arena, or Amphitheatre, which, in regard to mere extent of plan, more than rivals the Colosseum at Rome, being an ellipsis of about 800 by 400 feet; but it is comparatively a mere spacious inclosure, surrounded by not more than eight rows of gradins, or seats, rising no higher than 20 feet from the ground. The principal entrance is at one extremity; and on one side in the centre of the longer axis, is an elevated pulvinaire, or loggia, intended for the viceroy, and adorned with eight Corinthian columns of red granite. This singular edifice was begun in 1805, by order of Napoleon, who then sought to propitiate the Milanese by embellishing their capital.

Canonica was employed on several other buildings at Milan, but the beautiful Palazzo Bellotti is not his, although it has been attributed to him. His chief works there are the Palazzo Orsini (the interior), the Casa Canonica, and the two theatres, Ré and Carcano. He also built theatres at Brescia and Mantua; and at Parma one was executed from his designs, by Bettoli. Canonica died at Milan in February

1844, leaving a considerable fortune, and making several munificent bequests, one of them the sum of 174,000 francs (about 7000*l.*) to the Primary Schools of Lombardy; another 87,000 francs to the Milan Academy of Fine Arts, the interest of which is to be devoted annually to the education and support of some young artist, architect, painter, or sculptor.

CANOPPI, ANTONIO, an Italian artist, who resided during the latter half of his life in Russia, and died at St. Petersburg in 1832 at the age of fifty-nine. He was educated by his father, who was civil engineer in the service of the Duke of Modena, and was esteemed one of the ablest of his day in that profession. But though he profited by the instruction bestowed upon him, Antonio soon relinquished science for art—construction for design. He aspired to build after the manner of Piranesi, the study of whose works filled his imagination with visions of architectural pomp, which he had afterwards opportunities of displaying when he began to paint for the stage. His first practice however was as a fresco-painter, in which capacity he was employed by many Italian nobles to decorate their saloons. At this period he obtained the notice of Canova, who did much to recommend him, and also gave him instruction in sculpture. At Venice he became scene-painter at the Fenice Theatre, and was afterwards engaged in the same capacity at Mantua, where some of the scenery executed by him was long preserved for the sake of its beauty. While he was thus winning public admiration, he fell under the suspicions of the French government in consequence of the active part he took in public affairs. Finding his personal safety threatened by the emissaries of Napoleon, Canoppi fled to Germany, and having made his way to Vienna, met there with a protector and patron in the Russian ambassador Prince Razumovsky, who proposed to him to establish himself in Russia. Accordingly, furnished with letters of recommendation by the prince, he proceeded to Moscow in 1807, where he was fully employed for several years, chiefly in adorning with mural painting and arabesque decorations the saloons of the principal nobles. The hall of the Senate thus embellished by him excited general admiration, but that and all his other labours of the kind in that capital, perished in the memorable conflagration of 1812. Just before that event Canoppi had sought an asylum at St. Petersburg, where he was already known by reputation, and was readily engaged as scene-painter at the Imperial Theatre, in which service he continued till his death, with the exception of the interval of a twelvemonth, when being ordered (1819) to travel for the benefit of his health, he visited the regions of the Caucasus. During these twenty years he produced a vast number of splendid architectural scenes for the theatre at St. Petersburg, some of which were considered wonderful performances of their kind; and the name of Canoppi was enrolled with those of Sanquirico, Quaglio, Schinkel, and other great sceniciati. His engagements with the theatre did not however so completely occupy Canoppi as to prevent his exercising his pencil upon smaller subjects and easel-pieces. These were chiefly either architectural compositions or architectural views, such as those of the Winter Palace (the one destroyed by fire in 1838), and the *Etat Major* at St. Petersburg; both of which were placed in the Gallery of the Hermitage: but he sometimes took historical and poetical subjects.

Besides having a considerable taste for literature, Canoppi wrote on various subjects appertaining to his art, perspective and architecture included; and there is one publication by him, which appeared in 1830, entitled '*Opinion d'Antoine Canoppi sur l'Architecture en général, et en spécialité sur la Construction des Théâtres Modernes.*' (*Khudozhestvennaya Gazeta*, November 1837.)

CANOVA, ANTONIO, was born November 1, 1757, at Possagno, a considerable village in the province of Treviso, in the Venetian territory.

The father of Canova worked in marble, and was also an architect of some merit, so that his son may be said to have been initiated from childhood in the pursuit in which he became so distinguished. At fourteen years of age Canova was taken by his father to Venice, and having obtained the notice of Giovanni Faliero, a senator, he was through his recommendation received into the studio of one Bernardi Torretti; and afterwards, on Torretti's death, into that of his nephew, Giovanni Ferrari. Two baskets of fruit and flowers carved in marble for Faliero are still shown at Venice as the earliest finished productions of Canova's chisel. About this time he commenced his first work of imagination, a group of 'Orpheus and Eurydice,' which he modelled at his native village, during the time that he used to walk to Venice to attend the academy. Having now acquired some reputation, and being recommended by his first protector Faliero, he was employed on some other works, chiefly busts; and he also modelled his group of 'Dædalus and Icarus'—a work which may be said to have laid the foundation of his future fame. In the year 1779, the Cav. Zuliano was sent ambassador from Venice to Rome, and the senator Faliero, anxious to advance the studies of the young sculptor, gave him a recommendation to that functionary. In October of that year he arrived at Rome, accompanied by Fontana, a Flemish painter. His group of 'Dædalus and Icarus' was sent to him, and the account of the impression which it made is interesting. Zuliano was one of the most distinguished patrons and admirers of the fine arts, and his palace was the rendezvous of all the best artists, critics, and literati

of the day. The work of Canova being well placed in one of the saloons, a large party of connoisseurs, consisting of Cades, Volpato, Battoni, Gavin Hamilton (the painter), the Abbate Puccini, and others, were invited to dinner, and after the repast were conducted into the room where were the artist and his group. The qualities of art which they were now called upon to judge, viz., simplicity, expression, and unaffected truth to nature, were so different from that which was the mode, that for some time there was a profound silence. Gavin Hamilton at length relieved the youthful sculptor from his embarrassment, pronounced the highest encomiums upon his work, and gave him at the same time kind and valuable advice and encouragement. This liberality was not thrown away upon Canova, who, through his long career of success, always acknowledged with gratitude the important service thus rendered him by Mr. Hamilton. Canova returned to Venice, but soon after established himself in Rome, having obtained a pension from his government of 300 ducats a year for three years. His first work after his settlement there was a group of Theseus and the Minotaur; an extraordinary production for the time, and showing a feeling for the purer principles of the art, both in composition and style, quite distinct from the wretched manner that characterised the performances of his contemporaries, and of those who had for some years preceded him. His admitted superiority of talent required but little aid from the influence of his noble protectors to procure him some important employment, and he was selected to execute the monument of Ganganelli (Pope Clement XIV.) for the church of the SS. Apostoli, in Rome. This fine work was exhibited in 1787, and established at once Canova's claim to the highest rank in his profession. Before this was completed Canova had commenced his model of Rezzonico's (Clement XIII.) monument. This work is in St. Peter's, and is a splendid effort of genius, and of skill in execution. A story is told in Rome of Canova's putting on a monk's dress and cowl, and in this disguise mixing with the crowd, to hear the criticisms that were made when the work was first exposed to public view.

From this time Canova was constantly employed, and chiefly on subjects of imagination. His 'Cupid and Psyche,' his fine group of 'Hercules hurling Lycas from the Rock,' 'Theseus with the Centaur,' the 'Graces,' 'Statues of Nymphs,' 'Endymion,' &c. &c., are too well known, if not in the originals at least by casts or engravings, to require description here. In portrait Canova was considered less successful; though none who have seen his Popes Ganganelli, Rezzonico, and Braschi, will deny his power even in that branch of his art. It is fair to judge him by his best works, and the highest authorities have pronounced the head of the last mentioned Pope, Pius VI., to be a masterpiece of the art. For the union of portrait with ideal (that is elevated) form, we would instance the statues of Napoleon and of Letizia, mother of Napoleon. From among the great number of monumental groups executed by Canova besides those of the popes already mentioned, that of Maria Christina, in the church of Santa Maria de' Frari at Vienna is characterised by simplicity of composition, expression, and exquisite finish.

Canova travelled when young over part of Germany, and was twice in Paris. At his last visit, when sent there by the Roman government to superintend the removal of the works of art which had been taken to Paris by the French, and which the allies had decided should be restored to Italy, he proceeded to England, chiefly for the purpose of seeing the Elgin marbles, of which he always spoke in terms of the highest admiration, saying that the sight of such exquisite works was sufficient to repay him for his journey from Rome. His reception in England gave him the greatest satisfaction, and he took every opportunity of expressing feelings of admiration and gratitude towards this country. On his return to Rome he received a patent of nobility, and was created Marquis of Ischia. As remarkable for his unpretending modesty as for his talent, Canova never assumed his high title, though he was of course addressed by it, but to the last called himself and left his cards as Antonio Canova.

In the latter part of his life Canova was busily occupied in modelling decorations, such as a group of a Deposition and some bassi rilievi for a church which he had built in his native place; and it was at Venice, where he was staying to be near this object of his interest, that he died in October 1822, after an illness of a very few days.

Canova was rather below the common stature, and latterly stooped as he walked. His features were strongly marked, but of fine form; his nose aquiline, and his eyes deeply set and full of expression; the general character of his countenance was extremely pleasing and prepossessing.

Of most amiable and conciliating manners towards his brother artists and competitors for fame, he was also the liberal supporter and encourager of students of rising talent. He gave pensions to several whose means were insufficient without such assistance, and established out of his own purse a handsome premium for sculpture in the academy of St. Luke, at Rome, of which he was 'Principe,' or perpetual president.

In execution, and the whole treatment of his marble, Canova was unrivalled; but those who judge of sculpture by the pure principles of Greek art (or, in other words, of nature, selected and exhibited in its finest and most approved forms), will discover, in many of his works some affectation, both in the attitudes and expression, and a littleness in some of the details, which are not in accordance with

the simplicity and breadth of style of the best productions of the ancients. Admitting this to be the case (particularly in some of his latter performances), still his works evince so great a progress in art, and in many respects approach so much more nearly than those that had for a long period preceded them, to the excellence of ancient sculpture, that Canova must be confessed to be one of the great regenerators of the art; and his name as the restorer of a purer style of design, will always be held in honour by those who wish to see sculpture practised upon true principles. Several of the more important works of Canova are in this country. Of those in collections open to the public, the finest are in the admirable gallery of the Duke of Devonshire at Chatsworth, where, among others are the seated statue of the mother of Napoleon, a noble colossal bust of Napoleon, a 'Sleeping Endymion,' a 'Hebe,' &c., besides copies in marble and bronze from the colossal lions on Canova's monument to Clement XIV., and the 'Kneeling Magdalene'; we may add that in the same rich collection are a set of the great sculptor's modelling tools, and an excellent colossal bust of Canova by Rinaldi.

For further particulars of Canova's life and works, see chiefly Cicognara, *Storia della Scultura*, tom. iii.; and Missirini, *Vita di Canova*, &c.

* CANROBERT, FRANÇOIS CERTAIN DE, was born of a good family, in Brittany, in 1809; and was sent, at the age of seventeen, to receive his military education at Saint Cyr. In 1830 he began his career as a soldier, having enlisted as a private. But his excellent conduct, his distinguished bravery, and his general aptitude carried him rapidly through the lower grades; he soon rose to the rank of second lieutenant, and in 1835 he went to serve in Africa. During the war in the Oran country, his zealous performance of his duties was conspicuous, he was warmly praised by his seniors in command, and made a captain. At the storming of Constantine, he was one of the first who entered the breach, in which exploit he was severely wounded; the decoration of the Legion of Honour was awarded to him at this period. In 1846 he was raised to the rank of lieutenant-colonel, and with his regiment took part in several expeditions. At length he commanded a regiment of Zouaves against the Kabyles, whom he defeated in several encounters.

In 1850, he was created a brigadier-general, and soon after he was directed to make his way through the rugged and rocky country of Narak, a duty which, despite the nature of the country, and the character of its wild and savage occupants, he with his Zouaves successfully and speedily accomplished. In 1852, the Emperor Napoleon III., whose eye had for some time been fixed upon him, appointed him one of his aide-de-camps. The following year he became a general of division.

In 1854, when the French army under Marshal St. Arnaud, was sent to the Crimea, the command of the First Division was entrusted to General Canrobert. At the battle of the Alma he was present with his division, and was wounded by the splinter of a shell. The rising fame of Bonquet had already begun to eclipse that of the other French commanders, so that in this action, as in that which followed, the name of Canrobert did not obtain the first distinction. After the death of Marshal St. Arnaud, Canrobert, in accordance with the previous directions of the emperor, took the chief command of the French army, being then only 44. Although wounded at Inkermann, on the 5th of November, he continued to fight like a common soldier at the head of his Zouaves, and had a horse killed under him. Murmurs soon after began to be heard in both the allied armies at the slow progress of the siege of Sebastopol, and the talents of both leaders were questioned. The spirit of Canrobert was wounded, and he resigned in 1855 the chief command to his own subordinate General Pelissier, but whether of his own accord or by directions of the emperor has not been publicly stated. However that may be, he resumed the command of his old division, and continued to serve with unabated zeal. Compelled at length to return to France to recruit his health, he took up his abode at Paris. The birth of an heir to the imperial throne on the 16th of March 1856 afforded Napoleon III. a gracious opportunity of showing his high sense of the services of General Canrobert, by creating him a marshal.

Equally esteemed in private, as in public life, no man possesses more of that warm good-nature which is so engaging in the true soldier. (*Lamartine's Works*; *Revue de Paris*.)

CANTARINI, SIMONE, called Il Pesarese, was born at Pesaro, in 1612, and in his youth was the scholar of Pandolfi; but he afterwards chose Guido Reni for his master, and lived some time with him in Bologna. He very shortly showed himself to be a formidable rival even to Guido himself; but he was of such a contemptuous and arrogant disposition, that he made enemies of all the painters at Bologna, and of other people too, so that he became at length neglected and avoided by the Bolognese, and he accordingly felt himself compelled to leave Bologna. He removed to Rome, obtained a high reputation there, and in some respects, especially in grace of conception, was pronounced to be superior to his master Guido; even Count Malvasia, himself a Bolognese, styles Cantarini the best colourist and the purest draughtsman of the seventeenth century. After spending some time in Rome, he returned to Bologna, and opened a school there, which however he gave up shortly afterwards, upon receiving an invitation from the Duke of Mantua to visit that city. At Mantua,

by his arrogance and the depreciation of others, he very soon disgusted the artists of that place, and he finally quarrelled with the duke himself, about a portrait with which the duke was not satisfied. From Mantua he went to Verona, where he died, in 1648, aged only thirty-six, under the suspicion of having been poisoned.

Cantarini was certainly a great painter, as far as execution could make him such; in the extremities he has had few rivals; he showed also great mastery in the general management of the nude; in draperies he was not so successful. He painted a few altar-pieces, several holy families, and many portraits, in which he was admirable. There is a head of Guido, when old, by Cantarini, in the gallery of Bologna, which has perhaps seldom been equalled. His masterpieces are, 'Sant' Antonio' at the Franciscans at Cagli; 'San Jacopo,' in the church of that saint at Rimini; a 'Magdalene' at the Philipines; a 'San Domenico' at the Predicants, and several others, especially the portrait of a young nun, at Pesaro. He etched also several plates in a masterly manner, some of which are sold as the works of Guido. (*Malvasia, Felsina Pittrice*; Lanni, *Storia Pittorica*, &c.; Bartsch, *Peintre-Graveur*.)

CANTEMIR, DEMETRIUS, was born in 1673 of a family originally from Little Tartary. His father was governor of Moldavia, and Demetrius obtained of the Porte the same office in 1710. But differences arose between him and the grand vizier, in consequence of which Cantemir entered into negotiations with Peter the Great, and revolted against the Porte. After Peter's retreat in 1711 he was obliged to quit Moldavia and to accompany the Russian army. Peter gave him in compensation lands in the Ukraine, and created him a prince of the Russian empire. Cantemir died on his estate in the Ukraine in 1723. He left several works:—'History of the Origin and of the Decay of the Ottoman Empire,' written originally in Latin, and translated both into French and English; 'On the State of Moldavia,' with a map of the country; 'History of Moldavia, Ancient and Modern,' in the Moldavian language; 'Introduction to the Music of the Turks'; 'System of the Mohammedan Religion,' written in the Russian language, and dedicated to Peter the Great. Cantemir was acquainted with many languages; he was also a member of the Academy of Berlin. His son Antiochus was Russian ambassador at Paris, where he died young in 1744. He wrote several works in Russian; his 'Satires' were translated into French by the Abbé Guasco.

CANTON, JOHN, was born at Stroud, July 31, 1718. Some advances made by him in mathematics and experimental philosophy induced his father to send him to London in 1737. He then articulated himself for five years to the master of a school, with whom he afterwards went into partnership, and in this profession he spent his life.

On the invention of the Leyden phial he turned his attention particularly to electricity, and various discoveries of his not sufficiently marked to require biographical notice, though evincing great ingenuity, will be found in the references at the end of this article. He was the first who in England verified Dr. Franklin's idea of the similarity of lightning and electric fluid (July 1752). He was then a member of the Council of the Royal Society, of which, in 1751, he received the gold medal for his method of making artificial magnets. In a paper communicated in 1753 he announced the discovery (which Franklin made about the same time) of clouds being in different states of electricity. In the following year he found that the quality of the electrical excitement made by rubbing any given substance depended on the rubber, as well as on the other substance. The common pith-ball electrometer, and the amalgam of tin and mercury used for the increase of the action of the rubber, are due to him. In 1762 he demonstrated the compressibility of water, in opposition to the well-known Florentine experiment. His experiment was repeated in the presence of a committee of the Royal Society, and a second gold medal was awarded to him in 1765. In 1769 he communicated experiments in proof that the luminous appearance of the sea arises from the presence of decomposed animal matter. He died March 22, 1772. There is a life of him by his son in Kippis's 'Biographia Britannica,' abridged in Hutton's mathematical dictionary. His papers are in the 'Philosophical Transactions,' and he communicated some new experiments for Priestley's 'Histories of Electrical and Optical Discoveries.'

CANTONI, SIMONE, a recent Milanese architect of considerable note, was born at Maggio, a small village in the north of Italy, and received his first instruction in architecture from his father Pietro, who was of that profession, and did a good deal at Genoa. He afterwards went to Rome for further improvement, and on his return settled at Milan, where the first work of any note he was employed upon was the Palazzo Mellerio. Two other noble mansions afterwards erected by him in the same city are the Casa Perticati and the Palazzo Serbelloni, the former of which has engaged columns of the Ionic order, with Caryatid figures over them, against the attic; and the façade of the other (finished 1794) is remarkable for having granite columns and pilasters. Among various other works, he erected the Seminary and Lyceum at Como, the Villa Raimondi near the same town, the Palazzo Vailletti at Bergamo, and the church at Gorgonzola, between Bergamo and Milan. On the destruction of the Great Council Hall in the Ducal Palace at Genoa by fire, in November 1777, Cantoni was employed to rebuild it, which he did with ability and taste, and in such a manner as to secure it from any similar accident in future. Milizia, who notices this circumstance in his 'Life of

Rocco Pennone, the original architect of the edifice, says that there is a work containing all Cantoni's designs for that purpose, but he does not specify either its title or date. Wiebeking attributes the *Arena* at Mantua to Cantoni, but it would seem erroneously, no mention being made of it in the memoir of him by Lazzari, in Tipaldo's 'Biografia,' &c., where he is said to have rejected flattering invitations from St. Petersburg and Warsaw. He died March 3, 1818. Nagler, who makes no mention of Simone, speaks of a Giuseppe Cantoni of Forlì as the architect of the amphitheatre at Mantua (which was opened in 1821); therefore he is no doubt the person meant by Wiebeking.

*CANTU, CESARE, an Italian historian, was born at Brescia in 1805. Educated at Sondrio in the Valtellina, he there at an early age was appointed professor of the belles-lettres. Subsequently he resided at Como, and afterwards at Milan, which city he quitted at the revolutionary epoch of 1848, and proceeded to Piedmont, where he entered with ardour into the proceedings of the liberal party. On the suppression of the revolutionary movement Cantu returned to Milan, where he has since devoted himself to his literary labours. M. Cantu is a very prolific writer. The work by which he first became known was the 'Ragionamenti sulla Storia Lombarda nel secolo XVII.,' Milan, 1842. Certain liberal opinions in this work drew upon him a government prosecution, and he was condemned to a year's imprisonment. He amused his prison hours by the composition of an historical novel, 'Margherita Pasterla.' But his chief work, the result of many years of diligent research, is his 'Storia Universale,' 20 vols. 8vo, Torino, 1838-46, many volumes of which have gone through several editions. It is neat, clever, and spirited in style, and liberal in spirit; and though not a work to be classed in the first rank of historic literature, is one calculated to be of great service in Italy. It has been translated into French by Messrs. Aroux and Leopardi. Cantu has published several other works, including a 'History of Italian Literature,' an account of contemporary Italian poets, a 'Storia di Cento Anni 1750-1850,' 3 vols. 8vo, Firenze, 1851. His 'Reformation in Europe' has been translated into English by F. Prandi, London, 1847. Cantu has also written a good deal of poetry as well as poetic criticism. (*Nouvelle Biographie Universelle; Conversations-Lexikon.*)

CANUTE. The island of Britain, which, compared with more northern countries was rich, fertile, and beautiful, was a constant temptation to the inhabitants of the shores of the Baltic, and of the countries now forming the kingdoms of Norway and Sweden. These Northmen possessed a navy which enabled them to make descents upon the coasts of all the countries bordering on the English seas. Besides these predatory descents upon the coast they had frequently large armies in the field, and disputed with the native princes the entire sovereignty of the southern portion of the island. They had possessed themselves by right of conquest of much of the northern coast of France, where they had a succession of princes, who became at length, in the person of William the Norman (northman), sovereign of England.

Much of the history of the Anglo-Saxon kings is the history of their contests with these formidable neighbours. The genius and military talents of Alfred for a while saved the country from their oppressions; but when he was dead, and was succeeded by a race of princes inferior to himself, the nation became less able to make an effectual resistance. Danes settled in many portions of the island, tribute was paid to them, and finally in the person of Canute, one of the greatest men in the line of this northern sovereignty, they accomplished that which they had so long desired—the entire subjugation of the Anglo-Saxon people, and the extinction for a time of the Anglo-Saxon sovereignty.

This then is the light in which we are to contemplate Canute: the king by birth and inheritance of the people now known as Danes, Normans, and Swedes, and as the man who accomplished the work of his father Sweyn in displacing the posterity of Egbert from the sovereignty of England. On the death of his father in 1014 the Danish army proclaimed Canute king of England, but it was not till after the death of Edmund in 1017 that he became sole king. He reigned about twenty years (1017-1036), during which period the country was at peace. England of all his possessions he chose for his usual residence. He died at Shaftesbury, and was interred at Winchester, the usual place of interment of the Saxon kings. In the first years of his reign he was cruel, suspicious, and tyrannical; but when he had removed all who seemed to have a claim to the throne, he ruled with mildness, and for the most part with justice. His attention to the observances of religion, and his patronage of ecclesiastics, secured for him the praise of the monkish chroniclers; and in their writings, Canute, successful in war, in peace appears humane, gentle, and religious. William of Malmesbury says of him, that by his piety, justice, and moderation, he gained the affection of his subjects, and an universal esteem among foreigners. The well-known story of the rebuke which he gave to the flattery of his courtiers makes his name and his virtue more familiar to the English nation than all the encomiums of our chroniclers, or than his acts of piety in his journey to Rome and in the foundation of the two monasteries of St. Bennet of Holme and St. Edmund's Bury.

The reigns of the two sons of Canute were short and disturbed. In 1041 the posterity of Egbert, in the person of Edward, son of King Ethelred, regained the throne. This was Edward called the Confessor.

His reign was harassed by the Danes under Sweyn, another son of Canute. They also disputed the sovereignty with Harold, the son of Earl Godwin, who assumed the crown on the death of Edward; and England might have suffered much longer from attempts of the northern chiefs had it not fallen under the sway of the race of Norman princes, who governed with a more vigorous hand than that of the Anglo-Saxon chiefs.

*CAPEFIGUE, BAPTISTE HONORÉ, RAYMOND, one of the most prolific living historians and periodical writers of France, was born at Marseille in 1801. After finishing his academic course in his native place, he entered upon the study of the law, and in order to complete his legal studies he proceeded in 1821 to Paris. But there he soon abandoned the law for politics; became a writer for the newspapers; and obtained, in consequence of some of his articles attracting the notice of the minister, a post in the Foreign Office, which he held till 1848. His official situation however appears to have interfered little with his literary labours. He was for a time editor of the 'Quotidienne,' and then became successively connected either as editor or as a leading contributor with the 'Messager des Chambres,' 'Le Temps,' 'Le Moniteur du Commerce,' 'Le Courier Français,' 'La Chronique de Paris,' 'L'Europe Monarchique,' 'La Gazette de France,' 'La Révolution de 1848,' and 'L'Assemblée Nationale;' besides writing many elaborate articles for the 'Revue des Deux Mondes.' These would seem to supply ample occupation for the leisure of an official life, but M. Capefigue is at the same time one of the most voluminous historical writers of the day. We will not inflict upon our readers the fatigue of perusing a complete list of his historical works; it will suffice for us to state that they amount in all to upwards of a hundred volumes, and to add the titles of some of the most important: 'Essai sur les invasions des Normands dans les Gaules,' 2 vols. 8vo, Paris, 1823; 'Histoire de Philippe-Auguste,' 4 vols. 8vo, Paris, 1827-29; 'Histoire constitutionnelle et administrative de la France depuis la mort de Philippe-Auguste; première époque de Louis VIII. jusqu'à la fin du règne de Louis XI.,' 4 vols. 8vo, 1831-33; 'Histoire de la Réforme, de la Ligue, et du règne de Henri IV.,' 8 vols. 8vo, 1833-34; 'Richelieu, Mazarin, la Fronde, et le règne de Louis XIV.,' 8 vols. 8vo, 1835-36; 'Louis XIV., son gouvernement, et ses relations diplomatiques avec l'Europe,' 6 vols. 8vo, 1837-38; 'Hugues Capet, et la troisième race jusqu'à Philippe-Auguste,' 10 vols. 8vo, 1839-41; 'Louis XV., et la société du dix-huitième siècle,' 4 vols. 8vo, 1842; 'Histoire de la Restauration, et des causes qui ont amené la chute de la branche aînée des Bourbons,' 4 vols. 1842; 'L'Europe pendant le Consulat et l'Empire,' 12 vols., 1839-41; 'Louis XVI., ses relations diplomatiques avec l'Europe,' 4 vols., 1844; 'La Diplomatie de France et de l'Espagne, depuis l'avènement de la maison de Bourbon,' 8vo, 1846; 'Histoire authentique et secrète des Traités de 1815,' 1847; 'L'Europe depuis l'avènement de Louis Philippe,' 10 vols. 8vo, 1849; 'Les quatre premiers siècles de l'Eglise chrétienne,' 4 vols. 8vo, 1850-51; 'Trois siècles de l'Histoire de France,' 2 vols., 1851. (*Nouvelle Biographie Universelle.*)

CAPEL, ARTHUR, LORD, was born at the commencement of the 17th century. He was returned as M.P. for Hertfordshire to the parliament which assembled Nov. 3, 1640. At first he seemed disposed to adopt the principles held by the great majority of the members, but soon changed his opinions, and devoted himself to the cause of Charles I., who created him Baron Capel of Hadham in Hertfordshire. He assembled troops in Wales and the adjoining counties, and in 1645, when Charles, Prince of Wales, was named generalissimo, Lord Capel was directed by the king, together with Sir Edward Hyde and Lord Colchester, to accompany the prince to the western counties, and direct everything in his name. In 1648 he joined the forces under Sir Charles Lucas in Essex with a troop of cavaliers from Hertfordshire, and on the 12th of June they marched together to Colchester, intending to remain there only a day or two, and then advance into Suffolk and Norfolk; but on the 13th Fairfax appeared before the walls, and the town was immediately invested. After two months of the most obstinate resistance, they were compelled by famine and sedition to surrender unconditionally, August 27. Sir Charles Lucas, Sir George Lisle, and Sir Bernard Gascioign, the three principal leaders, were immediately shot. Lord Capel was conducted as a prisoner to Windsor Castle, and thence conveyed to the Tower of London. He made his escape from the Tower, but was soon retaken, and was condemned to be hanged, drawn, and quartered. This severe sentence however was commuted, and on the 9th of March 1649 he was beheaded in front of Westminster Hall. His son ARTHUR, born in 1635, was created Earl of Essex by Charles II. He was accused of being concerned in the Rye-House Plot, and was sent prisoner to the Tower, where he was found dead some days afterwards, his throat having been severed by a razor.

CAPELL, EDWARD, was born in 1713, at Troston in Suffolk. He was educated at Bury St. Edmunds, and spent the greater part of his life at Hastings and in London, occupying himself almost exclusively in studies relating to the works of Shakspeare. He was enabled to command leisure for such pursuits by the patronage of the Duke of Grafton, who obtained for him the appointment of deputy-inspector of plays. He died on the 24th of February 1781, at his chambers in the Temple. As a commentator on Shakspeare, Capell is ranked much more highly now than he was in his own times, but he is really useful only as furnishing hints for others to work upon. There is not more

excellence in the valuable parts of his matter, than confusion, obscurity, and pedantry in his manner of expression. "The man," said Johnson, "should have come to me, and I would have endowed his purpose with words: as it is, he doth gabble monstrously." The publications written or edited by Capellen are the following:—1, 'Prolusions, or Select Pieces of Ancient Poetry,' 1760, 8vo: a volume in which the most interesting part is the fine drama of 'Edward III.,' attributed by its editor to Shakspeare on grounds quite inconclusive; 2, 'Mr. William Shakspeare, his Comedies, Histories, and Tragedies,' &c., 1767, 10 vols. 8vo; 3, 'Notes and Various Readings to Shakspeare,' 1775, 4to; 4, 'A Letter to George Harding, Esq.' (on a passage in Steevens's Preface), 1777, 4to; 5, 'Notes and Various Readings to Shakspeare; to which is added, The School of Shakspeare, or Extracts from divers English Books that were in print in the Author's time,' &c., 1783, 3 vols. 4to.

CAPELLEN, GODERD ALEXANDER GERARD PHILIP, BARON VAN DER, a distinguished governor-general of the Dutch East Indies, was born at Utrecht on the 15th of December 1778. He lost his father, Alexander Philip van der Capellen, Heer van Berkenwoude, before he was nine years old. After studying at Gottingen under Martens and Blumenbach, with both of whom he continued in correspondence to the end of his life, he entered the public service of Holland, and became in 1809 Minister of Internal Affairs under King Louis Bonaparte, whom he strongly advised to defend the entrance of Holland by force against the armies of Napoleon, and when the French system was introduced into the country on the 1st of January 1811, accompanied to his retreat at Gratz in Styria. A coolness however arose on the part of the ex-king when he found that his late minister looked with no unfavourable eye on the rising in Holland to restore the house of Orange; and after the complete emancipation of Holland from the French yoke, Van der Capellen was in fact appointed Minister of Commerce and the Colonies, and on the 1st of August 1814 Governor-General of the Dutch East Indies. Owing to an important mission to the congress of Vienna, and the return of Napoleon, which gave Van der Capellen an admirable opportunity of showing his constancy and courage at Brussels on the day of Waterloo, he did not leave Europe for his post till October 1815, and a further delay occurred before he finally received Java from the hands of the English, agreeably to the arrangements made at the peace. He remained beyond the five years, which had been originally intended, and was recalled in disgrace in 1826, when he was universally censured in Holland for having effected a loan of fifteen millions of sicca rupees at Calcutta, at nine per cent., on the security of the revenues of the Dutch East Indies. It was said that of all measures that could be adopted the most undesirable was that of pledging the Dutch possessions to the English. Van der Capellen had however shown no partiality to our nation; he had, on the contrary, strongly urged the Dutch government not to consent to the English establishment of Singapore. He had however followed up the arrangements made by Sir Stamford Raffles during the English possession of Java, and by that means an immense improvement was effected in the position and prospects of the country. He had also abolished the monopolies which under the old Dutch system pressed heavily upon the natives of Celebes and the Moluccas, made alterations and improvements much required in the coinage, and taken measures for the abolition of the slave trade and slavery. The most unfortunate circumstance connected with his administration was the outbreak of the great revolt of Dipoo Negoro, a Javanese chief, which lasted many years, and which on his return to Europe he left still unsubdued. On the whole however, when his administration came to be reviewed, the unpopularity which had collected around him gradually cleared off, and his merits are now universally acknowledged. He was nominated to several high posts, among others to that of ambassador to England on the occasion of the coronation of Queen Victoria, President of the Commission of Education, and President of the University of Utrecht. In February 1848 he was unfortunately on a visit to Paris, on an invitation from King Louis Philippe, who was a personal friend, when in the outbreak of the revolution he was struck on the head by a stone thrown by one of the mob. No outward injury appeared, but on his return to his seat at Vollenhoven he sunk into a deep melancholy, produced partly by his feelings at the events he had witnessed, and this was succeeded by an inflammation of the brain, attributed to the blow, which carried him off on the 10th of April, 1848.

CAPET, HUGUES, the founder of the third, or, as it has been called from him, the 'Capetian' dynasty of French princes, of whom little authentic information is preserved. His own great self, as Count of Paris, gave him considerable predominance; and on the death of the last of the Carolingians, A.D. 987, Louis V. the Stoltful ('Le Fainéant'), he successfully usurped the throne, and was confirmed in his seizure by the confederacy of turbulent barons, who yielding him as much obedience as it suited them, invested him with the nominal title of king. The origin of the name of the family has been disputed, and indeed by some has been considered as given in ridicule; but the chroniclers in general affirm that he was a knight of ancient and noble extraction, and the imputation of plebeian birth which has been advanced against him is manifestly founded upon a misconception of a well-known line in the 'Purgatory' of Dante, canto xx., in which that poet satirically makes the usurper declare of himself

—"I was the son of a butcher of Paris." The commentators explain this line by adding, that Hugues the Great, count of Paris, the father of Hugues Capet, was a rigid executioner of the sentences which he had passed. M. de Sismondi, 'Hist. des Français,' iv. 38, has shown that Velly is not to be trusted in his account of the family of Capet; but the reader may be safely referred to M. de Sismondi himself, to the Preface to the third volume of the great collection, generally known under the name of Bouquet, or to the 'Preuves de la Généalogie de Hugues Capet' in 'L'Art de vérifier les Dates,' i. 566.

A single anecdote may suffice to show the little authority which Hugues possessed over his vassals. "Who has made you count?" was the inquiry which he directed a herald to put to Aldebert de Perigueux, who had assumed the title of Count of Poitiers and of Tours. "And who has made you king?" was the only reply which Aldebert vouchsafed to return by the same messenger. As a supposed atonement for the illegitimacy of his accession, Hugues himself never wore the crown. Both the dates of his usurpation and of his death are uncertain, but the former is usually fixed in A.D. 987; the latter 996. Thirteen kings (fourteen if we include John, who lived but eight days, and was never crowned) succeeded from his family: and it was not until 1328, that Philip VI. of Valois transferred the sceptre to his own race.

The party name Huguenot, which arose during the wars of the League, has sometimes been attributed to the attachment manifested by the reformed to the reigning king, the representative of Hugues Capet, in preference to the Guises, who were derived from Charlemagne. On the accession of the line of Bourbon, the name Capet was either adopted by them or given to them; and all the processes in the trial of the unfortunate Louis XVI. were directed against Louis Capet.

CAPMANY Y DE MONTALAU, ANTONIO DE, a Spanish author of high reputation in Spain, was born at Barcelona on the 24th of November 1742. He entered the army and served as an officer during the wars with Portugal in 1762, and afterwards took a share in Olavide's scheme for colonising and cultivating the Sierra Morena, to which he conducted a group of Catalan families to co-operate with Olavide's Germans. When the plan terminated in Olavide's imprisonment by the Inquisition, Capmany took up his residence in Madrid, where, with the exception of some time spent in travels in Italy, France, Germany, and England, he resided for the next five and thirty years, intrusted with various political and literary commissions by the government. On the entrance of the French army into Madrid in 1808 he took flight for Seville, and arrived at that city with nothing in his possession but the clothes he wore, and those in rags. He became an active member of the Cortes of Cadiz, and was among the multitudes swept away in that city in 1813 by the yellow fever.

Capmany's works are numerous, and are noted for the excellence of their Castilian style, though the author, by birth a Catalan, could never speak the language like a native. His 'Critical Memoirs on the Marine, Commerce and Arts of the city of Barcelona,' in three quarto volumes, are a valuable contribution to the history of the middle ages, full of curious particulars drawn from unpublished documents. Some ingenious dissertations on the introduction of gunpowder and similar subjects are contained in his 'Questiones criticae.' His 'Teatro historico critico de la Eloquencia Española' is a collection of elegant extracts, preceded by an essay on the Spanish language and literature, which is spirited and instructive, though like most of Capmany's writings one-sided and ultra-patriotic. The work on which he set the most value was a small volume or rather pamphlet entitled 'El Centinela contra Franceses,' or 'The Sentinel against the French,' an invective against the invaders of Spain, which is dedicated in terms of warm affection to his friend Lord Holland. He was well acquainted with the French language, and the compiler of an excellent French and Spanish dictionary, but in his latter years his antipathy to the nation amounted almost to a mania.

CAPO D'ISTRIA, COUNT OF, born at Corfu in 1780, was the son of a physician, and he himself began to study medicine at Venice, to which republic Corfu and the other Ionian islands then belonged. His father was chief of the provisional government of the Ionian Islands in 1799, when the Russians took possession of them. In 1806, when the Seven Islands by the treaty of Tilsit were placed under the protection of Bonaparte, both Capo d'Istria and his father left Corfu and entered the service of Russia. The count's first post was an humble one; but he showed a talent for diplomacy, and was speedily advanced and attached to the Russian embassy at Vienna. In 1812, during Bonaparte's expedition to Moscow, Capo d'Istria was charged with certain diplomatic operations connected with the army of the Danube, or, as it is more commonly called, the army of Moldavia, under the command of Admiral Tchitchagof, which had been engaged against the Turks, and then occupied the two principalities of Wallachia and Moldavia. In the summer of 1812, peace being concluded between Turkey and Russia, the latter power was enabled to recall the army of Tchitchagof from the Danube to the Berezina. Capo d'Istria went with it, and after the finishing blow given to the French at the passage of the Berezina he remained at the head-quarters of the Emperor Alexander of Russia, who formed a high opinion of his abilities and address. In 1813 he was sent by Alexander as his minister plenipotentiary to Switzerland, and, before the allied armies crossed the Rhine into that country, he drew up a declaration promising

the re-establishment of Helvetian independence, and the restitution of all the territory that the French had taken from the Swiss. These promises were well kept, and the count so conducted himself as to merit the esteem of the Swiss. The Constitutional Act, which he sanctioned and forwarded, removed many old abuses and invidious distinctions. In September 1814 Capo d'Istria left Switzerland for the Congress of Vienna, where, mainly through him, the affairs of the Swiss were happily terminated. In 1815 he was with Alexander at Paris, and was his plenipotentiary in the definitive treaty of peace with France. In the course of that year he advocated the cause of education, and wrote to the emperor an account of the establishment of M. Fellenberg at Hofwyl. This letter, in the form of a pamphlet, was published at Paris in 1816, in the course of which year the Grand Council of Lausanne gave the count the citizenship of the Canton of Vaud. A short time afterwards he was recalled to St. Petersburg by the Emperor Alexander, who appointed him one of his secretaries of state for foreign affairs, the duties of which office he divided for some time with Count Nesselrode. Capo d'Istria had a principal share in the diplomatic underminings of the Turkish empire, which took place from 1815 to 1827, and on the separation of Greece from Turkey he was allowed to take upon himself the office of president of the Greek government, in which he was regularly installed early in the year 1828, or a few months after the battle of Navarino. In this position he was almost constantly at variance with the people whom he was sent to govern. On both sides were violence, obstinacy, duplicity, and intrigue; but making many allowances for the Greeks, the opinion of most of those who watched his administration in the country was very unfavourable to the count, who it appeared pretty evident was desirous to render Greece wholly subservient to Russia. Some memorable letters which he wrote to Prince Leopold of Saxe-Cobourg (now king of the Belgians), to whom the Greek crown had been offered in 1829, mainly induced that prince to decline accepting it, which he did definitively on the 21st of May 1830. On the 9th of October of the following year, Capo d'Istria was assassinated at Napoli di Romania, on the threshold of a church, by George, the son, and Constantine, the brother, of Pietro Mauromichali, the old bey of Maina, whom he had detained for many months in prison without trial or even a specific accusation.

CARACALLA, or CARACALLUS, MARCUS AURELIUS ANTONINUS BASSIANUS, son of Septimius Severus, was born at Lyon while his father was governor of the provincia Lugdunensis. After Severus became emperor, Bassianus married Plautilla, daughter of Plautianus, the emperor's favourite. He accompanied Severus in his expedition to Britain, and was with him in the Caledonian war, on which occasion he is said to have conspired against his father, and even to have once drawn his sword to kill him. Severus forgave him, but his mind and health became so affected by the unnatural conduct of his son, that he soon after died at Eboracum (York), A.D. 211, leaving his two sons, Bassianus and Geta, his joint successors to the empire. Having concluded peace with the Caledonians, the two brothers returned to Rome, where Bassianus caused Geta to be murdered in the apartment, and in the very arms, of his mother Julia. Having bribed the Prætorian soldiers, by money and promises, to acknowledge him as sole emperor, he next put to death all the friends and attendants of Geta, and those who had shown any sorrow for his death, to the number of several thousands. The celebrated jurist Papinianus, the friend of Severus, was among the victims. Bassianus gave himself up to the company of buffoons, comedians, gladiators, and eunuchs, to whom he was prodigal of the public money, and many of whom he raised to high offices. In order to obtain money for his extravagance he deteriorated the public coin, and forced base money into circulation. During a visit to Gaul he put to death the proconsul of the provincia Narbonensis, and many other persons on his arrival at Narbo. On his return to Rome he brought with him a great quantity of garments made after a Gaulish fashion, in the shape of a long tunic with a hood to it, and known by the name of Caracalla, which he obliged all those who came near his person to adopt. From this circumstance he derived the surname Caracallus. At Rome he built the magnificent thermæ which are known by his name. In an expedition into Germany he fought with the Catti and the Alemanni, and after much slaughter purchased peace by paying them large sums of money. He seems to have been the first emperor who adopted this humiliating system, which in course of time proved fatal to Rome. In the following year he went into Dacia against the Getae, and thence he proceeded by Thrace into Asia Minor. Having arrived at Antioch, he invited the kings of Armenia and of Osroene to come to him, and then made them prisoners. He seized upon Osroene, and founded a colony at Edessa. Having understood that the people of Alexandria spoke freely of him, and had loudly disapproved of the murder of Geta, he visited that city under the pretence of sacrificing to Serapis, and ordered an indiscriminate massacre of the citizens, which lasted several days: the city he gave up to plunder. He afterwards invaded the territory of the Parthians, under the pretence that Artabanus their king had refused him the hand of his daughter. He took Arbela, and overran Media, the Parthians having withdrawn to the mountains beyond the Tigris to collect their forces. The following year while he was expecting to be attacked by them, a conspiracy was formed against his life by Macrinus, prefect of the prætorium. As the emperor was proceeding on horseback from Edessa to Carræ, having alighted from his horse on

the road, a soldier of the name of Julius Martialis stabbed him to death, in 217, after a reign of six years and two months. Macrinus was proclaimed emperor by the army. (Dion. 77, 78; Spartianus, and Herodian, lib. iv.)



Coin of Caracalla.

British Museum. Actual size. Bronze. Weight 296 grains.

Caracalla was one of the worst among the bad emperors of Rome his cruelty seems to have been mixed up with a degree of insanity, a frequent consequence of unlimited power being possessed by one individual of uncontrolled passions and no principles.

CARACCI, or CARRACCI, LODOVICO, AGOSTINO, and ANNIBALE, three of the first painters of Italy, kinsmen, fellow-students, and fellow-labourers, were natives of Bologna, and founders of the Bolognese School.

LODOVICO CARACCI was born in 1555, and was placed at an early age with Prospero Fontana to study painting. He made such slow progress that his master dissuaded him from the pursuit, upon which he left Fontana, and thenceforth studied the works only of the great masters, for which purpose he travelled to Venice (where he became acquainted with Tintoretto) and Parma. Returning to Bologna, he found his cousins Agostino and Annibale so well inclined to his profession—for which they had evinced an early taste by scribbling sketches in their school-books—that he persuaded their father, a respectable tailor, to leave their education to him.

AGOSTINO CARACCI, who was born in 1557, had been intended for one of the learned professions; but his inclination led him to seek employment with a goldsmith, whose business he attended to for a time. He learned engraving from Cornelius Cort, and attained to such excellence that many of his engravings are only distinguishable from his master's by the superiority of the drawing; his works in that style are highly valued. His cousin placed him with P. Fontana, and afterwards with Passerotti. He never practised painting however with any constancy, but indulged a versatile ingenuity in various pursuits connected with literature and the liberal arts, working at his easel by fits and starts.

ANNIBALE CARACCI was born about 1560. Lodovico, after instructing him in his art, retained him with himself. Annibale exhibited a perfect contrast to the phlegmatic calmness of Lodovico, to the accomplished fickleness of Agostino, and to the amiable mildness of both; he was rude and impatient in temper, though of so open and generous a nature that he is said to have kept his colours and his money in the same box, both of which were equally at the disposal of his scholars. He laboured in his vocation with an unwearied and enthusiastic devotion, and a singleness of purpose which has never been excelled, scarcely perhaps equalled. He disliked all study but that of painting, and more than once burst out into complaints against the school-like refinements and the slow proceedings of his kinsmen in their pursuit of excellence. Like Lodovico, he travelled about from place to place, improving himself by all that he saw, and aiming to combine in his own works the excellences of the great works that he studied. The three opened an academy in Lodovico's studio, which became famous for the illustrious pupils whom it sent forth.

The fame of the Caracci reaching Rome, Annibale was invited by the Cardinal Odoardo Farnese to adorn his palace with paintings. He went, accompanied by Agostino; and the two brothers were delighted and exalted by the sight of the ancient works of art, and the labours of Michel Angelo and the divine Raffaella. The usual dissensions however arose, and Annibale's intolerant devotion to labour drove away his more festive brother. The Farnese Gallery occupied Annibale for eight years, for which he is said to have received only five hundred crowns—a meanness of remuneration, as Lanzi justly observes, almost incredible. He did little after this, and died in 1609. He was buried, according to his own desire, by the side of Raffaella. Agostino died in 1602. Lodovico lived until 1619.

The works of the three kinsmen are principally in Bologna and Rome. The Farnese Gallery is considered the greatest work of Annibale. The Louvre contains the 'St. John the Baptist' by Lodovico, and the 'Communion of St. Jerome' by Agostino, which are respectively reckoned their best works in oil. Our own National Gallery contains several paintings and two cartoons by the Caracci, but none perhaps that can be reckoned among their finest works. (Malvasia.)

CARACCIOLI. [NELSON, LORD.]

CARA'CTACUS. [BRITANNIA, IN GEOG. DIV.]

CARA'FFA, a distinguished Neapolitan family, divided into many branches, all descended from Filippo Caraffa, lord of Spinalonga, who

died in 1220. The princes of La Roccella, Sanseverino, and Belvedere, and the dukes of Mataloni, Mondragona, and Andria, are all branches of the Caraffa family. There have been in the family one pope (Paul IV.), many cardinals, archbishops, and bishops, one grand master of the Order of Malta, &c.

CARAGLIO, GIANGIACOMO, a very celebrated old copper-plate, metal, and gem-engraver, born at Verona or at Parma about the commencement of the 16th century. He was the pupil of Marcantonio at Rome, and is one of the best of the early Italian engravers. His prints are rather numerous, though their number has not been accurately ascertained. Bartsch describes sixty-four; and Brulliot knew only of sixty-five. In the latter part of his life Caraglio gave up engraving on copper, and confined himself to medal, cameo, and gem engraving, an art in which he obtained so great a reputation, says Vasari, that Sigismund I., king of Poland, invited him to Warsaw to execute some works for him. He returned to Italy well rewarded, and died about 1570, at his own estate in the neighbourhood of Parma. The fact of his settling in the Parmesan territory is in favour of the supposition that Parma was his native place: he signs himself 'Parmensis' on several of his works, yet more are signed 'Jo. Jacobus Veronensis;' some 'Jac. Caralius.'

He engraved after Il Rosso, Raffaello, Titian, Michel Angelo, P. del Vaga, Julio Romano, Parmegiano, and other famous masters. His heads are well executed, as is the nude generally, but the draperies are hard and unnatural: his lines are distinct, and show great mastery for the period, but he did not reach the excellence of his master Marcantonio.

(Vasari, *Vite de' Pittori*, &c.; Bartsch, *Peintre-Graveur*; Brulliot, *Dictionnaire des Monogrammes*, &c.)

CARAVAGGIO, MICHELANGELO, AMERIGHI, or MORIGI, called DA CARAVAGGIO, from a town of that name in the Milanese, in which he was born about the year 1569. His father worked at Milan as a labouring builder. The son derived his first love of the art, together with such knowledge as he could pick up, in the service of certain artists as a colour-grinder. In course of time he managed to go to Venice, where he studied the works of Giorgione with great success, and some of his pictures in the style of that period are much esteemed.

Caravaggio afterwards went to Rome, where, finding difficulty in getting employment, he engaged with a trafficking artist, called Arpino, for whom he principally painted flowers and fruit. This man he soon quitted, and commenced painting in the miscellaneous style which he ever after pursued. He made a resolution to study no more from artificial models, but to adhere simply to nature, such as he found it in the streets and alleys of Rome. Neglecting his early studies at Venice, he assumed a manner characterised by dark and gloomy shades, illumined by a scanty twilight, as if he painted in a cellar. Having quarrelled over some game with a companion, whom he killed, he fled to Naples; from Naples he went to Malta, where he was made a knight; but here too he quarrelled with a person of rank, and was thrown into prison. Though he made his escape to Sicily, vengeance pursued him, and he was assaulted by a party of armed men, and grievously wounded and disfigured. His friends having obtained a pardon from the pope for the murder, he set out for Rome, but unfortunately, on landing, he was taken into custody by mistake, and upon being released, could no longer find the vessel, which had all his property on board. Exhausted with fruitless endeavours to find the vessel and his property, he endeavoured to make the best of his way to Rome. The heat, his yet unhealed wounds, and anxiety of mind, brought on so violent a fever, that he could barely reach the Porta Esquilæ, where he sat down upon a bank and presently expired, at the age of forty, in the year 1600. Caravaggio was rude and negligent in his person and habits; he scarcely retained a friend, and he defied all rules of civility and decency.

The principal merit of his pictures consists in the colouring, which is pure and vigorous; the tints are few, but true to nature. Annibale Caracci said of him that he "ground flesh" (and not colour). The obscurity in which he involves his design gives it a certain air of mysterious grandeur; but his figures are replete with the unrefined vulgarity of the models from which he studied, and the extravagance of a self-taught conceit aggravated by abandoned habits. His principal works are a 'St. Sebastian,' in the Capitol at Rome, a 'Supper at Emmaus,' in the Borghese Palace, and the 'Entombment of Christ,' now in the Louvre, which in its original place in the Chiesa Nuova was considered to eclipse the rival altar-pieces by Barocci, Guido, and Rubens.

Among the number of his imitators, says Lanzi, there is not a single bad colourist; Guercino and Guido, and even Annibale Caracci, are said to have profited by the study of his works. (Baldinucci.)

CARAVAGGIO, POLIDORO DA, a celebrated Italian painter, born at Caravaggio about 1495; his family name was CALDARA. When he was eighteen years of age he was a labourer, and was with many others employed as such about 1512 in the Vatican, when Raffaele was painting the loggia and stanze there, in the pontificate of Leo X. He appears to have taken great interest in the progress of the works, and he made some attempts at design himself, which had sufficient merit to induce Maturino of Florence, one of the assistants employed, to undertake to teach him to draw, for which he soon displayed extraordinary ability. A strong attachment grew up between

the two young painters. Maturino employed Polidoro to assist him in his work, and their joint labour soon attracted the notice and admiration of Raffaella.

Vasari evidently gives the greater merit in these early works to Polidoro, but as the later works which he painted when alone, were very different in style from these and others which were done in Rome in this period, in company with Maturino, some recent writers have ventured to give Maturino the greater credit. These works were in fresco and in light and shade, or what the Italians call *chiaroscuro*, and consist mostly of friezes and other decorations, in imitation of bronze or marble, applicable for buildings, interiors or exteriors. Their figures, of which they were not sparing, were drawn in a pure antique style, and not inferior in that respect to the works of any modern master. They imitated ancient statues and bassi-relievi, and ancient sculptured ornaments of any kind. Vasari says that there was not a fragment of ancient ornamental art in Rome which they did not copy; they painted also original works from sacred and modern story. Of all these works however scarcely a vestige remains, but some are in a measure preserved by the prints of Cherubino Alberti, P. S. Bartoli, and Galestruzzi. The last engraved, in five sheets, the story of Niobe, which Maturino and Caravaggio painted as a frieze on the façade of a house opposite the Palazzo Lancellotti: it was one of their masterpieces.

The sack of Rome, by the soldiers of Bourbon in 1527, put an end to the joint labours of Polidoro and Maturino; they both fled, but Maturino is supposed to have returned, and to have died of the plague in the same year. Polidoro went to Naples, where he was received into the house of Andrea da Salerno: he practised there some time, but finding that his works were not duly appreciated, he removed to Messina. Here, in 1536, upon the visit of Charles V., on his return from his victorious expedition to Tunis, he was intrusted with the conduct of the triumphal decorations on the occasion. He dwelt several years in Messina in high esteem, and executed many good works, not in the early style of *chiaroscuro*, but in colours; and some of them were for altar-pieces: Vasari mentions a 'Christ led to Calvary' amidst a crowd of people, as a masterpiece. In 1543 he made up his mind to return to Rome, having, to his misfortune, as it proved, amassed a considerable sum of money. Polidoro had provided himself with a large sum of money, and all things were prepared for his departure the ensuing morning. A servant whom he had had many years was to accompany him; but the wretch hired some assassins to strangle him during the night, when he was asleep, agreeing to share the booty with the assassins, who having stabbed the body of Polidoro in two or three places, carried it to the door of a house where a lady lived whom he had been in the habit of visiting. The servant went weeping and lamenting, and related the discovery of the body to a certain count, a friend of Polidoro's, but he eventually suspected the truth of the man's story, and caused him to be put to the rack, upon which he made a circumstantial confession of the whole infamous affair. The miserable creature was tortured with heated forceps, hanged, and quartered. Polidoro was buried in the cathedral of Messina. Some of the pictures which he painted at Messina are in the Gallery of Naples. He excelled in landscape. He also etched several plates in a good style; they are however extremely scarce: the prints after him are likewise scarce.

(Vasari, *Vite de' Pittori*, &c.; Gandellini, *Notizie Storiche*, &c.; Lanzi, *Storia Pittorica*, &c.)

CARBO, CNEIUS PAPIRIUS, son of Carbo the Roman orator. (Cic. 'De Clar. Orat.' 27, 43, &c.) He espoused the party of Marius, and was consul three times; A.U.C. 669 he was colleague with Cinna. Cinna had the administration of Italy, while Carbo took the command in Gaul. When Cinna died Carbo remained sole consul, and opposed Sulla in Italy. He procured from the senate and people a decree declaring all who joined the cause of Sulla enemies to the state. Carbo was afterwards defeated by Pompey, and was at last taken prisoner in Sicily, and brought before his tribunal. Pompey pronounced a violent invective upon him, and ordered him to be led to execution, A.U.C. 671. (Appian, 'De Bell. Civ.' vol. i. p. 410.) The ingratitude of Pompey in thus treating a man who had so ably defended him in his youth, when his father's property was going to be confiscated, has been deservedly condemned by Valerius Maximus (v. 3, 5.)

CARDAN, JEROME. To give any great detail of the life and writings of this singular union of genius and folly would require considerable space. We must therefore confine ourselves for the most part to those circumstances in regard to which his name is principally mentioned in modern writings.

On the life of Cardan the authorities most in use are—1. His own treatise 'De Vita Propria,' Works, vol. i.—2. G. Naudæus 'Judicium de Cardano,' 1643. The most accessible accounts of these are in 'Bayle's Dictionary,' article 'Cardan;' and in Teissier, 'Eloges des Hommes Savans,' vol. iv. p. 97.

The works of Cardan were collected under the title of 'Hieronymi Cardani Opera omnia, curâ Caroli Sponii,' Lyon, 1663, in ten volumes, folio. The following list of works, long as it may appear, is perhaps the shortest mode of touching on many points which require only the briefest notice. In all, the date begins the title.

1539, 'Cardi. Cassiloni Practica Arithmetica,' &c., Milan.—1541, 'Aphorismi astronomici,' Ulm.—1542, 'De consolatione,' Venice.—

1544, 'De Judiciis Geniturarum exemplis illustratum,' Nuremberg.—1545, 'Ars Magna,' &c., Nuremberg.—1545, 'De Malo recent. Medie. medendi usu,' Venice.—1545, 'De Animi Immortalitate,' Venice.—1547, 'De Supplemento Almanach,' Nuremberg.—1547, 'De Genituris, Revolutionibus,' &c., Nuremberg.—1550, 'De Rerum Subtilitate,' Nuremberg (again in 1557).—1553, 'An Balm. Articuli Morbo Competat,' Venice.—1554, 'In quadripart. Cl. Ptolemæi. Ejusdum Geniturarum xii,' Basel.—1557, 'De Rerum Varietate,' lib. xvii., folio, Basel.—1559, 'In Hippocratem de Aere,' &c. Oratio de Medic. Inscitiâ, Basel.—1559, 'Opusc. Artem Med. exercent. utilissima,' Basel.—1561, 'De Utilitate ex Rebus Adversis capiendâ,' Basel.—1562, 'H. Card. Somniorum Synesiorum,' libri iv., Basel.—1563, 'De Providentiâ ex Anni Constitutione,' Bologna.—1564, 'Comm. in vii Particulas Aphorism. Hippocratis,' Basel.—1564, 'Ars Curandi parva,' Basel.—1565, 'De Simpl. Medicament. Noxâ,' Paris.—1565, 'De Methodo Medendi,' Paris.—1566, 'Anti-Gorgias,' Basel.—1570, 'H. Card. &c. de Proportionibus Numerorum Motuum, &c. . . . Preterea Artis Magnæ sive de Regulis Algebrae, liber unus, &c. . . . Item de Alisâ Regulâ liber,' Basel.—1573, 'Examen 22 Aegrotorum Hippocratis,' Rome.

We have chosen this list as containing all we can certainly ascertain to have been published during his lifetime. We have found the dates mostly in old catalogues, and it is very possible that several may be reprints. The list of his works is of considerable length; but many were not published until after his death; and some not till the collection in ten volumes, already mentioned, was made. He states of himself that he had printed 128 books, had written 40 more, and that 60 authors had cited him.

Jerome Cardan was born at Pavia in the autumn of 1501; his father was a physician and lawyer at Milan. From two circumstances mentioned by himself, namely, that his mother and father did not live together, and also that the former endeavoured to procure a miscarriage, it is presumed that he was illegitimate. At twenty years of age he studied in the university of Pavia; at twenty-two he taught Euclid in the same place. He went to Padua in 1524, and was there received doctor in medicine in 1525. He was successively professor of mathematics or of medicine at Milan, Pavia, or Bologna, and was imprisoned in the latter place (but for what offence is not stated) in 1570. Having obtained his liberty, he left Bologna in September 1571, and went to Rome, where he was admitted into the college of physicians, and received a pension from pope Pius V. He died after Oct. 1, 1576, and probably not long after, but when is not well known. He was unfortunate in his family, which consisted of two sons and a daughter. The elder poisoned his wife, and died by the hands of the law; Cardan protested against the sentence, and rested his son's justification upon the conduct of the wife, who, he affirms, had made his son believe that she was a woman of good fame and fortune, being neither. It is an evidence of the extreme vanity of his character, that not denying the fact for which his son suffered, he left on record his belief that the judges, in passing the sentence, had no other object than to deprive him of life or reason. The younger son turned out badly, and was disinherited by his father. His daughter, according to his own account, never caused him any other vexation than the payment of her marriage portion. The treatise 'De Utilitate,' &c. was written on the death of his eldest son.

If Cardan had left nothing but writings on astrology, mathematics, medicine, or morals, he would have passed among the rest as an eccentric genius, with a full share of all the folly and mysticism which pervaded the philosophy of his day. It is to his own account of himself that we are indebted for the quantity of description and speculation relative to his personal character which is found in all biographies. There may be in this production a touch of the insanity which delights in accusing itself of crimes, or in exaggerating its foibles: as it is, and taking the character of Cardan as he has given it himself, we see a man—of unequalled self-conceit, as when he says his book of logic (written in seven days, but hardly to be understood by any one else in a year) has not a letter either of omission or superfluity; and that he is born to deliver the world from a multitude of errors: of little benevolence, as when he avows that his greatest delight in conversation is to say things which he knows will be disagreeable to his hearers: of no veracity, as witness his assertion that he acquired a perfect knowledge of Greek, Latin, French, and Spanish in twenty-four hours from an edition of Apuleius: of violent temper, instanced by his striking one in the face with a dagger whom he discovered to be cheating him at play: and of little honesty, as evidenced by his justification of his refusal to return a pledge, namely, that it was deposited in presence of no witness. He was also a superstitious free-thinker; attached to his religion, but disposed to treat it in his own way, to an extent which made a worthy divine who claimed, we suppose, to be the adjunct-general of heretics, call him the "chief of the hidden Atheists of the second class." His refusal to accept an advantageous settlement in Denmark, on condition of apostatising, ought to establish his right to some principle. His four gifts—1. the power of throwing his soul out of his body (for his words can mean nothing less)—2. his faculty of seeing whatever he pleased with his eyes, 'oculis, non vi mentis'—3. his dreams, which uniformly and on every occasion foretold what was to happen to him; and 4. his finger nails, which did the same thing; to say nothing of his astrology, his good demon,

&c., &c.—establish his claim to be the chief of the visionaries "of the first class." Bayle has drawn the distinction between him and other men of equal talent with some point: he says that "nullum magnum ingenium sine mixturâ dementiæ" is not a maxim which includes Cardan; for that with him the folly is improved by talent, not the talent adulterated by folly.

It would hardly have been worth while to have entered into the preceding detail, if Cardan had been a common man. As a physician, his reputation extended through Europe, both as a practitioner and a writer. In 1552 he went to Scotland to the assistance of Hamilton, archbishop of St. Andrews, whom he cured: in the memoirs of Melvill the fact is stated, and Cardan is mentioned by name, with the addition that he was an Italian magician. His medical writings have procured him no lasting reputation: those who follow such pursuits seem to have tacitly consented that Cardan shall be left to the mathematicians; and it is to his discoveries in algebra that he must be considered as entitled to a prominent place in biography. Before proceeding to consider him in this character, we shall only state that De Thou, who knew him personally, and records that he always dressed in a different manner from the rest of the world, says that it was commonly believed his end arose from starvation, voluntarily undergone, that he might not outlive the time which he had predicted for his own death. This story has been frequently copied, as if the fact had been positively asserted by the historian, whereas he only speaks of a rumour.

The 'Ars Magna,' published in 1545, contains the extensions which Cardan made in the solution of equations. Algebra was then an art contained not in formulæ but in rules, and extended no further than the methods of solving numerical equations of the second degree. We shall not here enter into the celebrated dispute between Cardan and Tartaglia, further than to specify the part taken by the former. When he was informed of the solution of cubic equations which Tartaglia had discovered, he applied to the latter, March 25, 1539, and requested he would communicate his method, which Tartaglia declined, intending to reserve the same for the work which he published afterwards in 1554. Cardan then swore "upon the Holy Gospels, and the faith of a gentleman," that he would not only not divulge the secret, but would engage to write it in such a cipher as no one should be able to read in case of his death. Tartaglia, upon this assurance, communicated his method. This detail rests upon the authority of Tartaglia himself ('Quæsitæ et Inventioni,' folio, 120), but is amply confirmed by Cardan's subsequent letters, and was never denied by him. Notwithstanding his word thus pledged Cardan published these methods in his 'Ars Magna' (1545), giving the credit of them indeed to Tartaglia, but concealing the promise he had made.

The communication made to Cardan amounted to the solution, without demonstration, of $x^3 + ax + b = 0$, in the cases where a and b are, one or both, negative. Cardan himself supplied the demonstrations, showed how to reduce all equations of the third degree to the preceding form, and how to extract the cube root of the binomial surd quantities which the well-known solution involves. He may be said to have arrived, in detached and isolated theorems, at as much, relative to equations of the third degree, as could afterwards be established, in the time of Des Cartes, for equations of all degrees. He was the first who considered negative roots, and comprehended the nature of the connection between them and the positive roots of other equations; and he even gave the first idea of a method of approximation.

The algebra of Cardan, owing to the want of general symbols, is difficult to read; and Montucla, biassed perhaps in favour of his countryman Vieta, has somewhat underrated his merits. On the other hand we have Cossali ('Origine, &c., dell' Algebra,' Parma, 1797), whose object it seems to be to discover something like modern and symbolic analysis in the obscure and verbal rules of the Italians of the 16th century. If this learned and estimable writer be considered as holding a brief for Tartaglia, Cardan, and Bombelli, his work may be highly useful. For instance, when he shows, by collecting the various cases propounded by Cardan, that the latter had all the elements which if put together would have been the celebrated rule of signs of Descartes, and thence affirms that Cardan was in possession of that rule so far as equations of the third degree were concerned, he forgets that Cardan neither did nor could put those elements together. And when he attributes a symbolic (or, as it was technically called, a specious) notation to Cardan, because the latter sometimes uses a letter to stand for a number in his general enunciations, he does not remember that Euclid has a prior claim, if in that circumstance merely consists the leading feature of the method of Vieta.

There is in the algebra of Cardan considerable power of developing the details of his subject, and of explaining the modifications presented by solutions, but not much inventive sagacity. He states himself that he was originally prevented from attempting the solution of cubic equations by the simple assertion of Lucas di Borgo, in his work on algebra, that the solution was impossible; though Cossali has shown that, had he even read that author with attention, he would have seen that the assertion was not meant to apply to more than algebra as it then existed. In the case of biquadratic equations he attempted nothing himself, but requested his pupil, Ludovico Ferrari, to undertake the investigation, who accordingly produced the reduction now known by his name, and which was published by Cardan. But if we take the whole extent of the 'Ars Magna,' it is sufficiently obvious that

Cardan would have been an analyst of considerable power if he had lived after Vieta.

There is in the second volume of Dr. Hutton's 'Tracts' an account of the 'Ars Magna,' the most complete of which we know in English.

CARDI, LUDOVICO. [CIGOLLI.]

CARDUCCIO, the name of two very able Florentine painters, brothers, who settled and chiefly resided in Spain, where, agreeably to Spanish orthography, they wrote their name Carducho.

BARTOLOMEO CARDUCCIO, the elder brother, was born in 1560. He practised as a painter, sculptor, and architect, and was the scholar of Federigo Zuccaro, whom both brothers accompanied into Spain in 1585, where they attained great distinction in the service of the kings Philip II., Philip III., and Philip IV. Bartolomeo was equally excellent in fresco and in oil, and there are still some of his works extant in Spain. He drew in the style of the antique, and with great exactness; he excelled also in composition, in expression, and in colour. There is a 'Deposition from the Cross' by him in a chapel of San Felipe el Real at Madrid, which Cumberland says may well be taken for one of Raffaele's. His principal works were the frescoes he painted in the Escorial; he painted also works at Segovia, Valladolid, and Miranda; and, according to Cean Bermudez, few Italian artists did so much for the arts in Spain as Bartolomeo Carducho. He died at Madrid in 1608, having served the Philips II. and III. for twenty-three years. Philip III., who had appointed him his painter, granted a pension to his widow, and to his two daughters, both of whom were born in Madrid.

VINCENZO CARDUCCIO was born in 1568, was the scholar of his brother, and succeeded him as painter to Philip III. in 1609. His services in the advancement of the arts in Spain were even greater than those of his brother, though in the technicalities of art he was a less able painter. He however educated a numerous school, and in 1633 published a book of dialogues on painting, in Spanish, 'Dialogos sobre la Pintura,' &c., which, says Bermudez (1800), is the best work in the Castilian language on the subject. He died in 1636. There are many of his works at Madrid, and some at Valencia, Toledo, Salamanca, and Valladolid, but his greatest work is the series of paintings from the life of Saint Bruno and other saints, in the Carthusian convent of Paular, commenced in 1626 and finished in 1630.

(Cean Bermudez, *Diccionario Historico*, &c.; Cumberland, *Anecdotes of Eminent Painters in Spain*.)

CAREW, THOMAS, born in 1589, of a good family in Gloucestershire, was educated at Oxford, and attached himself to the court of Charles I., at which he held several easy offices. He died in 1639, leaving a volume of small poems (1640, 8vo), besides scattered pieces never yet wholly collected, and a masque, 'Caelum Britannicum,' 4to, 1634. Carew's poems are light and airy effusions, chiefly lyrical, and all dealing with topics of a trifling kind. But their merit in their own kind is great. Thomas Campbell pronounces him to be pre-eminently beautiful among poets of his class; and Mr. Hallam hesitates in determining the preference between him and Waller, to whom he holds Carew superior both in fancy and in tenderness, though inferior in judgment and in care of execution. Two of the best poems in his volume appear also among the pieces of Herrick.

CAREY, HENRY, said to be an illegitimate son of George Saville, marquis of Halifax, was born towards the end of the 17th century. He was professionally a musician in London, but attained no great success in his art, although he composed both the words and the music of several songs. One of these was the popular song of 'Sally in our Alley.' He wrote several farces and musical pieces for the stage; among which were 'Chrononhotonthologos,' 1734, and 'The Dragon of Wantley,' 1737. His pecuniary affairs were repeatedly much embarrassed; and, in a fit of despondency, owing perhaps to this cause, he put an end to his own existence in 1743.

CARINUS, MARCUS AURELIUS, succeeded to the throne conjointly with his brother Numerianus, after the death of their father Carus at the beginning of A.D. 284. His conduct at Rome during the absence of his father had been marked by licentiousness, cruelty, and extravagance. His brother Numerianus, whose character was good and mild, having been murdered by Aper on his return from Persia, the soldiers elected Diocletian, a soldier of fortune, who immediately put Aper to death. Diocletian then marched against Carinus. Carinus collected the troops that were in Italy, and went to meet Diocletian. The two armies met in the plains of Moesia, near Margum and Viminacium. Carinus had at first the advantage; but many of his own officers, who detested him for his brutal conduct, rose against him, and killed him during the action. The two armies then ceased the fight, and proclaimed Diocletian sole emperor, A.D. 285.



Coin of Carinus.

British Museum. Actual size. Silver. Weight 28 grains.

*CARLÉN, EMILIE, a Swedish novel-writer, whose works are much read in England, appears to be partly of English parentage, as the name of her father is stated in the 'Svenskt Konversations-Lexikon' to have been Roger Smith. He was a merchant at Strömstad, a small sea-port and fishing-town in the province of Bohusland, close to the Norwegian frontier, where his daughter was born on the 8th of August 1807. In her childhood she often accompanied him on his voyages, and a familiarity with the sea and seamen, very unusual in a lady novelist, is a conspicuous feature in many of her writings. In 1827 she was married to a medical man of the name of Flygare, was left a widow in 1833, and in 1841 was united to her present husband, Mr. Carlén, a lawyer residing at Stockholm. Hence, in those of her writings to which her name appears, she is generally designated Emilie Flygare Carlén. Her first novel, 'Waldemar Klein,' was published anonymously in 1833, when she was living a widow at Strömstad; it was so successful that in 1839 she removed to Stockholm, and the 'Svensk Bokhandels-Katalog' contains a list of fourteen novels which issued from her pen up to the time of its publication in 1848. This activity is still continued. The first of her novels which appeared in an English dress was the 'The Rose of Tistelön,' that is, 'The Rose of Thistle-Island,' in 1844. It became at once popular among novel readers, and not a season has since passed without one or more translations from Emilie Carlén. Even the following is perhaps not a complete list:—'The Birthright'; 'Gustavus Lindorm'; 'The Hermit'; 'The Events of a Year' (also translated under the title 'Twelve Months of Matrimony'); 'The Lover's Stratagem'; 'The Maiden's Tower'; 'Marie Louise'; 'Woman's Life'; 'The Temptations of Wealth'; 'A Brilliant Marriage'; 'The Professor' (also translated under the title of 'The Professor and his Friends'); 'Ivar the Skjuts-Boy'; 'Julie, or Love and Duty'; 'John, or a Cousin in the Hand worth Two Counts in the Bush.' The whole of the translations first published in England are manifestly made not from the originals, but from German versions; they are however in general very well executed. Some of those which have been first published in America, where Madame Carlén is no less popular than in England, have been made from the Swedish by Swedes, and bear marks of a foreign hand. All her writings have the recommendation of being very readable, and the novel-fancier who has commenced one of her stories can seldom lay it down without proceeding to the end. They are however not of a kind which invite to a re-perusal, a considerable portion of the interest lying in the incident, and very little in the delineation of character or strength of description. On the other hand, there is in the tales of Madame Carlén none of the exaggerated sensibility which sometimes offends in those of Miss Bremer, the only other Swedish novelist who has found acceptance with the English and American public. Indeed the moral perceptions of Madame Carlén do not appear in her writings to be over acute; the chief lesson that can be said to be inculcated in the 'Rose of Tistelön,' perhaps the best told of her stories, is, that after a certain time has elapsed, the discovery of the perpetrator of a murder is an extremely inconvenient occurrence, and to be avoided if possible. The scene of her narratives is invariably laid in Sweden, which gives them to a foreign reader the additional charm of introducing him to a country and state of society which, till lately, had never been delineated in a popular work of fiction. The critics of her native country find fault with her for writing too much, and in fact by her rapidity of production she scarcely seems to allow fair play to the powers she undoubtedly possesses. If she were to reserve the right of translating her works in England, she would secure an income far beyond any that has ever been derived from the profits of a Swedish copyright.

CARLI, GIAN RINALDO, was born in April 1720, of a noble family at Capo d'Istria, in the Venetian territory. He studied first at home, and afterwards at Flambro in the Friuli, where he applied especially to the mathematical sciences. At the age of twenty-four he was appointed by the Venetian senate professor of a new chair of astronomy and navigation established at Padua. He invented several improvements in ship-building for the Venetian navy, and had the superintendence of the naval school at Venice. After seven years he resigned his chair and returned to Istria, to attend to the management of his private affairs. During this time he visited the antiquities of Pola, which he afterwards detailed at length in his work on Italian antiquities. He had for a companion in his researches the naturalist Vitaliano Donati, whose work on the natural history of the Adriatic was edited by Carli after the author's death: 'Saggio della Storia Naturale Marina dell' Adriatico,' 4to, Venezia, 1750. In 1754 Carli published the first volume of his great work, 'Delle Monete e della Istituzione delle Zecche d' Italia.' ('On the History of the Coins and Currency, and on the Institution of the Mints of Italy.') The second volume appeared in 1757, and the third and fourth in 1760. Carli employed nine years in the compilation of this work, during which he inspected the cabinets of medals and the archives of Milan, Turin, Tuscany, &c. A new edition, with corrections and additions by the author, was published at Milan in 1785, in 7 vols. 4to. Carli begins the monetary history of Italy with the mint of Odoacer at Ravenna, after the fall of the Western Empire, and comes down as far as the 17th century, describing and illustrating the numerous coins, national and foreign, which were current in Italy during the intervening ages; their weight, title, legends, and relative value, and also their value

compared with the price of provisions at different epochs. He treats also of the commerce of bullion, and of the frequent alterations and deteriorations which took place in the weight and intrinsic value of the currency: he considers the whole subject both in its economical and legal aspect.

Carli was appointed president of the new council of commerce and public economy established at Milan as well as of the board of public studies. In these capacities he repaired to Vienna in 1765 to confer with the minister Kaunitz, and was received at court with great distinction. When Joseph II. went to Milan in 1769 he appointed Carli his privy-councillor, and it was at Carli's suggestion that the emperor finally abolished the tribunal of the Inquisition, which had existed at Milan for centuries. In 1771 Carli was made president of the new council of finances, which made useful reforms in that branch of administration. His labours having seriously impaired his health, he resigned the presidency of the council of commerce, and devoted his time chiefly to complete his '*Antichità Italiche*,' which appeared in 1788, 5 vols. 4to. Notwithstanding its general name the work is chiefly engrossed by the antiquities of Istria. Carli being now old and infirm, the emperor Leopold II. restored to him the whole of the emoluments which he had enjoyed when in the full exercise of his office. He lived some years longer, and died in February 1795, leaving behind him the reputation of an enlightened economist, a learned archaeologist, and a virtuous magistrate. He published many other works, among which are '*Ragionamento sopra i Bilanci economici delle Nazioni*,' in which Carli asserted, against the then received opinion of the economists, that the balance of trade between nation and nation proved little or nothing as to the real prosperity of each; '*Sul libero Commercio dei Grani*,' addressed to Pompeo Nero in 1771, in which he combated the general application of the principle of the freedom of the corn trade under all circumstances; '*Relazione sul Censimento dello Stato di Milano*;' '*Lettere Americane*,' in which he investigates the antiquities of America. In his '*L'Uomo Libero*, ossia Ragionamento sulla Libertà Naturale e Civile dell' Uomo,' he combats Rousseau's theory of natural liberty: this is perhaps the best refutation of the '*Contrat Social*.' He wrote also '*Saggio sulla Toscana*,' '*Della Patria degli Italiani*,' '*Indole del Teatro Tragico*,' besides many dissertations on classical subjects, on the triremes, on the Argonauts, on Hesiod's Theogony, on the geography of the ancients, &c. He likewise wrote a defence of Paolo Vergerio, bishop of Capo d'Istria, who was condemned as a heretic by Pope Paul III.; a refutation of Tartarotti, who even in Carli's time asserted the existence of sorcery; several poetical compositions, and a letter on the gout, in which he describes a new remedy which he had discovered for that disease. Carli's works were published in 19 vols. 8vo, Milan, 1784-94, exclusive of his '*Italian Antiquities*.' He left also many works in manuscript.

CARLISLE, SIR ANTHONY, surgeon, was born near Durham, in the year 1768. He commenced his professional education with an uncle at York, and thence he was transferred to Durham, where he remained for some time under the instruction of Mr. Green, the founder of the hospital in that city. Having finished his preparatory studies he repaired to London, and attended the lectures of the Hunters, Dr. Baillie, and Mr. Cruikshank. He was at the same time pupil to Mr. Watson, then surgeon to the Westminster Hospital. On the death of Mr. Watson in 1793, Mr. Carlisle was appointed his successor. He became a member of the College of Surgeons, and was early appointed one of the council of that body. He was for many years on the Board of Examiners, and one of the curators of the Hunterian Museum. He also held the appointment of Professor of Surgery and Anatomy, and in 1829 he filled the office of President. He was appointed Surgeon Extraordinary to George IV., when he was Prince Regent, and was knighted by him at the first levée he held as king. He was also surgeon to the late Duke of Gloucester, to whom he was introduced by the learned Dr. Samuel Parr. In 1808, on the death of Mr. Sheldon, he was appointed Professor of Anatomy to the Royal Academy, an office he held for sixteen years.

Sir Anthony Carlisle owed his position to the activity and industry with which he pursued the various departments of science connected with his profession. His early acquaintance with John Hunter gave him a taste for comparative anatomy, which he pursued with much ardour, and many of his earlier literary productions were on this subject. One of his first papers was '*A Case of an unusual Formation in a part of the Brain*,' which was printed in the '*Transactions*' of a '*Society for the Improvement of Medical and Surgical Knowledge*' in 1793. To the second volume of the '*Transactions of the Linnæan Society*,' published in 1794, he contributed a paper entitled '*Observations upon the Structure and Economy of those Intestinal Worms called Tænia*.' In 1800 he was admitted a Fellow of the Royal Society, and contributed a paper to the '*Philosophical Transactions*' of that year, entitled '*An Account of a peculiar Arrangement in the Arteries distributed on the Muscles of slow-moving Animals*.' There are several other anatomical and physiological papers by him in the '*Philosophical Transactions*': '*An Account of a monstrous Lamb*, 1801; '*The Physiology of the Stapes*, 1805; '*Account of a Family having hands and feet with supernumerary fingers and toes*, 1814. After the paper on the distribution of the blood-vessels in the slow-moving animals, his attention was directed to the connection between

the circulation of the blood and the action of the muscles, and in 1804 he gave the Croonian lecture on '*Muscular Motion*.'

To medical literature more especially Sir Anthony made many contributions. One of the first was '*On the Nature of Corns and the mode of removing them*,' published in Simmons's '*Medical Facts and Observations*,' 1797; '*A New Method of applying the Tourniquet*' ('*Lond. Med. and Phys. Journal*'), 1797; '*On the general and indiscriminate use of Bougies*,' *Ibid.* 1800; '*Letter to Sir Gilbert Blane on Blisters, Rubefacients, and Escharotics*, giving an account of the employment of an instrument adapted to transmit a defined degree of heat to effect those several purposes,' London, 1826. In 1817 he published a larger work entitled '*Essay on the Disorders of Old Age and the means of prolonging Human Life*,' 4to, London; a second edition was published in 8vo in 1818. In 1829 Sir Anthony published '*An Alleged Discovery of the Use of the Spleen and Thyroid Gland*.'

During his connection with the College of Surgeons he delivered two of the Hunterian orations—one in 1820 and one in 1826. The first was on the constitution of organised bodies, and the second on the connection between vascular and extra-vascular parts. One of his last papers on medical subjects was published in the '*London Medical Gazette*' in 1828, '*On Erysipelas*.' He died in London, on the 2nd of November 1840.

He published numerous other papers: two on plants, in the '*Horticultural Transactions*;' two on antiquities, in the '*Archæologia*;' on the breeding of eels, and the health of workmen in sewers, in the '*Philosophical Magazine*;' on the decomposition of eggs, in '*Nicholson's Journal*;' and on cathartics, the bite of vipers, the venereal disease, &c., in the '*New Medical and Physical Journal*.' One of the most remarkable of his papers on general subjects was one on '*Galvanic Electricity*,' in '*Nicholson's Journal*,' in which he first pointed out the fact that water might be decomposed by the galvanic battery. He was also a frequent contributor to the newspapers, and letters of his appeared in the '*Times*' on the salt-duties, the importance of salt to the health of human beings, military flogging, hygeian quackery, man-midwifery, &c.

CARLOS, DON. [PHILIP II.]

CARLOS, DON (Count de Molina), Infante of Spain, and pretender to the Spanish throne, was the second son of Carlos IV. of Spain, and was born on the 29th of March 1788. Left chiefly in the hands of priests, to whom the superintendence of his education had been entrusted, Don Carlos remained in comparative obscurity during the domination of Godoy. On the first abdication of his father and the accession of his brother Ferdinand VII., Don Carlos was sent to meet Bonaparte, who had announced his intention to visit Spain. The young prince was inveigled beyond the French provinces, and made in effect a prisoner, and Ferdinand, like his brother, soon found himself also in the hands of the French. Bonaparte next compelled the weak ex-monarch of Spain to proceed to Bayonne, and refusing to acknowledge his former abdication, forced him first to resume the crown, and then, for himself and his posterity, to "abdicate all claims to the Spanish kingdom in favour of his ally the Emperor of the French." In this renunciation, after a strenuous opposition, Don Carlos, as well as Ferdinand, was compelled to join. The brothers were sent to Prince Talleyrand's house at Valençay, where they were detained prisoners, though treated with great respect, till 1813, when Napoleon restored them to liberty and Ferdinand to the throne of Spain.

When, after the suppression of the constitutional party by the French invasion under the Duc d'Angoulême, Ferdinand appeared inclined to adopt a somewhat more moderate policy, the absolutists turned their attention towards Don Carlos, and determined if possible to raise him to the throne. A conspiracy of a formidable character was organised, and an insurrection broke out in Catalonia in 1825, but was repressed by the vigorous measures of the Count d'España.

Don Carlos had himself taken no open share in the insurrectionary movements of his partisans. He was heir to the throne, and it is probable he was anxious not to endanger his succession by a premature declaration. His hope of legal succession was however quickly dispelled. Ferdinand had been three times married without having any children, but by his fourth wife, Christina, he had in October 1830 a daughter, Isabella, the present queen of Spain. By the ancient laws of Spain females could inherit the crown in default of male issue; but the Salic law of France had been introduced with the Bourbons, and females continued to be excluded from the throne till 1789, when Carlos IV. abrogated the restriction, and restored the ancient rule of succession. In 1812 however the Cortes re-established the Salic law, and Don Carlos was therefore still the heir-presumptive to the throne. But Ferdinand now issued a decree which annulled the provision of the Cortes, and restored the order of succession in the female line. Don Carlos protested, but remained quiet. His partisans however throughout the kingdom prepared for the struggle which the weak state of the king's health showed to be not very distant. In September 1833 Ferdinand was believed by himself and those about him to be dying, and the feeble king, terrified at the mischiefs which he was assured would result from the measure which excluded his brother from the throne, and acting on the advice of his favourite minister Calomarde, signed a decree by which he restored the Salic law. [CALOMARDE.] Ferdinand however rallied, and was easily induced by his sister-in-law to destroy the evidence of his recent

vacillation. He died a few days later, and his death was the signal for a general rising of the adherents of Don Carlos in opposition to Queen Isabella, who had succeeded to the throne of her father.

For full five years Spain was desolated by a civil war, in its early period at least one of the most atrociously cruel which has ever disgraced a civilised country. Carlos was supported by the great body of the priests, by a large portion of the country party, and by nearly the whole of the inhabitants of the Basque provinces—the bravest and most devoted portion of the Spanish people. Had he been a man of more energy and ability, the great probability is that he would have succeeded. But he possessed in full the hereditary bigotry, weakness, and obstinate folly of his race, and he more often marred, than followed up the successes which his generals achieved. Yet the energy and courage of his generals, Cabrera and Zumalacarréguí, maintained the balance decidedly in his favour, till the valuable aid of the British legion under General Sir de Lacy Evans, and the death of Zumalacarréguí, turned the scale. The defection of Maroto, and the surrender of his army to Espartero in August 1839, left Carlos no alternative but flight, and he at once took refuge in France.

Louis Philippe assigned him a residence in the city of Bourges, where he was joined by his family, and where for some years he maintained a mimic court, in which was observed all the elaborate etiquette of the Spanish monarchy. At length sick of hope deferred, he in 1845 formally relinquished his claim to the Spanish crown in favour of his eldest son Don Carlos Louis Maria Fernando, Count de Montemolin. The abdication of Don Carlos was strongly opposed by his wife, the Princess Maria Teresa (daughter of John IV. of Portugal), and by his leading supporters, including General Cabrera. [CABRERA.] In Spain it probably strengthened the hands of the Queen; and the subsequent rising in favour of the Count de Montemolin was easily suppressed. Don Carlos was permitted in 1847 to remove to Trieste, where he remained in strict retirement to his death, March 10th, 1855.

*CARLYLE, THOMAS, a thinker and writer confessedly among the most original and influential that Britain has produced, was born in the parish of Middlebie, near the village of Ecclefechan, in Dumfriesshire, Scotland, on the 4th of December 1795. His father, a man of remarkable force of character, was a small farmer in comfortable circumstances; his mother was also no ordinary person. The eldest son of a considerable family, he received an education the best in its kind that Scotland could then afford—the education of a pious and industrious home, supplemented by that of school and college. (Another son of the family, Dr. John A. Carlyle, a younger brother of Thomas, was educated in a similar manner, and, after practising for many years as a physician in Germany and Rome, has recently become known in British literature as the author of the best prose translation of Dante.) After a few years spent at the ordinary parish school, Thomas was sent, in his thirteenth or fourteenth year, to the grammar school of the neighbouring town of Annan; and here it was that he first became acquainted with a man destined, like himself, to a career of great celebrity. "The first time I saw Edward Irving," writes Mr. Carlyle in 1835, "was six-and-twenty years ago, in his native town, Annan. He was fresh from Edinburgh, with college prizes, high character, and promise; he had come to see our schoolmaster, who had also been his. We heard of famed professors—of high matters, classical, mathematical—a whole Wonderland of knowledge; nothing but joy, health, hopefulness without end, looked out from the blooming young man." Irving was then sixteen years of age—Carlyle fourteen; and from that time till Irving's sad and premature death the two were intimate and constant friends. It was not long before Carlyle followed Irving to that "Wonderland of knowledge," the University of Edinburgh, of which, and its "famed professors," he had received such tidings. If the description of the nameless German university however in 'Sartor Resartus' is to be supposed as allusive also to Mr. Carlyle's own reminiscences of his training at Edinburgh, he seems afterwards to have held the more formal or academic part of that training in no very high respect. "What vain jargon of controversial metaphysics, etymology, and mechanical manipulation, falsely named science, was current there," says Teufelsdröckh; "I indeed learned better perhaps than most." At Edinburgh, the professor of "controversial metaphysics" in Carlyle's day was Dr. Thomas Brown, Dugald Stewart having then just retired; physical science and mathematics were represented by Playfair and Sir John Leslie, and classical studies by men less known to fame. While at college, Carlyle's special bent, so far as the work of the classes was concerned, seems to have been to mathematics and natural philosophy. But it was rather by his voluntary studies and readings, apart from the work of the classes, that Mr. Carlyle in his youth laid the foundation of his vast and varied knowledge. The college session in Edinburgh extends over about half the year—from November to April; and during these months the college library, and other such libraries as were accessible, were laid under contribution by him to an extent till then hardly paralleled by any Scottish student. Works on science and mathematics, works on philosophy, histories of all ages, and the great classics of British literature, were read by him miscellaneous or in orderly succession; and it was at this period also, if we are not mistaken, he commenced his studies—not very usual then in Scotland—in the foreign languages of modern Europe. With the same diligence, and in very much the same way,

were the summer vacations employed, during which he generally returned to his father's house in Dumfriesshire, or rambled among the hills and moors of that neighbourhood.

Mr. Carlyle had begun his studies with a view to entering the Scottish Church. About the time however when those studies were nearly ended, and when, according to the ordinary routine, he might have become a preacher, a change of views induced him to abandon the intended profession. This appears to have been about the year 1819 or 1820, when he was twenty-four years of age. For some time, he seems to have been uncertain as to his future course. Along with Irving, he employed himself for a year or two as a teacher in Fifeshire; but, gradually it became clear to him that his true vocation was that of literature. Accordingly, parting from Irving about the year 1822, the younger Scot of Annandale deliberately embraced the alternative open to him, and became a general man of letters. Probably few have ever embraced that profession with qualifications so wide, or with aims so high and severe. Apart altogether from his diligence in learning, and from the extraordinary amount of acquired knowledge of all kinds which was the fruit of it, there had been remarked in him from the first a strong originality of character, a noble earnestness and fervour in all that he said or did, and a vein of inherent constitutional contempt for the mean and the frivolous, inclining him, in some degree, to a life of isolation and solitude. Add to this, that his acquaintance with German literature in particular had familiarised him with ideas, modes of thinking, and types of literary character, not then generally known in this country, and yet, in his opinion, more deserving of being known than much of a corresponding kind that was occupying and ruling British thought.

The first period of Mr. Carlyle's literary life may be said to extend from 1822 to 1827, or from his twenty-sixth to his thirty-second year. It was during this period that he produced (besides a translation of Legendre's 'Geometry,' to which he prefixed an 'Essay on Proportion') his numerous well-known translations from German writers, and also his 'Life of Schiller.' The latter and a considerable proportion of the former were written by him during the leisure afforded him by an engagement he had formed in 1823 as tutor to Charles Buller, whose subsequent brilliant though brief career in the politics of Britain gives interest to this connection. The first part of the 'Life of Schiller' appeared originally in the 'London Magazine,' of which John Scott was editor, and Hazlitt, Charles Lamb, Allan Cunningham, De Quincey, and Hood, were the best known supporters; and the second and third parts were published in the same magazine in 1824. In this year appeared also the translation of Goethe's 'Wilhelm Meister,' which was published by Messrs. Oliver and Boyd of Edinburgh, without the translator's name. This translation, the first real introduction of Goethe to the reading world of Great Britain, attracted much notice. "The translator," said a critic in 'Blackwood,' "is, we understand, a young gentleman in this city, who now for the first time appears before the public. We congratulate him on his very promising *début*; and would fain hope to receive a series of really good translations from his hand. He has evidently a perfect knowledge of German; he already writes English better than is at all common, even at this time; and we know no exercise more likely to produce effects of permanent advantage upon a young mind of intellectual ambition." The advice here given to Mr. Carlyle by his critic was followed by him in so far that in 1827 he published in Edinburgh his 'Specimens of German Romance,' in four volumes—one of these containing, 'Wilhelm Meister's Wanderjahre,' as a fresh specimen of Goethe; the others containing tales from Jean Paul, Tieck, Musäus, and Hoffmann. Meanwhile, in 1825, Mr. Carlyle had revised and enlarged his 'Life of Schiller,' and given it to the world in a separate form through the press of Messrs. Taylor and Hessey, the proprietors of the 'London Magazine.' In the same year, quitting his tutorship of Charles Buller, he had married a lady fitted in a pre-eminent degree to be the wife of such a man. (It is interesting to know that Mrs. Carlyle, originally Miss Welch, is a lineal descendant of the Scottish Reformer Knox.) For some time after the marriage Mr. Carlyle continued to reside in Edinburgh; but before 1827 he removed to Craigenputtock, a small property in the most solitary part of Dumfriesshire.

The second period of Mr. Carlyle's literary life, extending from 1827 to 1834, or from his thirty-second to his thirty-ninth year, was the period of the first decided manifestations of his extraordinary originality as a thinker. Probably the very seclusion in which he lived helped to develop in stronger proportions his native and peculiar tendencies. The following account of his place and mode of life at this time was sent by him in 1828 to Goethe, with whom he was then in correspondence, and was published by the great German in the preface to a German translation of the 'Life of Schiller' executed under his immediate care:—"Dumfries is a pleasant town, containing about fifteen thousand inhabitants, and to be considered the centre of the trade and judicial system of a district which possesses some importance in the sphere of Scottish activity. Our residence is not in the town itself, but fifteen miles to the north-west of it, among the granite hills and the black morasses which stretch westward through Galloway almost to the Irish Sea. In this wilderness of heath and rock our estate stands forth a green oasis, a tract of ploughed, partly inclosed and planted ground, where corn ripens and trees afford a shade, although surrounded by sea-mews and rough-wooled sheep. Here, with no small effort, have

we built and furnished a neat substantial dwelling; here, in the absence of a professional or other office, we live to cultivate literature according to our strength, and in our own peculiar way. We wish a joyful growth to the roses and flowers of our garden; we hope for health and peaceful thoughts to further our aims. The roses indeed are still in part to be planted, but they blossom already in anticipation. Two ponies which carry us everywhere, and the mountain air, are the best medicine for weak nerves. This daily exercise, to which I am much devoted, is my only recreation; for this nook of ours is the loneliest in Britain—six miles removed from any one likely to visit me. Here Rousseau would have been as happy as on his island of Saint-Pierre. My town friends indeed ascribe my sojourn here to a similar disposition, and forbode me no good result; but I came hither solely with the design to simplify my way of life, and to secure the independence through which I could be enabled to remain true to myself. This bit of earth is our own: here we can live, write, and think as best pleases ourselves, even though Zouli himself were to be crowned the monarch of literature. Nor is the solitude of such great importance, for a stage-coach takes us speedily to Edinburgh, which we look upon as our British Weimar. And have I not too at this moment, piled upon the table of my little library, a whole cart-load of French, German, American, and English journals and periodicals—whatever may be their worth? Of antiquarian studies, too, there is no lack."

Before this letter was written Mr. Carlyle had already begun the well-known series of his contributions to the 'Edinburgh Review.' The first of these was his essay on 'Jean Paul,' which appeared in 1827; and was followed by his striking article on 'German Literature,' and by his singularly beautiful essay on 'Burns' (1828). Other essays in the same periodical followed, as well as articles in the 'Foreign Quarterly Review,' which was established in 1828, and shorter articles of less importance in Brewster's 'Edinburgh Encyclopedia,' then in course of publication. Externally, in short, at this time Mr. Carlyle was a writer for reviews and magazines, choosing to live, for the convenience of his work and the satisfaction of his own tastes, in a retired nook of Scotland, whence he could correspond with his friends, occasionally visit the nearest of them, and occasionally also receive visits from them in turn. Among the friends whom he saw in his occasional visits to Edinburgh were Jeffrey, Wilson, and other literary celebrities of that capital (Sir Walter Scott, we believe, he never met otherwise than casually in the streets); among the more distant friends who visited him none was more welcome than the American Emerson, who, having already been attracted to him by his writings, made a journey to Dumfriesshire, during his first visit to England, expressly to see him; and of his foreign correspondents the most valued by far was Goethe, whose death in 1832, and that of Scott in the same year, impressed him deeply, and were finely commemorated by him.

Meanwhile, though thus ostensibly but an occasional contributor to periodicals, Mr. Carlyle was silently throwing his whole strength into a work which was to reveal him in a far other character than that of a mere literary critic, however able and profound. This was his 'Sartor Resartus'; or, an imaginary History of the Life and Opinions of Herr Teufelsdröckh, an eccentric German Professor and Philosopher. Under this quaint guise (the name 'Sartor Resartus' being, it would appear, a translation into Latin of 'The Tailor done Over,' which is the title of an old Scottish song) Mr. Carlyle propounded, in a style half serious and half grotesque, and in a manner far more bold and trenchant than the rules of review-writing permitted, his own philosophy of life and society in almost all their bearings. The work was truly an anomaly in British literature, exhibiting a combination of deep speculative power, poetical genius, and lofty moral purpose, with wild and riotous humour and shrewd observation and satire, such as had rarely been seen; and coming into the midst of the more conventional British literature of the day, it was like a fresh but barbaric blast from the hills and moorlands amid which it had been conceived. But the very strangeness and originality of the work prevented it from finding a publisher; and after the manuscript had been returned by several London firms to whom it was offered, the author was glad to cut it into parts and publish it piecemeal in 'Fraser's Magazine.' Here it appeared in the course of 1833-34, scandalising most readers by its gothic mode of thought and its extraordinary torture, as it was called, of the English language; but eagerly read by some sympathetic minds, who discerned in the writer a new power in literature, and wondered who and what he was.

With the publication of the 'Sartor Resartus' papers, the third period of Mr. Carlyle's literary life may be said to begin. It was during the negotiations for their publication that he was led to contemplate removing to London—a step which he finally took, we believe, in 1834. Since that year—the thirty-ninth of his life—Mr. Carlyle has permanently resided in London, in a house situated in one of the quiet streets running at right angles to the river Thames at Chelsea. The change into the bustle of London from the solitude of Craigenputtock was, externally, a great one. In reality however it was less than it seemed. A man in the prime of life when he came to reside in the metropolis, he brought into its roar and confusion not the restless spirit of a young adventurer, but the settled energy of one who had ascertained his strength and fixed his methods and his aims.

Among the Maginns and others who contributed to 'Fraser,' he at once took his place as a man rather to influence than to be influenced; and gradually as the circle of his acquaintance widened so as to include such notable men as John Mill, Sterling, Maurice, Leigh Hunt, Browning, Thackeray, and others of established or rising fame in all walks of speculation and literature, the recognition of his rare personal powers of influence became more general and deep. In particular in that London circle in which John Sterling moved was his personal influence great, even while as yet he was but the anonymous author of the 'Sartor Resartus' papers, and of numerous other contributions, also anonymous, to 'Fraser's Magazine,' and the 'Edinburgh,' 'Foreign Quarterly,' 'British and Foreign,' and 'Westminster' Reviews. It was not till 1837, or his forty-second year, that his name, already so well known to an inner circle of admirers, was openly associated with a work fully proportional to his powers. This was his 'French Revolution: a History,' in three volumes, the extraordinary merits of which as at once a history and a gorgeous prose-epic are known to all. In 1838 the 'Sartor Resartus' papers already republished in the United States, were put forth collectively with his name; and in the same year his various scattered articles in periodicals, after having similarly received the honour of republication in America, were given to the world in four volumes in their chronological series from 1827 to 1837, under the title of 'Miscellanies.' Mr. Carlyle's next publication was his little tract on 'Chartism,' published in 1839, in which, to use the words of one of his critics, "he first broke ground on the Condition of England Question."

During the time when these successive publications were carrying his name through the land, Mr. Carlyle appeared in a new capacity, and delivered four courses of lectures in London to select but crowded audiences, including many of the aristocracy both of rank and of literature—the first, a course on 'German Literature,' delivered at Willis's Rooms in 1837; the second, a course on 'The History of Literature, or the Successive Periods of European Culture,' delivered in Edward-street, Portman-square, in 1838; the third, a course on 'The Revolutions of Modern Europe,' delivered in 1839; and the fourth, a course on 'Heroes, Hero-worship and the Heroic in History,' delivered in 1840. This last course alone was published; and it became more immediately popular than any of the works which had preceded it. It was followed in 1843 by 'Past and Present,' a work contrasting in a historico-philosophical spirit English society of the middle ages with English society in our own day; and this again in 1845 by 'Oliver Cromwell's Letters and Speeches, with elucidations and a connecting narrative,' such being the unpretending form which a work originally intended to be a history of Cromwell and his times ultimately assumed. By the year 1849 this work had reached a third edition. In 1850 appeared the 'Latter-Day Pamphlets,' in which, more than in any previous publication, the author spoke out in the character of a social and political censor of his own age. From their very nature as stern denunciations of what the author considered contemporary fallacies, wrongs, and hypocrisies, these pamphlets produced a storm of critical indignation against Mr. Carlyle, which was still raging when, in 1851, he gave to the world his 'Life of John Sterling.' While we write (April 1856) this, with the exception of some papers in periodicals, is the last publication that has proceeded from his pen; but at present the British public are anxiously expecting a 'History of the Life and Times of Frederick the Great,' in which he is known to have been long engaged. A collection of some of the most striking opinions, sentiments, and descriptions contained in all his works hitherto written has been published in a single volume entitled 'Passages selected from the Writings of Thomas Carlyle' (1855), from the memoir prefixed to which by the editor, Mr. Thomas Ballantyne, we have derived most of the facts for this notice.

An appreciation of Mr. Carlyle's genius and of his influence on British thought and literature is not to be looked for here, and indeed is hardly possible in the still raging conflict of opinions—one might even say, passions and parties—respecting him. The following remarks however by one of his critics, seem to us to express what all must admit to be the literal truth:—"It is nearly half a generation since Mr. Carlyle became an intellectual power in this country; and certainly rarely, if ever, in the history of literature has such a phenomenon been witnessed as that of his influence. Throughout the whole atmosphere of this island his spirit has diffused itself, so that there is probably not an educated man under forty years of age, from Caithness to Cornwall, that can honestly say that he has not been more or less affected by it. Not to speak of his express imitators, one can hardly take up a book or a periodical without finding some expression or some mode of thinking that bears the mint-mark of his genius." The same critic notices it as a peculiarity in Mr. Carlyle's literary career that, whereas most men begin with the vehement and the controversial, and gradually become calm and acquiescent in things as they are, he began as an artist in pure literature, a critic of poetry, song, and the drama, and has ended as a vehement moralist and preacher of social reforms, disdaining the etiquette and even the name of pure literature, and more anxious to rouse than to please. With this development of his views of his own function as a writer, is connected the development of his literary style, from the quiet and pleasing, though still solid and deep beauty of his earlier writings, to

that later and more peculiar, and to many disagreeable form, which has been nicknamed 'the Carlylees.'

CARMAGNOLA, FRANCESCO BUSSONE DI, count of Castelnovo, was born at Carmagnola, a town of the province of Turin in Piedmont, about the year 1490, of humble parents. Early in life he enlisted into the troop of Facino Cane, a celebrated Condottiere of his time, who was in the service of the Visconti, dukes of Milan. As he rose in rank he took the name of Carmagnola, from the place of his birth. After the death of Facino, Filippo Maria Visconti made Carmagnola his general-in-chief, as a reward for his bravery and services. Carmagnola was chiefly instrumental in placing Filippo Maria on the ducal throne of Milan, and he afterwards added to his dominions Piacenza, Brescia, Bergamo, and other towns. Filippo Maria created him Count of Castelnovo, gave him in marriage his relative Antonietta Visconti, and sent him to Genoa as governor. In 1426 Filippo Maria, who was of a dark suspicious temper, having listened to the unfavourable reports of some courtiers around him, ordered Carmagnola to be deprived of his military command, upon which the latter repaired to the duke to remonstrate with him; but being denied an audience, he rode off with a few trusty companions, left the territory of Milan, and after some wanderings repaired to Treviso, in the Venetian territory, where the duke sent an assassin to murder him, but the plot failed. He then went to Venice, where he arrived in February 1426.

The Venetian senate having declared war against the duke, in January 1426, appointed Carmagnola their captain-general. Carmagnola defeated the duke's troops and took from him the province of Brescia, which was from that time incorporated with the Venetian state. In 1427 he defeated again, near Macoldio, the duke's troops, which were led by Sforza, Pergola, Piccinino, and Torello, all celebrated Condottieri of that time. After the battle, despite the remonstrances of the Venetian commissioners, Carmagnola permitted his soldiers, who were chiefly mercenaries, to liberate all their prisoners, according to the custom then prevalent among the Italian Condottieri; the reason of which was, that as those troops fought merely for pay, they did not wish utterly to destroy their antagonists, for fear that the war should come to an end too soon.

In 1428 peace was made between Venice and the duke, but in 1431 war broke out again, and Carmagnola, retaining the command of the Venetian army, attacked the castle of Soncino, but failed after a considerable loss. Shortly after, in July of the same year, the duke's flotilla on the Po defeated that of Venice, in sight of Carmagnola's camp, who was not in time to support it. That commander was accused of neglect and even suspected of treachery. The senate wrote him a letter of reproof, but continued him in command. In the following October Carmagnola attempted to surprise Cremona; part of his men entered the town, but the citizens rising in a mass, drove out the assailants. This failure increased the suspicions and fears of the Venetian senators, who determined to deprive Carmagnola of his command, but fearing to attempt it while he was in the midst of his soldiers, by whom he was beloved, they invited him by courteous letters to repair to Venice in order that they might consult with him on the peace to be made with the duke. Carmagnola went to Venice, where he was received with marked distinction, and was led immediately to the ducal palace. Being introduced into the hall of the Council of Ten, he was all at once charged with treason, arrested, taken to the adjoining prison, examined secretly, put to the torture, and condemned to death. On the 5th of May 1432 he was led out, with his mouth gagged, to the Piazzetta of St. Mark, and there beheaded between the two pillars. His property was confiscated to the state. Concerning the guilt or innocence of this celebrated commander much diversity of opinion prevails. Manzoni, in his '*Notizie Storiche*,' which accompany his drama '*Il Conte di Carmagnola*,' has fully examined the question and referred to the authorities on both sides. Of the treacherous conduct of the Venetian senators there can be no question.

CARNEADES, a native of Cyrene in Africa, was the founder of the school of philosophy called the New Academy. The precise date of his birth is difficult to ascertain: it was probably about B.C. 214. He appears to have received his first instruction in philosophy from Diogenes the Stoic, and hence the joke recorded by Cicero ('*Acad. Quest.*, iv. 30): he sometimes said, "If I have argued correctly, I am satisfied; if badly, Diogenes shall give back his mina." He afterwards attended the lectures of Egesinus, master of the academy, and succeeded him in the chair. In this situation he attained great eminence, and so high was the estimation in which he was held that (Cicero, '*De Orat.*' ii. 37; '*Aul. Gell.*' vii. 14) he was selected with two others, Diogenes the Stoic, and Critolaus the Peripatetic, to go on an embassy from Athens to Rome (B.C. 154). Cicero ('*De Fin.*' iii. 12) praises him for his great eloquence, which Aulus Gellius (vii. 14) describes as vehement and rapid, differing in this respect from the correct and elegant style of Diogenes and the quiet and chaste style of Critolaus. Cicero ('*De Orat.*' ii. 38) says that he never defended a point which he did not prove, or opposed an argument which he did not overthrow. Even other philosophers and orators, it is said, consistently resorted to his school. (Diog. Laert., '*Life of Carn.*') Carneades not unfrequently sacrificed personal comfort and cleanliness to labour in his favourite pursuits; he sometimes forgot to take his meals, and often

grudged the time necessary for combing his hair, &c. Before disputing, as he frequently did, with Chrysippus the Stoic, he was accustomed to brace the powers of his mind by the exhibition of hellebore. ('*Valer. Max.*' viii. 7.) He died at the age of ninety, according to Cicero ('*Acad. Quest.*' iv. 6) and Valerius Maximus (viii. 7.)

The doctrines of Carneades appear to have differed little from those of Arcesilaus and the other philosophers of the Middle Academy. The difference consisted more perhaps in the mode of statement than in the tenets themselves. Clitomachus, who succeeded Carneades, owned that he was never able to ascertain what the precise doctrines of his predecessor were. Carneades maintained that as the senses and understanding frequently deceive us, nothing which we learn by means of them can be certain; that the highest point we can attain is great probability, and that of probability there are several degrees. He considered that all the knowledge which the human mind was capable of gaining ought not to be called knowledge but opinion, as there was no sure test of truth. Arcesilaus appears to have maintained the same tenets, but to have asserted them in a broader and more offensive manner. He was chiefly employed in destroying the systems of others by means of his doctrine of uncertainty, and he almost entirely disregarded the application of his principles in the form of ethics; while Carneades, on the other hand, devoted himself partly to their practical use in the affairs of life. The constructive method of Carneades preserved him from the odium and suspicion which the destructive and aggressive method had brought upon Arcesilaus. [ARCESILAUS.]

CARNEGIE, SIR ROBERT, of Kinnaird, son of John de Carnegie, who was killed at the battle of Flodden, was sometime chamberlain of Arbroath, and having attached himself to the regent Arran, was on July 4th 1547 appointed a lord of session. The following year he was sent to England to treat for the ransom of the Earl of Huntly, Chancellor of Scotland, who had been taken prisoner at the battle of Pinkie. He was soon afterwards despatched on a mission to the court of France; and when there was requested by King Henri II. to use his influence with Arran for the resignation of the regency in favour of the queen dowager, which was effected. In 1551 we find him clerk to the treasurer of Scotland, and one of the commissioners named to conclude a peace with England; and in 1554 and 1556 he was again employed in a like capacity. At the breaking out of the Reformation he at first took part with the queen regent, and was employed by her in negotiating with the lords of the congregation; but afterwards he joined the latter, and was despatched by them to the courts of England and France to explain their intentions. He died on the 5th of July, 1566. He was in all likelihood the author of the work on Scots law, which is cited in Balfour's '*Practicks*' by the quaint title of '*Lib. Carnegie*,' or '*Carnegie's Book*.'

CARNOT, LAZARE NICHOLAS MARQUERITE, was born of respectable ancestry at Nolay, in Burgundy, on the 13th of May 1753. He entered the army in the corps of engineers in 1771, and at the time the revolution began was known as a respectable and well-informed officer, who had gained the prize of the Academy of Dijon for an *Éloge* of Vauban, and had refused large offers to enter the service of Frederick of Prussia. In 1791 he was elected to represent the Pas de Calais in the legislative assembly, and became a member of the military committee. He was one of those who voted the death of the ex-king. In 1793 he became a member of the committee of public safety. His name does not directly appear as an advocate of, or an agent in, any of the excesses of the violent republicans; but he stood high in place during those times of fury. So far as his acts are evidence, his attention was entirely directed to the affairs of his profession; he was in truth the war-minister of the committee. The most glorious period (in a military sense) of the republic was that in which he directed the raising of all the matériel of the army, and it was afterwards said of him that he had "*organisé la victoire*." In 1793 he joined the army of the north with other deputies; the inefficiency of another general called him into action, and he was mainly instrumental in gaining the victory of Watignies. In 1795 he was elected for fourteen different places, but was shortly afterwards proscribed, and sought refuge in Germany. He was recalled by the First Consul, and was made minister of war. This post he lost when he voted against the consulate for life, and at the same time all the other military situations which he held. But after the Russian campaign, when France was on the eve of invasion, he offered his services to Napoleon, and received the command of Antwerp, which he held until the abdication of 1814. When Napoleon returned from Elba, he wished to return to Antwerp, but the emperor is said to have told him that a machine would answer the purpose there: he was again appointed minister of war. After the restoration he retired first to Warsaw, and then to Magdeburg, where he died on the 2nd of August, 1823. He was twice a member of the Institute, and twice expelled; the first time by the Directory, and afterwards on the restoration of 1814.

He published in 1786 an '*Essai sur les Machines en général*,' and in 1808 his work '*De la Défense des Places Fortes*.' The latter is a remonstrance to the officers of the army upon the disposition which existed to consider a place untenable after the enemy had gained the glacis. He endeavours to show that the most serious part of an officer's duty only begins when the body of the place is attacked, and brings a large number of illustrations from ancient and modern

warfare. He also explains the system of defence which goes by his name, namely, that of covering the guns from the enemy, and using them for vertical firing only, until the attack upon the body of the place begins.

The mathematical works of Carnot are remarkable for the elegance of his geometry and the clearness of his mode of expression. In his 'Réflexions sur la Méta physique du Calcul Infinitesimal,' he enters upon the consideration of the system of Leibnitz; and the main point of his theory is, that there is a compensation between the infinitesimals of inferior orders which are rejected on both sides of an equation. In his 'Géométrie de Position' (Paris, 1803), his object is to explain the meaning of the negative sign in geometry, but at the same time he gives a large number of new and very general theorems. Here he is the inventor of that class of general theorems which have since been pushed to a great extent by Messrs. Poncelet, Dandelin, Quetelet, Chasles, &c. There is also his memoir upon the relation of five points taken in space, followed by his theory of transversals, Paris, 1806. The essay on machines in general was enlarged and republished in 1803, under the title 'Principes fondamentaux d'Equilibre et du Mouvement.' He published also some political tracts, and in particular, a justification of his public conduct in 1815.

The fullest and best account of Carnot yet published is Arago's 'Notice Biographique,' read before the Académie des Sciences, August 21, 1837, and published in the first volume of his Œuvres, pp. 511-633; but it will be well to bear in mind that although M. Arago says "it is a biography, not a panegyric," it is in fact an éloge, and as such it must be read.

CARPENTER, DR. LANT, was born September 2, 1780, at Kidderminster, and was descended both on the father's and mother's side from old non-conformist families in that town. In consequence of his father's failure in business, he was at an early age adopted by a Mr. Pearsall, a relation of his mother, a man of piety and benevolence. Being designed for the ministry, he was sent in 1797 to the dissenters' academy at Northampton. But about a year after Lant Carpenter entered it, the establishment was for a time broken up, the trustees being dissatisfied with its condition, and especially with the real or supposed heterodoxy of the students. Lant Carpenter's friends were probably for the most part Arians: his own views appear to have been still more remote from the standard of reputed orthodoxy. The students had however their exhibitions continued to them for the full term, and Lant Carpenter finished his academical career at Glasgow.

On leaving college he was engaged for a time as assistant in the school of the late Rev. J. Corrie at Birmingham, and was afterwards one of the librarians of the Athenæum at Liverpool, where he became acquainted with Mr. Roscoe, Dr. Currie, and other literary men. While here, he received overtures from several congregations to become their minister, and was offered a tutorship in Manchester College, York, the principal academical institution of the Unitarians. He declined these, but accepted an invitation to succeed the Rev. T. Kenrick as one of the ministers of the Unitarian congregation at Exeter, to which place he removed in 1805. About this time he married. He remained at Exeter twelve years, fulfilling the duties of his office with exemplary diligence, and especially devoting himself to the instruction of the young people of the congregation. He had also a small boarding-school. In 1806 he applied for the degree of M.A. to the university of Glasgow, and the senate sent him instead the degree of LL.D. In the course of the same year he proposed the establishment of a public library at Exeter, took the lead in carrying the proposal into effect, and managed the institution for the first year. He also aided in the establishment of a Lancasterian school and of a savings bank in the town, and incited his congregation to establish a Sunday-school. He occasionally took part in public affairs when questions of religious liberty were concerned.

In 1817 he removed to Bristol, as one of the ministers of the Unitarian congregation there. Here his labours in the discharge of his ministerial duties were continued; and his own school was much enlarged. He also interested himself in objects of general utility, and took an active part in organising the Bristol Literary and Philosophical Institution. His health failing, he in 1826 resigned his pastorship at Bristol and spent some time in travelling in England and on the continent; by which his health and spirits were gradually restored. At the beginning of 1829 he resumed, by invitation, his ministry at Bristol; but his school, which had been for a time carried on for him, was given up. In 1839 his health, which had been for some time declining, once more gave way, and in June a painful depression of health and spirits came on. He was again recommended to travel, and while going in a steam-boat from Naples to Leghorn, fell overboard unperceived and was drowned, in the night of the 5th of April 1840. His body was afterwards found on the coast of the Papal territory near Porto d'Anzo, the ancient Antium, and was interred on the sea-shore.

Dr. Carpenter was an industrious and useful writer. His publications, including those which were posthumous, amounted to forty-four. Many of these were polemical or other sermons or pamphlets which do not require notice here. The following are his more important works:—'An Introduction to the Geography of the New Testament,' 12mo, 1805: this work has gone through several editions. 'Unitarianism the Doctrine of the Gospel,' 12mo, 1809. 'An Examination of the Charges made against Unitarianism, &c. by Dr. Magee, in his

Discourses on Atonement,' &c., 8vo, 1820. 'Principles of Education Intellectual, Moral, and Physical,' 8vo, 1820: this work is a reprint of articles which he had contributed to Rees's 'Cyclopædia.' 'A Harmony or Synoptical Arrangement of the Gospels,' 8vo, 1835, of which a second edition, under the title of 'An Apostolical Harmony of the Gospels,' was published in 1838. It is probably on this valuable work that Dr. Carpenter's reputation as a divine and an author will ultimately rest. 'Sermons on Practical Subjects,' 8vo, 1840: this posthumous volume was edited by his son, Dr. W. B. Carpenter, the subject of the following article. An interesting memoir of Dr. Carpenter, by his second son, the Rev. Russell Lant Carpenter of Bridgewater, forms a companion volume to the Sermons, and has furnished the materials of the present article. 'Lectures on the Scripture Doctrine of Atonement,' 12mo, 1843; also posthumous, edited by his third son, the Rev. P. P. Carpenter of Stand near Manchester. Besides his separate publications he contributed the chapters on Grammar, Mental and Moral Philosophy, and Ancient Geography, to a work called 'Systematic Education,' 2 vols. 8vo, 1815; the articles on Grammar, and Mental and Moral Philosophy, to Nicholson's 'Cyclopædia'; and several papers to Aikin's 'Annual Review,' and to Rees's 'Cyclopædia.' He was also a frequent contributor to the periodicals of his own religious denomination.

*CARPENTER, WILLIAM BENJAMIN, M.D., one of the most distinguished physiologists and writers on the science of physiology of the present day. He is the son of the late Dr. Lant Carpenter noticed above. On leaving school he commenced a course of study preparatory to entering upon the career of a civil engineer. His tastes however led him ultimately to enter the medical profession, and he joined the medical classes of University College about 1833, where as a student he was distinguished for his accurate knowledge, and especially for the elegance of his written compositions. He passed his examination at the Royal College of Surgeons and Apothecaries Society in 1835. He subsequently pursued his studies in the University of Edinburgh, where his capacity for original thought and dealing with the most profound physiological discussions became apparent. One of his earliest papers on the subject of physiology was published in the 'Edinburgh Medical and Surgical Journal' (No. 132), with the title 'On the Voluntary and Instinctive Actions of Living Beings.' In this paper may be discovered the germs of those views which he has since so fully developed in his various works on physiology. He graduated at Edinburgh in the year 1839, but not until he had published the three following papers:—1. 'On the Unity of Function in Organised Beings' ('Edinburgh New Philosophical Journal'); 2. 'On the Differences of the Laws regulating Vital and Physical Phenomena' (Ibid.); 3. 'Dissertation on the Physiological Inferences to be deduced from the Structure of the Nervous System in the Invertebrate Class of Animals.' This last paper was published in Edinburgh in 1838, and translated in Müller's 'Archiv,' for 1840. In these papers he laid the foundations of those principles which he afterwards developed more fully in an independent work entitled 'Principles of General and Comparative Physiology, intended as an Introduction to the study of Human Physiology, and as a guide to the philosophical pursuit of Natural History,' 8vo, London, 1839. This work was one of the first in our language to give a general view of the science of life, and to point out the relation of physical laws to vital phenomena. That there should be errors in detail could only be expected. It was a most remarkable production for so young a man, and at once fixed on him the attention of physiologists as one of the most promising cultivators of their science. A second edition appeared in 1841.

He now settled in Bristol with the view of practising his profession, and was appointed lecturer on medical jurisprudence in the medical school of that city. The practice of his profession however was less in accordance with his tastes than the study of the literature of the science by which alone it can be advanced. With an almost unrivalled facility of acquiring and communicating knowledge, it is not to be wondered at that he found it more agreeable to supply the necessities of a family by writing books on science than by submitting to the drudgery demanded of those who would succeed in medical practice. In 1843 and subsequent years he wrote the 'Popular Cyclopædia of Science,' embracing the subjects of mechanics, vegetable physiology and botany, animal physiology, and zoology. These works were professedly only compilations, but they contain many of the author's original views, and are written in an agreeable style.

Soon after the publication of these volumes, Dr. Carpenter employed himself in the production of a volume on the 'Principles of Human Physiology,' which was published in London in 1846. This work, which perhaps at first hardly did justice to the author's reputation, reached a fourth edition in 1853; of this edition, it may be truly said to be altogether the best work on the subject extant. If the author has not repeated the experiments of other observers, he has the great merit of appreciating correctly the labours of others; and in those departments of physiology which are beyond the region of experiment, and demand the more subtle analysis of a logical mind, such as the functions of the nervous system, the science of physiology has no more accomplished exponent.

Whilst the 'Human Physiology' was passing through its several editions, the 'Principles of Comparative and General Physiology' reached a third edition, thus forming a companion volume. It has

however been thought advisable to separate the General from the Comparative Physiology, and in 1854 a volume entitled the 'Principles of Comparative Physiology' was published. This is to be followed by the 'Principles of General Physiology,' in one volume. The two works will therefore be thenceforth published as three independent volumes, comprising the whole range of biological science.

These works are a cyclopædia in themselves, and indicate not only a large amount of labour in their production, but a vast extent of careful reading and research. Such works might well have occupied a lifetime. But these are only a portion of Dr. Carpenter's labours; for he has been a constant contributor to the 'Cyclopædia of Anatomy and Physiology,' where some of the most important articles—as those on 'Life,' 'Microscope,' 'Nutrition,' 'Secretion,' 'Sleep,' 'Smell,' 'Taste,' 'Touch,' and 'Varieties of Mankind'—are from his pen. Such a writer must be a critic; and as a critic Dr. Carpenter has exposed himself to the enmity of men less gifted than himself, and he has been charged as a plagiarist, and a mere compiler. This however is not true. If Dr. Carpenter had done nothing more than publish his papers on the 'Structure of Shells,' and the 'Correlation of Vital and Physical Forces,' he would have stood high as a man of science. In an answer to this charge, in the preface to the third edition of his 'General and Comparative Physiology,' he claims the following facts and doctrines as his own:—

1. The mutual connection of the vital forces and their relation to the physical. This doctrine is fully developed in a paper on the 'Mutual Relations of the Vital and Physical Forces,' in the 'Philosophical Transactions' for 1850.

2. The general doctrine that the truly vital operations of the animal as well as the vegetable organism are performed by the agency of untransformed cells, which was first developed in an 'Essay on the Origin and Functions of Cells,' published in the 'British and Foreign Medical Review' for 1843.

3. The organic structure of the shells of *Mollusca*, *Echinodermata*, and *Crustacea*, of which a full account is contained in the 'Reports of the British Association' for 1844 and 1847.

4. The application of Von Bar's law of development from the general to the special, to the interpretation of the succession of organic forms presented in geological time.

5. The relation between the two methods of reproduction, that by gemination and that by sexual union, with the application of this doctrine to the phenomena of the so-called 'alternations of generations' first developed in the 'British and Foreign Medico-Chirurgical Review' for 1848 and 1849.

6. The relation between the different methods of sexual reproduction in plants, first developed in the 'British and Foreign Medico-Chirurgical Review' for 1849.

7. The application of the doctrine of reflex action to the nervous system of *Invertebrata*, especially articulated animals, first developed in the author's prize thesis published in 1839.

8. The functional relations of the sensory ganglia to the spinal cord on the one hand, and to the cerebral hemispheres on the other.

In addition to the works above mentioned, Dr. Carpenter has published a 'Manual of Human Physiology' for the use of students, which has gone through several editions. His last work, which has just issued (1856) from the press, is 'On the Microscope; its Revelations and its Uses.' It displays the same industry, accuracy, and impartiality as his other writings; and undoubtedly deserves a high position amongst works devoted to an account of the structure and uses of this instrument. Reference has been made to Dr. Carpenter's researches in the structure of shells. This has led him to investigate the family of small creatures known by the name of *Foraminifera*. He has already published several papers on the fossil forms of this family, and is preparing a work on the structure, functions, and general history of this group of animals, for publication by the Ray Society.

Dr. Carpenter for many years edited the 'British and Foreign Medico-Chirurgical Review,' but whilst thus occupied with writing he has also performed the duties of lecturer. He is professor of medical jurisprudence in University College, London; lecturer on general anatomy and physiology at the London Hospital School of Medicine; and an examiner in physiology and comparative anatomy in the University of London. Dr. Carpenter was admitted a Fellow of the Royal Society in 1844. In 1849 Dr. Carpenter gained a prize of 100 guineas offered for the best essay on the subject of 'Alcoholic Liquors.' His essay was published in 1850 under the title of the 'Use and Abuse of Alcoholic Liquors,' and acquired great popularity, especially among those who adopt the principle of total abstinence from intoxicating drinks. It has been since more than once reprinted.

CARPI, UGO DA, a celebrated old Italian wood engraver, who lived in the early part of the 16th century, and has the credit in Italy of having been the inventor of printing in light and shade with wooden blocks. Scarcely a circumstance of his life is known beyond the above, and that his father was Count Astolfo di Canicho; though it has been stated, we are not aware on what authority, that he was born about 1460, and died about 1530: it is only certain that he flourished in the early part of the 16th century. From his name it would appear that he was born at Carpi, but even this is disputed: he seems to have lived chiefly at Modena. He was also a painter, and some authorities make him the scholar of Parmegiano, others the scholar of Raffaello. In

painting however he did very little; only one of his pictures is recorded, 'St. Veronica between St. Peter and St. Paul,' and that for the following singular inscription upon it:—'Ugo da Carpi ha fatto questa pittura senza pennello; chi non lo crede si becca il cervello' ('Ugo da Carpi painted this picture without a brush; who does not believe it may scratch his head'). He painted it with his finger. It is still preserved in the sacristy of St. Peter's at Rome, and when it was shown to Michel Angelo he coolly remarked, "It would have been a much better picture if he had used a brush."

Heineken and Bartsch describe thirty-one of Ugo's prints, but only some of these have his name to them. It is difficult therefore to identify his cuts, because Andreani and Antonio da Trento engraved in a similar style, and also published many prints without their names. Ugo's prints are very scarce, and nearly all after Raffaello and Parmegiano: some of them are very large. They are generally well drawn, and executed with perfect understanding of the light and shade: the earliest date upon them is 1518. Vasari, in the 'Life of Marcantonio,' mentions as among his masterpieces 'Diogenes and his Tub,' after Parmegiano; and 'Æneas bearing away Anchises,' after Raffaello. He used generally three blocks: one for the outline, another for the middle tints, in which the high lights were cut out, and the third for the shadows.

CARPINI, JOHANNES DE PLANO. Early biographers and historians are so silent with regard to this remarkable monk of the 13th century, that we can neither discover the time nor the place of his birth. Indeed little is known of him except through his own account of his travels, and this account was probably not all written by himself. The probabilities are that he was born at a village in the province of Capitanata, in the kingdom of Naples (Plano di Carpino), about 1210. He became a friar of the order of St. Francis, or of the Minorites—an order which was then recently established, and which was distinguished in its earlier stages by the zealous, enterprising, and fearless spirit of its members. In 1246, when Europe was thrown into consternation by the irruptions of the Mongols, who had ravaged Russia, Poland, Hungary, and other countries, Pope Innocent IV., after holding a grand council of the church at Lyon (1245), resolved to send legates to these formidable conquerors, in order to pacify them, and if possible to convert them to the Christian faith. For this purpose six monks or friars were selected from the new and severe orders, namely, two from the Franciscan order and four from the Dominican order. Johannes de Plano Carpini (as his name is Latinised) appears to have been the first chosen by the pope, on account of his abilities and courage; and his companion, a monk of his own order, was one Benedict, a Pole, whose knowledge of some of the north-eastern countries of Europe was very useful. These two friars were instructed to take their route through Bohemia, Poland, and Russia, and then by the north of the Caspian Sea. The other four friars, Asceline and Alexander, Albert and Simon de St. Quintin, were ordered to proceed through Syria, Persia, and Khorassan by the south of the Caspian Sea. The most fearful accounts prevailed of the ferocity and indomitable courage of these Asiatic invaders. A letter had been recently circulated, written by one Yvo of Narbonne, or Narbonne, to the Archbishop of Bordeaux, containing the confession of an Englishman (who had lived among them), touching the barbarous demeanour of these Tartars. The Englishman, according to his confession, or according to this letter, had been perpetually banished out of the realm of England for certain notorious crimes, and had betaken himself to the Holy Land. Not long after his banishment, being at Acon (Acre, or St. Jean d'Acre), and thirty years old, he there lost all his money at dice. Then, having nothing but a shirt of sackcloth, a pair of shoes, and a hair-cap, and being shaven like a fool, he set out on his travels through Syria and Asia Minor; and, to prosper the better, he feigned idiocy and dumbness, for idiots have been at all times objects of superstitious reverence with the Turks; and the pretence of being dumb aided in concealing the fact that he was a Giaour, or Christian. After long wandering he fell among the Mongol Tartars, learned their language, and went with them when they began to march upon Europe. The horde which he followed was defeated and driven back by a mighty army collected by the Duke of Austria, the Duke of Bohemia, the patriarch of Aquileia, and others, including the Prince of Dalmatia, who took eight prisoners, and among them this strange Englishman. The letter describes our countryman as being "somewhat learned," and as having been employed as interpreter and ambassador by the Tartars in their communications with the Christian princes. The account this man gave to his captors was flimsy and very short, and full of horror and exaggeration. Matthew Paris records this famous letter under the date of the year 1243.

But the intrepid monks of the two new orders were not deterred by any prospect of danger. "And although," says the introductory epistle to the travels of Carpini and his comrade friar Benedict, "we personally dreaded from these Tartars and other nations that we might be slain or reduced to perpetual slavery, or should suffer hunger and thirst, the extremes of heat and cold, reproach, and excessive fatigue beyond our strength (all of which, except death and captivity, we have endured, even beyond our first fears); yet did we not spare ourselves, in order that we might obey the will of God, according to the orders of our lord the pope, and that we might be useful in some things to the Christians, or at least, that the will and

intention of these people might be assuredly known and made manifest to Christendom, lest suddenly invading us, they should find us unprepared, and so make incredible slaughter of the Christian people." In Poland and Russia, and wherever the widely-spread Slavonian language was spoken, Friar Benedict the Pole served the Italian as interpreter. The two monks ran great danger of being murdered by the people of Lithuania, who appear to have been at this time many degrees less civilised than the Mongols. In Russia they were upon the whole hospitably and kindly entertained. As the Russians adhered to the Greek or Eastern church, Carpin in a public meeting exhorted the grand duke and his bishops to abandon their heresy, and boldly read to them the letters of Pope Innocent, wherein they were admonished to return into the unity of the Roman Catholic church. Although our Franciscan effected no conversion, he raised no animosity by this boldness. He and his companion Benedict received good advice as to the best means of dealing with the Tartars, and were sent forward to Kiow, then the chief city of Russia, and not very far from the uncertain moveable frontier of the Mongols. At Kiow they hired an interpreter; but they afterwards found reason to lament that this man was unequal to the duties he had undertaken to perform. The Mongols at this time occupied all the country between China, Siberia, and the Caspian Sea, the van of this nomadic pastoral army being on the river Dnieper, and its rear under the great wall of China. The subordinate khans or chiefs passed the two monks onward from post to post until they came to the head-quarters of the great Baatu. These posts were far apart. The country where Baatu had his camp (called by the travellers Comania) was far beyond the Caspian Sea. But their toils were not yet over: Baatu ordered them to proceed to the court of his sovereign, the Khan of khans and Emperor of all men. They then entered a country called by them 'the country of the pagan Naymani,' where they travelled for many days, till they came to the proper lands of the Mongols. Through this latter country they journeyed for about three weeks, continually riding with great expedition. "In the whole of this journey," say the monks, "we used extraordinary exertion, as our Tartar guides were commanded to bring us on with all expedition: on which account we always travelled from early morning till night, without stopping to take food; and we often came to our quarters so late, as not to get any food that night, but were forced to eat in the morning what we ought to have had for supper. We changed horses frequently every day, and travelled constantly as hard as our horses could go." It is not easy to name the places or even to trace the route which they followed; but they appear to have passed by the head of the Baikal Lake, and to have traversed great part of the country vaguely denominated Chinese Tartary, going in the direction of the 'Everlasting Wall,' or the great wall of China. In all the vast regions occupied by the Mongols and their flocks and herds there was not one fixed town, there was scarcely a house; for the people of all degrees, and even their khans and the very emperor himself, lived constantly in tents, and moved from place to place as pasturage, or war, or other business required. Wherever the great chiefs were, the assemblage of tents and the camp had a name, which the monks set down; but in all probability, within a short time after their passage, these tents were all struck and removed to a distant quarter, and the populous spot was left a solitude in the vast surrounding wilderness. They must have found the Emperor or Great Khan somewhere to the north of the sandy desert which spreads itself between the Great Wall and Tartary, as there is no mention made of their travelling on camels, or of their entering upon that desert. Here they do not attempt to name the place, merely calling it the Court of the Emperor. This great potentate, whom they call Kujak or Cuyne Khan, had many spacious tents, one being so vast that it could have contained 2000 men. Princes and great lords from China, a duke from Russia, two sons of the King of Georgia, and an envoy of the Kalif of Baghdad, were waiting submissively upon the Mongol conqueror. In these circumstances, scarcely intelligible letters and an admonitory message from the pope delivered by two poor bare-legged friars were not likely to make much impression upon the great shepherd-warrior. While the friars stayed about the gilded tent, a warlike ceremony was performed, which they interpreted into a defiance against the Church of Rome, the Roman empire, and all the Christian kingdoms and nations of the West; and they were otherwise informed that it was the intention of these Mongols to subdue all the kingdoms of the earth, as Zinghis (Genghis) Khan had commanded them to do. The Lord of the World however admitted them to an audience, received from them the letters of the pope, and gave them in return letters for his Holiness written in the Mongol language and also in Arabic. The monks complain that during their stay there, which continued a whole month, they were in such extreme distress for victuals and drink that they could hardly keep themselves alive; adding that they must verily have perished at last if God had not sent to their aid a Russian goldsmith, who was in favour with the emperor, and who procured them some food. At last, on the feast of St. Brice (the 13th of November 1247), they received permission to depart from this inhospitable court. They returned by the same route, travelling the whole winter through the desert, and often sleeping at night on the snow. On the 9th of June 1248 they reached Kiow, where their Russian friends joyfully received them. In all they had past sixteen months entirely among the Mongols and the people that had been

conquered by them. Pope Innocent had enjoined them to be diligent and accurate in their observations, and faithful in reporting what they saw and heard of these strange people who had made all Europe tremble. The friars acted up to these instructions, and, allowance being made for the state of geography and other sciences, and for the condition and superstitions of the time, the account which Carpin or his friends gave to the world was an admirable little book of travels, the accuracy of which has been confirmed by John Bell of Antwerp [BELL, JOHN], and other and later travellers through the vast regions which intervene between European Russia and China. Carpin was the first to uproot a set of monstrous fables, and to give a true and striking picture of the peculiar civilisation of the Tartars. But at the same time he revealed their number, warlike strength, and close political union; and warned the disunited and distracted kingdoms of Christendom that if these hordes moved westward they would be found irresistible, unless a league of Christian princes were previously formed for the single purpose of opposing them. The chapter entitled 'How the Tartars are to be resisted,' is full of good sense.

It appears that Friar John returned to Italy, and that there, with some assistants, he published his plain unvarnished account of his travels in a 'Libellus,' or small book, in Latin. Of this book or manuscript (of which no doubt there were once many copies) we have never been able to obtain a sight. It seems to be known solely through the 'Speculum Historiale' of Vincentius Belvacensis, where it is inserted at full length, together with some information about their journey, which the author or editor, Vincentius, says he received from Simon de St. Quintin, one of the four friars who had gone by the south of the Caspian, and whose information was very meagre compared with that of Carpin. From the 'Speculum Historiale' Ramusio transferred all this matter, together with an Italian translation to follow the Latin text, into the second volume of his 'Raccolta di Navigazioni e Viaggi,' which was printed by Giunti at Venice, in the year 1556. From this admirable work of Ramusio, our own good compiler, Richard Hakluyt, copied the matter into the first volume of his 'Navigations and Discoveries,' which was published in London towards the close of Queen Elizabeth's reign, in the year 1599. Hakluyt, who of course only transfers the Latin text, gives a good sterling translation of his own; but he omits several passages which are given by Ramusio. From Ramusio or from Hakluyt all modern and indeed all existing accounts of Carpin and Friar Benedict have been drawn. Bergeron gave an abridgment of the matter in his 'Voyages faits principalement en Asie dans les 12^e, 13^e, 14^e et 15^e siècles, par Benjamin de Tudele, Carpin, Rubruquis, &c., la Haye, 1729-55. A somewhat modernised translation of the Latin text of Hakluyt is given in R. Kerr's 'History and Collections of Voyages and Travels,' Edinburgh, 1824.

CARR, JOHN, a noted English architect in the latter half of the 18th century, was born in 1721, at Horbury, near Wakefield, Yorkshire, at which place he afterwards built a church that was founded by himself. His practice was very considerable in Yorkshire and the adjoining counties, where he erected several stately mansions, and other buildings both public and private. He was twice lord mayor of York, in 1770 and 1785; and realised a handsome fortune, being said to have been at the time of his death worth not less than 150,000*l*. He died at his residence, Askam Hall, Yorkshire, February 22, 1807, aged eighty-six. Carr belonged to the Anglo-Palladian school, and if he rarely displayed much fancy, he never fell into frippery, like Adam, nor did he, like Wyatt, mistake nakedness and tenuity for simplicity. Among his principal works are the Town Hall at Newark, Notts.; the Crescent at Buxton; the Bridge at Boroughbridge; Harewood House, Yorkshire, one of his best mansions; Tabley House, and the splendid Mausoleum of the Marquis of Rockingham at Wentworth. This mausoleum is shown in plate 61 of Stieglitz's 'Belle Architecture.' There is a good portrait of Carr in the second volume of Dance's 'Collection of Portraits,' which work also contains the portraits of several other architects of the same period.

CARRARA, DA, the name of an historical family of Italy, which held sovereign sway over Padua and the neighbouring provinces during the middle ages. Like most of the north Italian nobility of that period the Carrara appear to have been of Longobard origin. One of their ancestors, by name Luitolf, is recorded as the founder of the abbey of Carrara, in the territory of Padua, about 1027, and as having built a castle in the neighbourhood, which had feudal jurisdiction granted to the owner by the emperor of Germany. Several of Luitolf's descendants filled municipal offices in the community of Padua. Marsilio da Carrara was put to death by Eccelino, tyrant of Padua. After the death of Eccelino, in 1259, Padua was restored to its municipal independence as an important member of the Guelf league, and as such found itself at variance with the Della Scala, lords of Verona, who were Ghibelines. Jacopo da Carrara commanded the troops of Padua against Can della Scala in the early part of the 14th century. The citizens of Padua, being distracted by factions, elected Jacopo for their lord in 1318. Jacopo died in 1324, and was succeeded by his nephew Marsilio, who, being hard-pressed by the Della Scala of Verona, was assisted by the republic of Venice in repelling them. He died in 1338, and was succeeded by his nephew Ubertino, who, dying in 1345, was succeeded by Marsilietto his relative, who belonged to

distant branch surnamed Carrara Pappafava. After two months Marsilio was stabbed by Jacopo II., nephew of the first Jacopo. This Jacopo II. was himself murdered by a relative in 1350, and was succeeded by his brother Jacopino, jointly with Francesco his nephew, son of Jacopo II. Francesco da Carrara being at the head of the troops, arrested his uncle in 1355, and confined him in a fortress. He then remained sole lord of Padua. His reign was eventful. He was at the head of the Lombard or Guelph league against the Visconti of Milan. He afterwards entered into a war against Venice, but was obliged to conclude a humiliating peace, and to send his son to Venice to make apology. In 1378 he joined the Genoese in their attack against Venice, by which the republic was brought to the brink of ruin, a consummation which Francesco was determined to effect, but which was prevented by the patriotism of the citizens of Venice, and by the timely arrival of Carlo Zeno with his squadron. In 1381 peace was made. A fresh quarrel of Francesco with Antonio della Scala of Verona, led to an alliance of Francesco with Gian Galeazzo Visconti, who, after taking Verona, turned round against his ally, took Padua and Treviso, arrested Francesco in 1388, and kept him prisoner till his death at Monza in 1393. Francesco da Carrara was intimate with Petrarch, who speaks of him in his works.

Francesco II., called Novello, after his father's imprisonment wandered as an emigrant about Italy and France, begging for assistance to recover his father's territories, and at last he re-entered Padua in 1390. Having made peace with Visconti, he repaired to Venice, where, in presence of the senate, he expressed his gratitude for the assistance which he had received from the republic during his struggle against Visconti, swore perpetual friendship to Venice, and had his name inscribed in the golden book in the roll of the patricians. He however broke his word, and lost thereby his territory, and was taken prisoner to Venice, where he was strangled with two of his sons, in the dungeons of the ducal palace, in 1406, according to the barbarous practice of the Venetian senate in those times. Venice took possession of Padua, Treviso, and the other territories of the Carrara. Many years after, the last remaining son of Francesco, named Marsilio, having formed a conspiracy to recover possession of Padua, was seized and put to death in 1435.

(Litta, *Famiglie Celebri Italiane*; Sandi, *Storia Civile di Venezia*; Vergerio, *Vita Carraecianum Principum ad ann. 1355*; Verci, *Gianbattista, Notizie Storico-genealogiche de' Signori da Carrara*; Ticozzi, *Viaggi de' Mezer Francesco Novello da Carrara, Signor di Padova e di Tadden d'Este sua Consorte*, Milan, 1823. This last is a kind of historical novel of the wanderings of Francesco II., after his father's imprisonment.)

CARREL, ARMAND NICOLAS, was born at Rouen, on the 8th of August 1800. He was the son of a draper in good circumstances in that city. At the age of seventeen he joined a regiment of cavalry, and the following year entered the military school of St.-Cyr. His political opinions had already taken the shape of principles, and these were so liberal, and so frankly enunciated, as to draw upon him, first the friendly remonstrance, and afterwards the censure of the governor, General d'Albignac, who was entirely devoted to the court. At the close of 1819 he was made second lieutenant of the 29th regiment of Infantry, which was sent to the garrison of Belfort in 1821. The conspiracy which bears the name of this town, and has become historical, broke out in the following January, and Carrel was one of the many officers drawn within its vortex. But this time he was neither molested nor discovered.

Spain being invaded in 1823 by the French army under the Duke of Angoulême, Carrel took part with the Constitutionists, and fought under Mina. "Some time after," says his friend the historian Rabbe, "he was one of the Frenchmen who were obliged to lay down their arms and surrender after the capitulation of Leris in Catalonia; but this capitulation not having been ratified by the French government, he was arrested on his return to France, and tried by three successive courts-martial." After being twice sentenced to death, and twice escaping through legal informalities, and suffering thirteen months' imprisonment, he was tried a third time at Toulouse, and, being acquitted, he returned to Paris in 1825 almost penniless, having closed against him for ever that profession of arms to which his early years had been devoted. Shortly after, he was engaged by Augustin Thierry, the author of the 'Conquest of England by the Normans,' to act as his secretary, and he took notes and made extracts for the last volume of that celebrated work. Introduced to the leading publishers by Thierry, he now wrote several 'Résumés,' or outlines of history, and grew into notice among the literary celebrities of the time. But his keen susceptibility could not endure even the gentle curb of the kindest employer, so he resolved to try his fortune alone. He left Thierry, and supported himself for several months by contributing to the reviews and newspapers. The boldness of his thoughts, and the eloquence and originality of his style, were gradually making their impression on men's minds. But his gains were small, and at one time (1827) he opened a book shop of his own, to endeavour to increase his precarious income. It was in the little parlour behind that shop that he wrote the book which will survive him, his 'History of the Counter-Revolution in England.'

On the 1st of January 1830 the 'National' appeared, with Thiers, Mignet, and Carrel as its editors. This journal took at once a most

decided course of opposition to the government of Charles X., and showed an advocacy equally distinct in favour of the Duke of Orleans, afterwards Louis Philippe: whence arose a suspicion, probably groundless, that the prince had furnished the capital. When the Polignac ministry issued the fatal ordinances of July, Carrel stood forward and wrote the first declaration of resistance in the 'National,' and the next morning appeared the spirited protest, which was universally distributed, and called the nation to arms. "Carrel did not," says Louis Blanc, "mingle in the ranks of the combatants as one of the fighters, but he went about to the different groups, with a black switch in his hand, saying to them, 'Vous n'avez qu'un bataillon' ('You have only one battalion')." He did not believe that a popular outbreak could succeed against regular soldiers, and his two previous condemnations explain his reluctance to act rashly.

His two colleagues being employed by the new government, from that time until his deplorable death in 1836, Carrel took up a position as a journalist, such as no man in any country had won before. During the short but powerful administration of Casimir Perrier in 1832, his spirit proved too strong for the government, and a new stretch of arbitrary power was prevented. Subsequently he was prosecuted by the crown, and heavy penalties levied on his journal. He was several times imprisoned. On one occasion he spoke as advocate for a fellow-prisoner in the Chamber of Peers, when he startled the whole country by his invocation of the memory of Marshal Ney. After this his name was on every tongue, and he became the idol of the popular party.

But the well-balanced mind of this writer was not made for either extreme: he resisted the despotism of government; but he shrunk still more from revolutionary violence. Surrounded by all the fretful spirits of the day, he gauged the different parties which were forming, and found that he did not belong to them. This sad conviction preyed upon his heart. "He shuddered," says a recent historian, "to see himself at the head of certain men whose very obedience was rude and imperative; he distrusted their zeal, and ascribed to them a longing for vengeance, and a pre-determined despotism, which his own moderation disclaimed." This despondency became gradually habitual, and, in such a state of mind, Carrel was too easily drawn into that unhappy newspaper quarrel with Emile de Girardin, the editor of the 'Presse,' which led to the duel that so abruptly closed his career. Mortally wounded by a pistol-shot, he expired at St.-Mandé, on the 24th of July 1836, in his thirty-sixth year. Arago, Beranger, Cornenin, and a crowd of distinguished deputies and writers followed him to the grave. His bust, by the sculptor David, marks the spot where he lies; but as yet no competent biography of this remarkable man has appeared.

(Rabbe, *Universal Biography*; Louis Blanc, *Ten Years*; *Galerie des Contemporains Illustres*.)

CARSTARES, WILLIAM, a Scottish ecclesiastic, distinguished for his political exertions in furtherance of the Revolution settlement, was born at Cathcart, near Glasgow, on the 11th of February 1649. His father was the Rev. John Carstares, minister of the High Church, Glasgow, who, like his son, but in a less degree and with less diplomatic capacity, took a lively share in the ecclesiastico-political movements of his time; offered a violent opposition to Cromwell's schemes of general toleration, and suffered by the prevalence of his own principles of clerical coercion during the persecutions of the Covenanters under Charles II. (See 'Notices of the Life of the Rev. John Carstares,' by the Rev. William Ferrie.) William Carstares acquired the rudiments of his education in a neighbouring village school, and afterwards studied in the University of Edinburgh. He appears to have become in early life not only an accomplished scholar, but an accurate observer of men. During a great portion of the latter end of the reign of Charles II. he lived in Holland, and studied theology at Utrecht, where he is supposed to have taken orders. Accident introduced him to the notice of the pensionary Fagel, who, finding in the young clergyman great sagacity and self-reliance, and a knowledge of the political institutions of his own country seldom equalled at his early years, recommended him to his master, the Prince of Orange, afterwards William III., who, anxious to have about his person individuals acquainted with the politics of Britain, chose young Carstares as one of his confidential advisers; and events justified the selection. The time of his return to Britain is not precisely known. He was in London in 1682, and was more or less connected with the projects on which the prosecutions in connection with the Rye-house and assassination plots were founded. There is reason to presume that he was the medium of communication between the court of Holland and some of the parties prepared for insurrection. He was, at all events, in the secrets of the Argyle party in Scotland, and the key to a cipher through which Argyle and Monmouth corresponded was found to be in his handwriting. A warrant to apprehend him was issued, and he was discovered attempting to conceal himself in Kent. Sufficient evidence could not be obtained to bring him to trial in England, and he sued out a writ of habeas corpus, which was defeated by sending him to Scotland, where the practice of torture still remained a stain on the administration of justice. In the presence of the Privy Council of Scotland he was subjected to the torture of the 'thumbigen,' or thumb-screw, which he bore with great fortitude, refusing to divulge the secrets he possessed. He was subsequently presented by the Privy

Council with one of these cruel instruments, which he bequeathed as an heir-loom to his family; and it is a traditional anecdote that William III., having desired to experience the initial symptoms of this species of torture, the divine turned the screw at his request, but rather too vigorously for his Majesty's nerves. Carstares was ultimately released on a sort of compromise, by which he confessed a knowledge of matters which were otherwise proved in the trial of Baillie of Jerviswood. He returned to Holland with all his really important secrets undivulged, and was warmly received by the prince, who, in devising the expedition which created the Revolution of 1688, is said to have mainly relied on the full knowledge of British parties, and the advice, both bold and sagacious, of Carstares. He was subsequently of great service in producing a reconciliation between the Scottish Presbyterians and William III., who could not precisely understand the pertinacity with which his northern subjects adhered to the principle of spiritual independence. A General Assembly being about to convene, at which it was understood that there would be a violent opposition to the oath of allegiance, the king, taking advice from less sagacious counsellors, had prepared and delivered to a messenger despatches directing the peremptory enforcement of the act. It is said that Carstares assumed authority to stop the messenger in his Majesty's name; and presenting himself to the king (who had gone to bed) in the middle of the night, in the guise of a petitioner for his life, forfeited by his having thus committed high treason, to have prevailed on him to dispense with the oath. Whether the anecdote be true or not in all its circumstances, there is little doubt that his influence obtained the dispensation. He became now virtually prime minister for Scotland; and received the popular designation of 'Cardinal Carstares.' Even after the death of William, his knowledge of Scottish affairs, and the respect paid to his talents, left him with considerable influence. In 1704 he was chosen Principal of the University of Edinburgh. He died on the 28th of December 1715. (*State Papers and Letters addressed to William Carstares; to which is prefixed the Life of Mr. Carstares, 4to, 1774.*)

CARSTENS, ASMUS JACOB, a distinguished German artist, was born at St. Gûrken, near Schleswig, May 10th, 1754. His father was a miller, but his mother, who was the daughter of an advocate at Schleswig, had been exceedingly well-educated, and was therefore able to bring up her three sons in a manner very superior to what the circumstances of the family would otherwise have allowed. After his father's death, which happened when he was about nine years old, Asmus was sent to the public school at Schleswig, where he made little or no progress; but the pictures in the cathedral there by Jurian Ovens, a pupil of Rembrandt, which seemed to him miracles of the pencil, determined him to become himself a painter. His mother readily seconded his inclination, and on his quitting school at the age of sixteen, applied to two painters to take him as a pupil; but the sum demanded was much greater than could prudently be afforded.

His mother soon after died, and his guardians refusing to listen to his earnest entreaties, placed him with a wine-merchant at Eckernforde. After the first feeling of despondency had passed over, he employed the whole of his leisure time, and frequently a considerable portion of the night, in drawing, and the reading of whatever books he could procure relative to art; and he about this time renewed his acquaintance with Ipsen, a young painter whom he had known at Schleswig, from whose instructions he obtained some insight into the management of colours and other technical matters. Having served five years, he purchased the remaining two of his apprenticeship, and proceeded to Copenhagen, where he again met with Ipsen, who procured for him free access to the Royal Gallery of Paintings, and to the collection of casts and antiques at the academy. Whilst prosecuting his studies here he endeavoured to support himself by taking likenesses in red chalk, and was so fortunate as to be thus enabled to continue his usual studies for two years longer, during which he produced his 'Balder's Death' and 'Æolus and Ulysses,' compositions that excited much notice, and would have obtained for him admittance into the academy, had he not given offence on a particular occasion. But having thus closed against himself the road to favour, he determined upon leaving Copenhagen and going to Rome along with his youngest brother (who had also been studying painting at Schleswig) and the sculptor Busch. Accordingly, they set out in the spring of 1783, and Carstens and his brother travelled on foot as far as Mantua, their companion having parted from them at Nuremberg. After passing an entire month at Mantua, chiefly occupied in examining the works of Giulio Romano, Carstens found that they must abandon their plan and return homewards. They accordingly set out again northward, passing through Switzerland to Lubeck, where Carstens was glad to take up with his former occupation of portrait painting, which he pursued for nearly five years; but he employed all the time not so occupied in making historical and poetical compositions. He also now began for the first time to read diligently; and the fruits of his studies shortly began to manifest themselves in a number of compositions from Homer, the Greek tragedians, and other great masters of poetry, both ancient and modern. But he felt that he was here in a great measure cut off from the hope of being able to produce any works of magnitude; and he therefore gratefully accepted the generous offer of Rodde, a wealthy amateur, who furnished him with the means of visiting Berlin.

In that capital he at first had to contend with pecuniary difficulties, and was obliged to make designs for book-prints. At length, his 'Fall of the Angels,' a large composition containing upwards of 200 figures, obtained for him an appointment as one of the professors at the academy, and the following year a considerable gratuity was added to his salary. His chief object however in accepting this post was as a means of obtaining a travelling pension to Rome, which he was now more than ever desirous of visiting. He had become acquainted with the architect Genelli, who was just returned from Italy, and on his recommendation was employed to decorate the walls of a saloon in the Dorville palace with a series of mythological subjects. This work procured for him an introduction to the king, who granted him a travelling pension, and in the summer of 1792 he again set out for Rome. He travelled through Dresden and Nuremberg, making some stay at the first place for the purpose of visiting the Gallery of Antiques and that of pictures; and at the latter, in order to become acquainted with the works of Albert Dürer, whom, after Michel Angelo and Raffaele, he held to be one of the greatest masters in his art.

Arrived at Rome, Rome for a long time existed to him only in the Vatican. His first object was to imbue himself thoroughly with the spirit of Michel Angelo and Raffaele, to catch if possible their modes of thought, and to trace their conceptions to their source. Highly wrought up as his expectations had been, he found them here surpassed, and that their works were instinct with a mental power of which no copies or engravings had before conveyed to him any idea. The severity of his principles of criticism obtained for him not a few enemies, and they more than insinuated that he could not perform what he exacted from others. He soon convinced them of the contrary by a large drawing representing the visit of the Argonauts to the centaur Chiron, a subject he had before produced at Berlin, but which he now recomposed, and in a style that plainly indicated how much he had already benefited by studying Michel Angelo and Raffaele.

The two years to which his stay at Rome was limited having expired, he begged hard for a little longer extension of the term, as he was preparing to make a public exhibition of the subjects which he had produced while in Italy. His exhibition was opened in April 1795, and consisted of eleven designs mostly poetical and mythological, and few of them ever before treated. Both in style and subject these works were an earnest of powers as superior as they were uncommon, and the artist's fame was soon spread through Germany by an article on the exhibition in Wieland's 'Mercur.' The same year he sent three compositions to Berlin, whereupon he was again urged to return to his post in the academy; but instead of its being complied with, this demand was followed by remonstrance and refusal on the part of Carstens, and his connection with the Berlin academy soon after ceased altogether. In the course of the two following years he produced many fine compositions, including a series of twenty-four subjects from Pindar, Orpheus, and Apollonius Rhodius, all of them illustrative of the Argonautic expedition. This series it was his intention to etch himself, but in the autumn of 1797 he was attacked by a serious malady, which was succeeded by a slow fever and an obstinate cough, whereby he was so enfeebled that he was unable to employ his pencil except for a very short interval in the day. Yet even after he was incapable of quitting his bed his wonted enthusiasm and energy did not forsake him; and but a few hours before his death he conversed with his friend Fernow respecting a mythological subject which had suggested itself to him. He expired on the 25th of May 1798, when he had just entered his forty-fifth year.

Thus may Carstens be said to have been prematurely cut off just as he had begun his career as an artist. In him Germany lost one who gave promise of taking rank among the greatest masters of the art. His life as yet had been a life of preparation. To art he gave himself undividedly; his whole soul was in it, so that, although he had not mastered some things that lie more on the surface, he had dived into its depths and recesses. What he chiefly valued was creative power, intelligence, and mind, of which he regarded external forms merely as the expression. Conformably with such opinions and theory was his own practice. His compositions, which he was in the habit of completely shaping out, maturing, and finishing up mentally, before he committed them to paper, are all marked by a severe simplicity and fine poetic conception; and had a longer life and health been granted to him, he would doubtless have left behind him works commensurate in other respects with their intellectual value, and which would have acquired for him the kind of fame he coveted.

CARTE, THOMAS, was born in April 1686 at Clifton in Warwickshire, of which parish his father, the Rev. Samuel Carte, was vicar. He matriculated at Oxford, but took his degree of Master of Arts in the University of Cambridge, and afterwards entered into holy orders, and was attached to the cathedral of Bath.

Carte's opinions were very strong in favour of the Stuart family, and his zeal brought on him some suffering. On the accession of George I. he declined to take the oaths of allegiance, and therefore abandoned the priesthood: in 1715 he was obliged to conceal himself lest he should be apprehended as participating in the rebellion; and in 1722 he was so strongly suspected of being concerned in the conspiracy of Bishop Atterbury (whose secretary he was), that a reward of 1000*l.* was offered for his apprehension. He escaped to France, where he

resided nearly twelve years under an assumed name. Again in 1744 he was arrested under a like suspicion of favouring the expected descent of the Pretender. He died near Abingdon in 1754.

So far as great labour and indefatigable research constitute an historian, Carte may lay claim to that character. His works consist of an edition of 'Thuanus,' in 7 vols. fol.; a 'Life of James, Duke of Ormonde,' in 3 vols. fol., and 4 vols. fol., of the 'History of England,' bringing it down to the year 1654. Besides pamphlets and some minor works, he likewise published at Paris a Catalogue, in French, of the Gascon, Norman, and French Rolls, preserved in the Tower of London. His manuscripts are preserved in the Bodleian Library at Oxford.

CARTER, ELIZABETH, was the daughter of Dr. Nicholas Carter, an eminent Latin, Greek, and Hebrew scholar, one of the six preachers in Canterbury cathedral, and perpetual curate of Deal in Kent, where his daughter Elizabeth was born December 16, 1717. Her mother, a Dorsetshire heiress of the name of Swayne, was supposed to have shortened her life by repining over the loss of her fortune, which had been invested in the South Sea Stock. Elizabeth was educated by her father, who made no distinction between her and her brothers. Though slow at first, she afterwards made rapid progress in the learned languages, to which she added Italian, German, Spanish, and French: she acquired the last in the house of a Protestant refugee minister, and the three former by her own exertions. Her proficiency in these studies did not lead her to neglect needlework, music, or the other accomplishments common to her sex. Miss Carter's earliest productions appeared in the 'Gentleman's Magazine' under the signature of 'Eliza.' In 1738 she published some poems in a very thin quarto volume, which were succeeded in the year following by a translation of some strictures by Crousaz on Pope's 'Essay on Man.' In the same year she translated from the Italian of Algarotti 'An Explanation of Newton's Philosophy, for the Use of Ladies, in Six Dialogues on Sight and Colours.' These publications appearing before their author was twenty-two gave her immediate celebrity, and brought her into correspondence with most of the learned of that day. Among others may be mentioned Bishop Butler, the author of the 'Analogy'; Dr. Benson, bishop of Gloucester, and Archbishop Secker; Dr. Johnson, Sir Joshua Reynolds, and Burke. In the midst of her literary occupations she undertook the task of entirely educating her youngest brother for the university, and performed it so as to merit the encomium of his examiners upon his admission. During her intervals of leisure she translated Epictetus for the amusement of her friend Miss Talbot, to whom the sheets were sent as they were finished, and shown to Archbishop Secker, who took an interest in the progress of the work. In compliance with the wishes of her friends she sent her translation to the press, and on its publication the literary journals at home and abroad were full of her praise. Dr. Johnson availed himself of her pen for a paper (No 44) for the 'Rambler.' Of her learning he thought so highly as to say, when speaking of an eminent scholar, that "he understood Greek better than any one whom he had ever known except Elizabeth Carter." This learned lady was never married. She lived to the age of eighty-nine, having died in 1806, leaving behind her a character adorned by finer qualities than even those of a highly-cultivated understanding. (Pennington, *Memoirs*.)

CARTERET, PHILIP, a naval officer, who commanded the 'Swallow,' which sailed on the 22nd of August 1766 on a voyage of discovery to the South Seas, under the orders of Captain Wallis, who sailed in the 'Dolphin.' The 'Swallow' being a bad sailer, the two ships were unable to keep company, and were at last parted in a gale of wind. Captain Carteret's voyage may therefore be considered as a separate expedition, and several interesting geographical discoveries were the result. He arrived in England on the 20th of February, 1769, after an absence of two years and a half. An account of his voyage is given by Dr. Hawkworth in the introduction to his 'Narrative of Captain Cook's First Voyage.'

CARTES, DES. [DES CARTES.]

CARTWRIGHT, EDMUND, was born on the 24th of April 1748, at Marnham, in the county of Nottingham. His family was ancient and highly respectable, and had suffered in its fortune on account of its attachment to the cause of Charles I. Edmund Cartwright received the early part of his education at Wakefield, and being intended for the church, he afterwards went to University College, Oxford, and was elected a Fellow of Magdalen College. He afterwards held the living of Brampton, near Chesterfield, and subsequently he removed to the living of Goadby-Marwood in Leicestershire. He wrote some poetical pieces at an early age, some of which were printed anonymously. In 1770 he published in his own name a legendary poem, entitled 'Arminia and Elvira,' which was received with much favour, and soon passed through several editions. He wrote also the 'Prince of Peace' and 'Sonnets to Eminent Men.' He was for a considerable time a contributor to the 'Monthly Review.' The duties of his calling were besides varied by a literary correspondence with several eminent individuals.

In the summer of 1784, during a visit at Matlock, happening to meet with several gentlemen from Manchester, the conversation turned upon the subject of mechanical weaving. Dr. Cartwright's attention had never been directed to mechanical inventions, but though in his fortietth year, the impulse which his mind received from this accidental

direction of its powers, enabled him by the following April to bring his first power-loom into action, which, though an extremely rude machine, soon received many valuable improvements. Its first introduction was opposed both by manufacturers and their workmen, owing to various prejudices; and a mill containing 500 of his looms, the first which had been erected, was willfully burnt down. In 1813 there were not more than 2300 power-loom in the United Kingdom. In fact, when first introduced, and before various improvements were made in it, the machine was scarcely equivalent in its results to manual labour. It is scarcely necessary to say that the power-loom is now in almost universal use. In April 1790, Dr. Cartwright took out a patent for combing wool; altogether he obtained ten different patents for inventions and improvements of various kinds. In 1807 a number of the principal cotton-spinners memorialised the government on behalf of Dr. Cartwright, who had hitherto reaped little advantage from the exercise of his inventive talents. He also petitioned the legislature himself in support of his claims; and in 1809 parliament granted him 10,000*l.* for "the good service he had rendered the public by his invention of weaving." This was a smaller sum than he had expended on his projects, but it enabled him to pass the remainder of his days in ease and comfort. He died on the 30th of October 1823, in the eighty-first year of his age.

CARTWRIGHT, JOHN, brother of the preceding, was born at Marnham in 1740, and entered the navy at an early age. In 1774 he published 'Letters on American Independence,' and though attached to his profession he declined taking part in the struggle which ensued between the mother country and the North American colonies. In 1775 he received a major's commission in the Nottinghamshire militia, an appointment which the ministry regarded with displeasure. The attainment of annual parliaments and universal suffrage became the object of his exertions; and to further this end he was active in establishing the 'Society for Constitutional Information,' and in co-operating with Tooke, Hardy, Thelwall, and other advocates of reform. He was a witness on the trial of the above individuals; and in 1819 was himself the object of an ex-officio prosecution for having with others taken steps for procuring a 'legislatorial attorney' to be returned to parliament for the then unrepresented town of Birmingham. His name is intimately connected with the early history of the question of parliamentary reform. He possessed considerable intelligence and ingenuity, and was the author of several useful projects, and a number of pamphlets and occasional addresses. Though retaining his commission in the navy, he was invariably called Major Cartwright. He died on the 23rd of September, 1824, and would have completed his eighty-fourth year on the 28th. A bronze statue has been erected to his memory in Burton-crescent, London, by contributions from his admirers and friends.

(*Life and Correspondence of Major Cartwright*, edited by his nieces, F. D. Cartwright, 2 vols. 8vo, London, 1826.)

CARTWRIGHT, WILLIAM, born in 1611, was the son of a person who, after having possessed a good estate, had sunk to the station of an innkeeper at Cirencester. He was educated at Westminster and Oxford; and, taking orders, received in 1642 an appointment in the church of Salisbury. In the same year he was one of the council of war named by the University of Oxford; and early in 1643 he became junior proctor and reader in metaphysics. He died in that year of a malignant fever, then epidemic in Oxford. Although Cartwright thus died before having completed his thirty-second year, he had attained high reputation both for learning and for genius. Precocity, rather than strength, must have been the quality which gained for him Ben Jonson's commendation, "My son Cartwright writes all like a man." A collected edition of his 'Comedies, Tragi-Comedies, and other Poems' appeared in 1647, and again in 1651. The miscellaneous poems which the volume contains are much inferior in merit to the four plays, one of which, 'The Ordinary,' has very justly received a place in the collection first published by Doddsley.

CARUS, MARCUS AURELIUS, prefect of the prætorium under the emperor Probus, succeeded him by the nomination of the soldiers, after they had murdered Probus (A.D. 282) in his camp near Sirmium, in the Illyricum. Carus was a native of Narbo, an old Roman colony, and as such he prided himself in being a Roman citizen by birth. (See his letter to the senate announcing his nomination, in Vopiscus, 'Historia Augusta.') He made war against the Sarmatians, and defeated them. He marched next against the Persians (A.D. 283), and



Coin of Carus.

British Museum. Actual size. Gold. Weight 75 grains.

took with him his younger son Numerianus, leaving his elder son Carinus to rule over Italy and the other provinces of the west in his absence. Carus overran Mesopotamia, and conquered Seleucia and Ctesiphon, after which, as he was encamped beyond the Tigris, a great

thunder-storm arose, and it was reported that the emperor was killed in his tent by the lightning: the servants upon this set fire to his tent, and his body was consumed. His secretary Calpurnius however, in a letter which he wrote to the prefect of Rome, said that the emperor, who was already ill, died during the storm. But the strongest suspicions rested upon Arrius Aper, prefect of the pratorium, the same who soon after killed Numerianus. Carus reigned about seventeen months. He was succeeded by his two sons, Carinus and Numerianus.

CARY. [FALELAND, LORD.]

CARY, REV. HENRY FRANCIS, was born at Birmingham in 1772, and was entered a commoner of Christ Church, Oxford, in 1790; having however already commenced author by the publication of 'An Irregular Ode to General Elliott' in 1787, and of a 4to pamphlet of 'Sonnets and Odes' in 1788. While at the university he devoted much of his time to the study of Italian, French, and English literature, as well as of Greek and Latin. Having taken his degree of M.A. in 1796, he was in 1797 presented by the Marquis of Anglesey to the vicarage of Bromley Abbot's, in Staffordshire, worth 187*l.* a year, with a residence. The same year he published 'An Ode to General Kosciusko.' In 1805 appeared his translation of the 'Inferno' of Dante in English blank verse, accompanied with the original Italian; and in 1814 his entire version of the 'Divina Commedia.' It was some years however before this work, to which Cary principally owes his literary reputation, attracted much attention. It was first brought into general notice by Coleridge, who spoke of it with warm praise in his lectures at the Royal Institution, and who is said to have become acquainted with it and with Cary himself about the same time. Ultimately its merits were generally acknowledged, and the author had the satisfaction of bringing out a fourth edition of it before his death. It is not only unusually careful and exact, but deserves the praise of very considerable force and expressiveness. It must however be considered as a defect detracting materially from its claim to be regarded as a faithful representation of the 'Divina Commedia' that it is in blank verse: rhyme is an essential element of the Gothic spirit and character of Dante's poetry. Cary afterwards produced verse translations of the 'Birds' of Aristophanes, and of the 'Odes' of Pindar; a series of 'Lives of English Poets,' in continuation of Johnson's, and another of 'Lives of Early French Poets,' in the 'London Magazine;' besides editions of the works of Pope, Cowper, Milton, Thomson, and Young. In 1826 he was appointed assistant librarian in the British Museum, but he resigned that situation in 1832, on the claim that he and his friends conceived he had to the office of keeper of the printed books being passed over in favour of another person. He some years afterwards received a pension of 200*l.* a year from the crown, which he enjoyed till his death, which took place at his house in Charlotte-street, Bloomsbury, 14th of August, 1844. He was interred on the 21st in Poet's Corner, Westminster Abbey.

(*Memoir of the Rev. H. F. Cary; with Literary Journal and Letters, by his son, the Rev. H. Cary.*)

CASAS, BARTHOLOMÉ DE LAS, was born at Seville of a noble family in 1474. When he was about twenty he accompanied his father, who embarked with Colombo in his second voyage to the West Indies. On his return to Spain he entered holy orders and became curate of a parish. After some years he went back to Hispaniola, where he found the Indian population cruelly oppressed by the Spaniards. By the system of 'repartimientos,' enacted by order of King Ferdinand of Aragon, and enforced by the governor Albuquerque, the unfortunate natives were distributed like cattle into lots of so many hundred heads each, and sold to the highest bidders, or given away to courtiers and other men of rank in Spain, who by their agents sold them to the colonists. The mortality became so great among these unhappy beings, who were naturally of a weak constitution, that out of 60,000 Indians, who were on the island of Hispaniola in 1508, only 14,000 remained in 1516. The Dominican friars were the only persons who loudly disapproved of this system; the secular clergy and even the Franciscans took part with the colonists. Las Casas sided with the Dominicans, and finding that Albuquerque was deaf to all their remonstrances, he sailed for Spain, asked and obtained an audience of Ferdinand, to whom he made such a dreadful picture of the fatal effects of the repartimientos, that the king's conscience became alarmed, and he promised Las Casas that he would remedy the abuse. But Ferdinand died soon after, and Charles I., commonly called Charles V., succeeded him. The minister Ximenes, who governed Spain in the absence of the young king, listened with favour to Las Casas' remonstrances, and appointed three superintendents from among the Hieronymites, an order which enjoyed great consideration in Spain, with instructions to proceed to the West Indies, and examine the matter on the spot, and with full authority to decide finally upon the great question of the freedom or slavery of the Indians. He sent with them a jurist of the name of Zuazo, who had a great reputation for learning and probity, and lastly, he added Las Casas to the commission with the title of 'Protector of the Indians.' The commission proceeded to Hispaniola in 1517. After listening to the statements of both parties, colonists and Dominicans, or friends of the Indians, and having also examined the physical and intellectual condition of the natives themselves, the Hieronymites came to the conclusion that the Indians would not work unless obliged to

do so; that their mental capacities were much lower than those of Europeans, and could not be stimulated to exertion or be made to follow any moral or religious rules, except by authority; and therefore they decided that the system of repartimientos must continue for the present at least, but at the same time they enforced strict regulations as to the manner in which the Indians should be treated by their masters, in order to prevent as much as possible any abuse of power on the part of the latter. Las Casas, not satisfied with this decision, set off again for Spain to appeal to Charles V. himself, who came about that time from Flanders to visit his Spanish dominions. The question was discussed in the king's council, and as the difficulty of cultivating the colonies without the repartimientos was the great objection, Las Casas, it is said, observed that the African blacks, who were already imported into the West Indies, were a much stronger race than the Indians, and might make a good substitute. This suggestion has been made, by most writers on American affairs, a ground of reproach against the memory of Las Casas. It ought to be observed however that the fact of the suggestion rests solely upon the authority of Herrera, who wrote thirty years after the death of Las Casas. The writers contemporary with Las Casas, and Sepúlveda himself, his determined antagonist, are silent upon this point. (Grégoire, 'Apologie de B. de Las Casas,' in the fourth volume of the 'Memoirs of Moral and Political Science of the French Institute.') It is certain, and both Herrera, and after him Robertson, acknowledge it, that, as early as 1503, negro slaves had been imported into America, and that in 1511 a large importation took place by King Ferdinand's authorisation. The Portuguese seem to have been the first Europeans who traded in black slaves. A negro was found to do as much work as four Indians. Charles V. granted a licence to one of his Flemish courtiers to import 4000 blacks into the West Indies. The courtier sold his licence to some Genoese speculators for 25,000 ducats, and the Genoese then began to organise a regular slave-trade between Africa and the New World. But the price of the blacks was so high that few of the colonists could avail themselves of this supply, and consequently the slavery of the Indians was perpetuated for a long time after, until the race became extinct on most of the islands.

Las Casas, unable to obtain the deliverance of the Indians through his oral remonstrances, resorted to his pen. He wrote—1st, 'Tratado sobre la materia de los Indios que se han hecho esclavos por los Castellanos;' 2nd, 'Brevisima relacion de la destruycion de las Indias Occidentales por los Castellanos,' in which he gives a frightful account of the acts of oppression and barbarity committed by the conquerors; 3rd, 'Remedios por la reformation de las Indias;' 4th, 'Treynta proposiciones pertenecientes al derecho que la Yglesia y los Principes Cristianos tienen sobre los Infeles, y el titulo que los Reyes de Castilla tienen a las Indias Occidentales.' (Navarrete, 'Coleccion de los Viajes y Descubrimientos que hicieron por mar los Españoles, &c.,' 2 vols. 4to, Madrid, 1825, in which the author treats at length of Las Casas.)

Las Casas, despairing of effecting any good for the Indians in the Spanish settlements, formed the project of a new colony to be established on the recently-discovered tierra firma, or mainland, and to be managed according to his own views, which were afterwards realised in a great measure by the Jesuits in their settlements of Paraguay. Accordingly he obtained from Charles V. a grant of 300 miles along the coast of Cumana. But before he set out he had to sustain a public disputation, in the presence of the king and council, against Quevedo, bishop of Darien, who had lately returned from the West Indies, and whose opinions concerning the Indians were diametrically opposed to those of Las Casas. As usual in such cases, the controversy did not clear up the matter, and Charles, uncertain what to do, confirmed his grant to Las Casas for the sake of experiment. But before Las Casas could reach his destination, an expedition had sailed from Puerto Rico under Diego Ocampo, for the purpose of invading and plundering that very coast of Cumana which was intended by Las Casas for his pacific settlement. The consequence was, that the remaining natives conceived such a horror against the Spaniards that when Las Casas came to settle on the coast they attacked his settlement and killed or drove away the settlers. Las Casas, crossed in all his benevolent endeavours, and attacked by the sneers and reproaches of the colonists, went back to Hispaniola, where he took refuge in the convent of the Dominicans, whose order he entered in 1522. Some years after he returned to Spain, and made a fresh appeal to Charles V. in favour of the oppressed Indians. He then met an antagonist in Doctor Gines de Sepúlveda, who had written a book in defence of the slavery and destruction of the Indians, taking for his argument the treatment of the Canaanites by the Hebrews. Las Casas replied to him, and an account of the whole controversy is contained in the work which was published in 1552, styled 'Disputa entre el Obispo Fray Bartholomé de Las Casas y al Doctor Gines de Sepúlveda sobre la justicia de las conquistas de las Indias.' Las Casas had meantime been appointed Bishop of Chiapa, in the newly-conquered empire of Mexico. After remaining for many years in his diocese, ever intent on mitigating the sufferings which the natives endured from the conquerors, Las Casas returned to Spain in 1551, having resigned his bishopric, and died in a convent of his order at Madrid in 1566. He bore among both natives and Spaniards in the New World the names of Father and Protector of the Indians.

He left in manuscript '*Historia General de las Indias*,' in 3 parts or volumes, in which he treats of the discovery, conquest, and subsequent occurrences in the New World, as far as the year 1520. This work has never been published. The first two volumes, in his own handwriting, are preserved in the library of the Royal Academy of History, and the third in the royal library at Madrid. "In this work," says Navarrete, "Las Casas has displayed a vast erudition, mixed however with a disregard for temperance and discrimination. He had access to many original documents, which he has carefully copied or extracted, and for this he is entitled to the highest confidence. He was also present at several of the early expeditions and conquests, and for them his authority has been followed by Herrera and others. He does not however deserve the same credit when he speaks from hearsay, as he confesses that he wrote both what he had seen and what he had not seen but heard during sixty years of his life, which he passed chiefly in the New World, and it is no wonder that his memory should fail him at times, so as to confound events and dates."

CASAUBON, ISAAC, one of the most learned men of his age, was born at Geneva, on the 8th of February 1559. His father and mother, Arnold Casaubon and Jeanne Rousseau, were natives of the Dauphiné, and retired to Geneva to avoid a religious persecution. They returned however after the persecution ceased to Crest, a small town of Dauphiné, of which Arnold was appointed minister, and here young Casaubon studied under his father until his nineteenth year, when he went to Switzerland to hear the lectures of Francis Portus, a Cretan, who was then professor of Greek at Lausanne, and whom he succeeded on his death in 1582. In 1586 he married Florence, daughter of Henry Stephens, the celebrated scholar and printer. About 1591 he was involved in serious pecuniary difficulties from having been surety in a large sum of money for an Englishman named Wotton (probably the well-known Sir Henry, who afterwards brought Casaubon to England), and though Joseph Scaliger and some other friends assisted him, he was much straitened in his circumstances by this loss, and either this or the moroseness of his father-in-law induced him to accept an offer of the Greek professorship at Montpellier. He removed to Montpellier in the latter end of 1596, and commenced his duties in the February of the following year. In 1599 Henri IV. sent for him to Paris, and in the following year appointed him one of the Protestant judges in the controversy between Du Perron, bishop of Evreux, and Du Plessis Mornay. In 1603 he succeeded Gosselin as head librarian to the king. The Catholics made many attempts to gain so distinguished a convert; but there does not seem to be any reason for concluding that they had even partial success, although it was given out that he had wavered in a conference with Du Perron. The death of Henri IV., in 1610, rendered his stay in France neither safe nor profitable; and, having obtained permission from the Queen of France, he gladly went over to England with Sir Henry Wotton, the English ambassador. James I. received him with great distinction, and employed him in writing a confutation of Baronius. Casaubon was appointed prebendary of Canterbury and Westminster, and had also a pension of 300*l*. He died on the 1st of July 1614, and was interred in Westminster Abbey, where a monument was erected to his memory. His chief works are the following:—1. '*Strabo*,' with Commentaries, Geneva, 1597; reprinted with additions, Paris, 1620, fol. 2. '*Aristotelis Opera*,' with marginal notes, Geneva, 1605, fol. 3. '*Theophrasti Characteres*,' Lugd. 1592, 12mo; the best edition is the third, printed at Lyon in 1612. 4. '*Suetonii Opera*,' with an excellent commentary, Geneva, 1599, 4to; best edition Lutet., 1610, fol. 5. '*Athenæus*,' Lugd., 1600, fol.; Lugd., 1612, fol. 6. '*Persii Satyræ*,' Lutet., 1605, 8vo. 7. '*De Satyricâ Græcorum Poesi*,' Lutet., 1605, 8vo. 8. '*Polybii Opera*,' Lutet., 1609, fol.; the dedication to Henri IV. is much admired. 9. '*Exercitationes contra Baronium*,' London, 1614, fol.

CASAUBON, MERIC, son of Isaac, was born at Geneva on the 14th August 1599. He was educated first at Sedan; then under a private tutor in England, whither he came along with his father, and in 1614 or 1616 he was sent to Christ Church College, Oxford, and elected student of that foundation. He took his degree of M.A. on the 14th June 1621, and in the same year published a defence of his father and the Protestant faith against the Catholics, entitled '*Pietas contra Maledicos Patris Nominis et Religionis Hostes*,' and three years afterwards he published another vindication of his father in Latin, written by the command of King James. Bishop Andrews presented him to the living of Bledon, in Somersetshire, in 1624. In 1623 Archbishop Laud made him prebendary of Canterbury and rector of Ickham; and in 1636 he was created D.D. by the University of Oxford at the command of Charles I., who was then residing at that university. The civil war deprived him of all his preferments, and he lived in retirement till the Restoration, notwithstanding many advantageous offers from Cromwell, who endeavoured in 1649 to induce Casaubon to write a history of the war, which he declined doing; and from Queen Christina of Sweden, who offered him the government of one, or the superintendence of all the universities in her kingdom. At the Restoration he was restored to all his ecclesiastical preferments, and continued to employ himself in writing till his death, 14th July 1671. He was buried in Canterbury Cathedral. He had several children by his wife, whom he married in 1651, and who brought him a good fortune. His son John was a surgeon at Canterbury. His works, though numerous, are not of great value. In his book on

'*Credulity and Incredulity*' (London, 1668, 8vo; second part, London, 1670, 8vo), he maintained the existence of witches and familiar spirits.

CASES, LAS. [LAS CASAS.]

CASIMIR I., son of Miecislau II., king of Poland, was a minor at his father's death in 1034. His mother Riksha, niece of the Emperor Otto III., assumed the regency, but the Poles being dissatisfied with her government, she was obliged to fly with her son into Germany, from whence Casimir proceeded to France, where he entered the Benedictine order of Cluni. In 1041 he was recalled by his subjects, who prevailed on the Pope Benedict IX. to absolve him from his vows, upon which he married Maria, sister of Jaroslaw, grand duke of Russia. Casimir defeated the Bohemians, and took Silesia from them. He founded a bishopric at Breslau. He did much to civilise the Poles, and he introduced among them his former brethren the Benedictines of Cluni. After a reign of eighteen years, he died in 1058, and was succeeded by his son Boleslas II., styled 'the Bold.'

CASIMIR II., younger son of Boleslas III., succeeded his brother Miecislau III., who was deposed by the nobles for his tyrannical conduct in 1177. He defeated the Prussians, who were then heathens, and were very troublesome neighbours to the Poles, and he obliged them to adopt the Christian faith. He died in 1194, and was succeeded by his son Lesko V.

CASIMIR III., called 'the Great,' succeeded his father Wladislas in 1333. He conquered the Russians and annexed the greater part of their country to the crown of Poland: he also defeated the Bohemians. He married Anne, daughter of Gedemin, grand duke of Lithuania, and died in 1370, leaving no issue. In him the male line of Piast, which had held the crown of Poland since 820, became extinct. Lewis, king of Hungary, the son of Casimir's sister, succeeded him on the throne of Poland.

CASIMIR IV. was the second son of Jagello, grand duke of Lithuania, who married Hedwige, daughter of King Lewis, and thus became king of Poland under the name of Wladislas IV. Casimir succeeded to the crowns of Poland and Lithuania after the death of his brother Wladislas V., who lost his life in the battle of Varna against the Ottomans in 1444. Casimir made war against the Teutonic knights, and took from them a great part of Prussia; upon which the grand master of the order acknowledged himself a vassal to the crown of Poland. The duke of Wallachia also about the same time made allegiance to the Polish crown. It was under Casimir that the deputies of the provinces first appeared at the Diet of the kingdom of Poland. (Puffendorf.) This was the epoch of the greatest splendour of that country. Wladislas, son of Casimir, was made king of Bohemia and of Hungary. Casimir died in 1492, and was succeeded by his second son John Albert. It was Casimir who enforced the use of Latin as the official language of Poland.

CASIMIR V., son of Sigismund III., was elected king of Poland after the death of his brother Wladislas VII. in 1647. Casimir was then at Rome, where he had entered the church, and had become a cardinal. Having obtained a dispensation from the pope, he married Luisa Maria Gonzaga, his brother's widow. He made war against the Cossacks and against the Russians, with various success. Casimir was attacked by Charles Gustavus, king of Sweden, who overran a great part of Poland, and defeated the Poles in a great battle near Warsaw. By the peace of Oliva in 1660 Poland gave up Livonia to the Swedes, and Smolensk and Kiew to the Russians. Casimir, seeing his subjects dissatisfied, abdicated the crown in 1667. He retired to France, where Louis XIV. gave him the abbacy of St. Germain des Prés, and other benefices. He died at Nevers in 1672. Casimir V. was the last representative of the house of Jagello.

CASS, GENERAL LEWIS, was born at Exeter, New Hampshire, United States, in the latter part of the last century. He was educated for the law, but quitted that profession for the army, and having obtained a commission, served in 1812 in the expedition against Canada. He had not the fortune to be engaged in any actual encounter, but he was included in the army surrendered by General Hull to the English. Shortly afterwards he was released on an exchange of prisoners; rose rapidly to the rank of general of brigade, and had the charge of defending a portion of the frontier. After the cessation of hostilities he was elected governor of Michigan, in which state he had settled. In 1831 General Jackson appointed him secretary of war, an office which he subsequently exchanged for that of envoy extraordinary and minister plenipotentiary to France. Here he made himself conspicuous by various letters he published in the newspapers, and the publicity he gave to his somewhat strong opinions. His estimate, a very high one, of Louis Philippe and his policy, he gave to the world in a work entitled '*France, its King, Court, and Government*.' Disapproving of the foreign policy of President Harrison, General Cass resigned his office and returned to America, and immediately took a prominent part in the political proceedings of the States. He was understood to aim at the presidential seat, and he was put in nomination for the election of 1844, but was not returned by the convention. General Cass is now a senator for the state of Michigan; and takes a foremost place among the speakers in the senate. He belongs to what is termed the democratic party, and is noted rather for the passionate ardour of his partisanship than for the comprehensiveness or soundness of his judgment. He is a determined defender of the institution of slavery,

has always been a decided advocate for the extension of territory; and consequently strongly supported both the annexation of Texas and the war with Mexico; is anxious to maintain a high protection tariff; and has made himself especially notorious by the eagerness with which he has on every possible occasion joined in and stimulated the cry for war with England.

CASSANDER was the son of Antipater, to whom Macedonia was allotted on the division of the Macedonian empire after the death of Alexander. Antipater dying, B.C. 318, appointed Polysperchon to succeed him. [ANTIPATER.] Cassander bore this exclusion with indignation; but finding his party too weak for successful opposition, he fled to Asia, and sought the assistance of Antigonus and Ptolemæus. Antigonus gave him 4000 men, with whom he sailed to Athens, and was received by Nicanor, the Macedonian governor of the port and fortress of Munychia, who had recently, by a sudden attack, obtained possession of the chief part of Piræus also. Polysperchon lost no time in conducting an army to besiege him, but was soon obliged, by scarcity of provisions, to draw off the greater part of his troops into Peloponnesus, leaving only an army of observation in Attica. Almost the whole of Peloponnesus favoured Polysperchon; Megalopolis however remained firm to the party of Cassander, and defended itself with such resolution that his rival was compelled to retreat from under its walls with mortification and disgrace. Parties were so balanced in Greece, that a slight thing was enough to turn the scale in favour of one or the other. "Polysperchon falling into disgrace through this failure (says Diodorus, xviii. 74), most of the Greek cities went over to Cassander;" and, among the rest, Athens, seeing no chance of recovering possession of its ports by force of arms, B.C. 317.

In the following year, Cassander marched into Macedonia against Polysperchon, who, with the view of strengthening his party among the Macedonians, had associated with himself Olympias, the mother of Alexander. Leaving Callas, his general, to oppose Polysperchon, Cassander himself blockaded Olympias in Pydna during the winter. That town yielded on capitulation early in the year B.C. 315, when Olympias, in express contravention of the terms of surrender, was put to death through his agency. Having now gained possession of Macedonia, with the power, though not the name, of a king, he took to wife Thessalonice, the daughter of Philip and half-sister of Alexander, in hope of confirming his own ascendancy by the powerful associations connected with the royal blood. In the same year he founded the flourishing city of Cassandria, in Pallene, which was formerly known by the name of Potidæa, and commenced the restoration of Thebes, twenty years after its destruction by Alexander. Soon after he joined the combination of Ptolemæus, Lysimachus, and Seleucus, against Antigonus. The war which ensued was concluded, B.C. 311, on condition, so far as related to Cassander, that he should be military governor (στρατηγός) of Europe, till the son of Roxana by Alexander should attain his majority. This limitation Cassander made of no avail by immediately putting to death both the young prince and his mother, B.C. 309. Polysperchon set up another rival to him, in the person of Hercules, the only surviving son of Alexander by Barsine; but he agreed to put Hercules to death on condition of Peloponnesus being given up to him. Hercules was accordingly murdered, but Polysperchon was not able to take possession of Peloponnesus, which was the stipulated price of his treachery.

No part of history is more complicated, and less interesting, than that which relates to the wars of Alexander's immediate successors. We therefore pass over the constant employment given to Cassander by the confirmed enmity of the Ætolians, and by the disturbances continually fomented in Greece by Antigonus.

During the Rhodian war [ANTIGONUS], Cassander regained much influence in Greece, which he had lost by the intrigues of Antigonus and the military successes of his son Demetrius. But after the siege of Rhodes was raised, Demetrius again repaired to Greece, and, in the year B.C. 302, became master of the greater part of Peloponnesus. The danger in which Antigonus was involved by the second confederacy of Ptolemæus, Seleucus, &c., recalled Demetrius to Asia; and the death of Antigonus at the battle of Ipsus, B.C. 301, removed Cassander's most formidable enemy. From that time forwards, he held secure possession of Macedonia, though Demetrius retained considerable influence in Greece. He died B.C. 296 (Clinton), leaving the character of an ambitious, able, unscrupulous man, of whom the best that can be said is, that his rivals were no better than himself. He was succeeded in Macedonia by Philip, his eldest son.

CASSINI. We have now for the second time to sketch the lives and labours of a family of distinguished men, who, though their contributions to the stock of knowledge do not rival in extent or value those of the Bernoullis, present nevertheless a succession of talent and industry which rarely occurs. From the date of its establishment in 1670, till the time when the revolution destroyed all hereditary privileges, the Observatory of Paris passed from one Cassini to another through four generations, as though it had been transmitted by the law of property.

JOHN DOMINIC CASSINI was born at Perinaldo, in the district of Nice, June 8, 1625, of a respectable family which came from Siena, of which place a Cardinal Cassini was archbishop in 1426. He was educated by the Jesuits at Genoa, and there are some Latin poems of his in a collection of 1616. He attached himself to mathematics and

astronomy, and also it is said to astrology, of which he was cured by discovering that a prediction which succeeded had been calculated wrongly. He also read the work of Pico di Mirandola against astrologers. In 1644, at the invitation of the Marquis Malvasia, who was building an observatory, he removed to Bologna, and in the university of that place, after the death of Cavalieri, in 1650, he succeeded to the chair of astronomy. He here observed the comet of 1652, on which he published his first work. He made various observations with a gnomon and meridian line constructed in a church at Bologna. In 1657 he was deputed, with another, ambassador to the pope, on a quarrel between Bologna and Ferrara relative to the river Po, and on his return was appointed to the superintendence of the river for the former place. In 1663 he was appointed to repair the works of Fort Urban. He was at this time patronised by Pope Alexander VII., and afterwards by Clement IX. In 1664-5 he made the first of his more brilliant and useful discoveries, namely, the time of the rotation of Jupiter, which he fixed at 9 hours 56 minutes. Professor Airy, by recent observations, makes it 9 h. 55 m. 21.3 s. He also saw, for the first time, the shadows of the satellites on the disc. [CAMPANI.] By comparison of his own observations with those of Galileo, he constructed (1665) his first tables of the satellites. In 1666-7 he found the rotation of Mars to be 24 h. 40 m. (it is 24 h. 39 m. 21.3 s.), and in this same year he ascertained that the rotation of Venus, which is difficult to observe on account of her phases, does not differ much from that of Mars (it is 23 h. 21 m. 7 s.). He made the apparent rotation of the sun to be about 27 days, which is very near the truth. These results show considerable skill and assiduity, and made the name of Cassini very well known throughout Europe.

When Colbert founded the Academy of Sciences, in 1666, and at the same time projected an observatory at Paris, he proposed to Cassini to remove into France, and offered him a pension equivalent to his Italian emoluments. Cassini expressed his willingness to comply if the consent of the pope (Clement IX.) could be obtained; which was done on condition that Cassini's absence should not last more than two or three years. He arrived at Paris April 4, 1669, and began his duties at the observatory September 14, 1671, where his observations extend from 1671 to 1683. In 1673 the Bolognese government, which had kept all his appointments open, required him to return; but Colbert succeeded in negotiating his continued stay in France, and accordingly in the same year he was naturalised in his new country, and married a French lady. He never returned to Italy, except for a short time in 1695, but remained at the head of the Paris Observatory. In the latter years of his life he was totally blind. He died September 14, 1712, without disease, and only, as Fontenelle remarks, "par la seule nécessité de mourir." His eldest son was killed at the battle of La Hogue; of his second we shall have to speak as soon as we have completed the present part of our subject. In 1671-2 he discovered the third and fifth satellites of Saturn, and in 1684 the first and second. His gnomon at Bologna led him to more correct solar tables than had been in use, and to more exact values of the refraction. He gave a more complete explanation of the lunar libration than either Kepler or Hevelius, particularly in the determination of the quantities concerned; and though he did not leave the actual observations, Delambre, who, as we shall see, judges him severely, appears to think that he *did* establish by observation the coincidence of the nodes of the lunar equator and orbit. He was the first who carefully observed the zodiacal light, which he imagines he discovered. His later tables of the satellites of Jupiter (1668 and 1693) were considerable improvements; but though in possession of facts analogous to those which led to the discovery of the motion of light, he not only did not make that discovery, but rejected it when announced by Roemer. For his arc of the meridian, his observations relative to refraction, with a multitude of other points too long to notice here, we must refer to Delambre, 'Hist. d'Astron. Mod.,' vol. ii.

We have seen that Cassini, as an observer, was no ordinary man. Even if we leave out of view discoveries such as those of the satellites of Saturn, which though brilliant involve no extraordinary sagacity, we have still the continued, systematic, and successful observations of the satellites of Jupiter. But as a philosopher, and as a reasoner upon the results of his observations, Cassini does not excel. An obstinate follower of Descartes, we have no evidence that he ever looked into Newton; probably his mathematical knowledge was not sufficient to enable him to understand the 'Principia.' A devoted, if not a bigoted adherent of the Church of Rome, he was a Ptolemaist long after the time when Galileo had made the speculation of Copernicus sound astronomical doctrine; and we cannot give much admiration to the power of a mind which enslaves itself to a church in a matter of science. His unskilful handling of Kepler's laws, his crude and unsatisfactory notions upon comets, and indeed his method of dealing with almost any subject which involved investigation, are so many points which render the extravagant praises of Fontenelle and Lalande altogether inadmissible. His reputation in fact was altogether of a different species from that which it ought to have been. So far as that sort of notoriety is concerned with which the public in general is most struck, Cassini and William Herschel appear to resemble each other. Nevertheless, take from the latter Uranus and six satellites, with two of Saturn, and there is left a first-rate reputation among astronomers; withdraw the similar discoveries of Cassini

and he remains a commendable and even a remarkable observer, but by no means in his present rank. And it must be remarked that there is throughout Cassini's writings a continual tendency, either from ignorance or vanity, to appropriate the discoveries of predecessors or contemporaries. He speaks of himself as the first who observed the variation of the moon's diameter depending upon her altitude. "Out," says Delambre, in one of his parentheses, "le premier après Kepler, Ausout, et Hevelius." The summing up of this searching historian is worth extracting. "But why, we may ask, has Cassini so universal a reputation? Why has he had more praise to his own share than all astronomers together, at least during their lives? Firstly, because there was in him much to praise, because he was industrious, because he kept public attention constantly awake, because he employed for the most part unusual means, such as his gnomon and his long telescopes; and because, being invited to France as a man who could not be done without, the world early became accustomed to consider him superior to those who had wished him to join them. He was a connoisseur for which the monarch was praised, and all the floges bestowed upon him went indirectly to the king. He attributed (faulxit hommage) all his discoveries to Louis XIV.; he was the favourite astronomer of the court, so that it did not need as much as he had to secure him more reputation than any other. All the world understood Cassini's discoveries: Jupiter turned in 9h. 56m., Venus in 23h. 20m., Mars in 24h. 40m.; Saturn had four moons, which no one had seen till then, and a medal had been struck to commemorate the latter. In reality, these phenomena were isolated novelties, infinitely curious things, which all astronomers are very glad to know, but which could have been omitted without any result in the smallest degree prejudicial to the progress of real astronomy. If we feel authorized to reproach any one it is not Cassini, but his contemporaries." On the other hand, Lalande, an astronomer of real merit but of great want of judgment, has the following absurd exaggeration:—"Cassini was one of those rare men who seem formed by nature to give a new face to the sciences; astronomy, augmented and perfected in all its parts by the discoveries of Cassini, underwent in his hands a most astonishing revolution. This great man was the chief glory of the glory of Louis XIV. in this respect, and the name of Cassini is almost synonymous in France with that of the creator of astronomy." On which we can only say, may every Lalande find a Delambre!

The writings of Dominic Cassini are numerous, and a complete list may be found in Lalande's 'Bibliographie Astronomique.' It is a presumption, so far as it goes, of the accuracy of the character given by Delambre, that none of these writings are now sought after as containing matter of any lasting value, except only the pure results of observation.

JAMES CASSINI, son of Dominic, was born at Paris, February 18, 1677, and at seventeen years of age was thought of sufficient promise to be received a member of the Academy of Sciences. He accompanied his father to Italy in 1695, and afterwards travelled in England and Holland, where he became acquainted with Newton, Flamsteed, &c. He succeeded his father at the observatory, was Maître des Comptes, and died April 16, 1756. He was proceeding to his estate of Thury, when the carriage was upset, and he became immediately paralytic.

There is not much of brilliancy in the results of the life of James Cassini as compared with those of his father, whom, on the whole, he much resembled in the character of his methods of observing and deducing. He was a better mathematician, and devoted himself for the most part to fundamental points of astronomy, and to the construction of tables. His separate writings are not numerous; some of them on optics by himself and his brother (afterwards killed as before stated) were published in 1691, being nothing but college exercises. The others are, 'De la Grandeur et de la Figure de la Terre,' Paris, 1720; and 'Elémens d'Astronomie,' Paris, 1740.

The first of these two works (a suite to the 'Mem. Acad. Sci.' for 1719) contains the account of the continuation of Picard's arc of the meridian, begun by Dominic Cassini and La Hire in 1680, and recommenced by Dominic and James Cassini in 1700. On the results of this measurement Dominic Cassini concluded that the earth was a spheroid elongated towards the poles, contrary both to theory and other observations. Much discussion was excited at the time. The second work is an elementary treatise, which seems intended to explain his own and his father's astronomy. It is accompanied by a volume of tables, which must be considered as the joint work of the father and son. This collection was republished when the original edition became scarce, but with so many errors of press as to diminish its value materially. The correct edition is that of the Imprimerie Royale, Paris, with the fleur-de-lys in the title-page. From this work we see that James Cassini seems biased, which is no great matter of surprise, in favour of his father, even to the extent of declaring that the hypothesis of the successive propagation of light, which all the world knew to belong to Roemer, was in fact started, examined, and rejected by Dominic Cassini. He cites the 'Memoirs of the Academy of Sciences,' which when examined by Delambre were found to contain nothing in support of the assertion, but showed very distinctly that Cassini and Roemer were in controversy upon the subject, and that nothing but the rejection of the hypothesis now known by the name of Roemer appears to have belonged to Dominic Cassini. It appears also that

James Cassini was rather Copernican in his notions, but not very strongly determined; that he knew nothing, or next to nothing, of the system and writings of Newton ('Principia,' 1687; J. Cassini's 'Astronomy,' 1740), which he cites in two places—once to endeavour to explain the acceleration of Jupiter's motion, in another for observations of a comet. He knows nothing of Bradley's discovery of aberration (1727-28); but Delambre has forgotten when he adds that he knew nothing of that of nutation, which was not published till 1747. He appears to be, like his father, a follower of Descartes, and also, like him, to prefer graphical methods to calculation. His ideas upon the theory of comets would have been much the better for the study of Newton. Nevertheless, as an observer, J. Cassini was distinguished. His determinations of the times of revolution of the five satellites of Saturn then known are very exact: he first observed the inclination of the orbit of the fifth (now the seventh) of them. He improved the methods and tables of refraction; determined very nearly the variation of the obliquity of the ecliptic, and the length of the year by comparison of a large number of equinoxes of his own and others. He left also a great number of good observations. Nevertheless, it is but justice to Picard and Roemer to remember, that both of the Cassinis put together, distinguished as they were, did absolutely nothing which can now bring them to the daily remembrance of the astronomer, though their fame has surpassed that of the re-inventor of the micrometer, and the inventor of the transit instrument.

CESAR FRANCIS CASSINI, son of James, was born at Paris, June 17, 1714. He is generally known by the name of Cassini de Thury, having been the first to take a territorial appellation from the estate acquired by his father or grandfather. He accompanied his father during his geodesical operations in 1738, and was received member of the Academy at the age of 21. He succeeded his father as director of the observatory and as maître des comptes, and died September 4, 1784, of small-pox. His most remarkable labour is the large triangulation of France, published in 1744, under the title of 'La Méridienne, &c., vérifiée, &c.,' Paris. He nearly completed the large map of France, of which his son presented 124 sheets to the National Assembly in 1789. He made a long succession of observations at the observatory; but these, though they would have done credit to Dominic Cassini, were too late of their kind. The time was past in which a descendant of the first two Cassinis could compete with the rest of the world by his hereditary means only. We must refer to Lalande's 'Bibliographie' for a list of his writings, and to Delambre ('Histoire de l'Astronomie xviii. Siècle') for detail upon his astronomical observations.

JOHN DOMINIC CASSINI, son of Cassini de Thury, and most commonly known by his title of Count, was born at Paris June 30, 1748, and died in the same city October 17, 1845. He is the first of his family who decidedly adopted the system of Newton, though the same may perhaps be said of Cassini de Thury, from some isolated passages in his writings. He was elected member of the Academy in 1770, in which year he published the account of a voyage made by order of the king for trial of the chronometers of Le Roy. He was employed in 1787 with Méchain and Legendre in the operations for the junction of the observatories of Paris and Greenwich by a chain of triangles. He made repeated endeavours to induce the government to re-establish the observatory upon a new footing and with large instruments. The National Convention, apparently with the desire to force him to resign, resolved in 1793 that the observatory should be placed no longer under the control of one person, but of four, who should take annual duty in rotation. Of the four the Count Cassini was one, and the other three were his own pupils. To this he refused to submit, and resigned his charge September 6, 1793. He received an order to quit the observatory in twenty-four hours, and in the following year was imprisoned for seven months. From that time he abandoned astronomy entirely, refusing either to take part in the great survey, or to belong to the Bureau des Longitudes, or to the Institute, though he entered the latter body under the empire. He fixed himself on his own estate, and devoted himself to the duties of the Conseil of his department.

ALEXANDER GABRIEL CASSINI, his son, the fifth of the name, was born at Paris May 9, 1784, and began an astronomical career at a very early age, but soon relinquished this pursuit for that of botany. He was a judge of the Cour Royale, and died of the cholera at Paris, April 16, 1832.

We have thus the history of the occupation of an observatory by the members of one family for 122 years, and in spite of the deserved reputation of all the observers in question for talent and assiduity, it must be asserted that the hereditary system did not succeed. Delambre remarks with some bitterness, that during the whole of the reign of the Cassinis not "one little catalogue of stars" issued from the national observatory. Picard had proposed the erection of large instruments, and the observation of right ascensions and declinations. To this Dominic Cassini was opposed, and in the usual course of things such an error would have lasted for his life, and would have been repaired by his successor. But when the first Cassini was followed by a second and a third wedded to the ideas of their common ancestor, there could be no improvement; and the consequence is that the observatory of Greenwich, for the same period, bears away the palm from that of Paris in actual use to astronomy. Had the National Convention adopted the sound ideas of Count Cassini the case might have been altered. The errors of his predecessors appeared to be fully known

to him, and had he been allowed to rectify them, it is probable that the fifth Cassini would not have abandoned the career of his ancestors; and we might have seen the observatory of Paris, such as it has been since the accession of Napoleon, still in the hands of the distinguished family who had connected their name with all its previous history.

CASSIODORUS MAGNUS (or, as some call him, **MARCUS AURELIUS**, who lived in the sixth century, was a man of letters, an historian, and a statesman. He was born at Scylacium, in the country of the Bruttii, probably about the year 470, though some date his birth ten years later. His father, also named Cassiodorus, was high in office under Odoacer and Theodoric; and he himself was early introduced to public life under Odoacer, and obtained the confidence of Theodoric, under whom he filled the offices of secretary and quaestor. By Theodoric's successors he was appointed master of the offices and praetorian prefect. Under the reign of Vitiges, about the age of 70, he retired from the world, and founded the monastery of Viviers, in Calabria, where he lived nearly to the age of 100 in devotional retirement, enlivened by the exercise of his mechanical ingenuity in the construction of water-clocks, dials, &c., the collection of a valuable library, and composition. He composed a history of the Goths in twelve books, which is only extant in the abridgment of Jornandes; and he caused the ecclesiastical histories of Socrates, Sozomen, and Theodoret, to be translated into Latin by Epiphane, under the title of 'Historia Tripartita.' Twelve books of his letters are extant: the first ten consist of instructions relating to the service, and written in the name of Theodoric, and his successors, Amalasontha, Athalaric, Theodatus, and Vitiges; the last two consist of similar papers written in his own name. They extend from the year 509 to 559. He also composed a treatise 'De Artibus ac Disciplinis Liberalium Literarum,' upon grammar, rhetoric, logic, arithmetic, music, geometry, and astronomy; a treatise on orthography, an exposition of the psalms, and other religious works. He enjoyed a high reputation among his contemporaries for learning, eloquence, and talent; but his Latin is impure, and his style full of the conceits of the age. His last work, 'De Orthographia,' he states in his preface to have been written in his 93rd year. The best edition of his works is that of Garot, Rouen, 1679, in 2 vols. fol., reprinted at Venice; which contains the abridgment of Jornandes and the 'Historia Tripartita,' with a life prefixed. There is also a life of Cassiodorus in French, by Sainte-Marthe. Paris, 1690. 12mo. As to the character of Cassiodorus, and the literature of his age, the reader may consult Schlosser, 'Universal Historische Uebersicht,' &c. iii. 4.

CASSIUS, AVIDIUS, was, according to Dion Cassius, a native of Cyrrhus in Syria, and the son of a rhetorician, Heliodorus, who was prefect of Egypt in the joint reign of Antoninus Pius and Marcus Aurelius. Cassius served in the Parthian wars (A.D. 162 or 165) under Lucius Verus, in which he defeated Vologesus, and took Seleucia and Ctesiphon on the Tigris. He also served on the Danube, probably about 166. He was subsequently appointed governor of Syria, and in 170 he went to Egypt to suppress an insurrection in the lower country which was excited by some fanatics. He succeeded in putting an end to the rebellion; but a few years after (in 175) he himself rebelled against the Emperor Marcus Aurelius, and proclaimed himself Imperator in the East. Cassius was assassinated in a few months, and his head was carried to Aurelius. The humane emperor lamented his death, and declared that he wished Cassius alive that he might upbraid him for his ingratitude. The family and children of Cassius were spared, but it is said that Commodus the son of Aurelius burnt alive all the then surviving members of the family of Cassius, on the pretence of a fresh conspiracy.

Dion Cassius, who loved a tale of scandal, says that Faustina the wife of Aurelius, being apprehensive that her husband would not live long, and considering the youth of her son Commodus, attempted to secure the interests of herself and her family by corresponding with Avidius Cassius, and urging him to proclaim himself emperor whenever he heard of the death of Aurelius, and take her for his wife. It is said that there was a report of the death of Aurelius, and that this was the immediate occasion of Cassius proclaiming himself emperor. It is also said that he was himself the author of the report of the death of Aurelius. The letters between Aurelius and his wife Faustina on the occasion of the rebellion of Cassius are probably not genuine. Vulcatius attempts to show from these letters that Faustina was not privy to the design of Cassius.

(Vulcatius Gallicanus, *Avidius Cassius*; Dion Cassius, lib. lxxi.; Tillemont, *Histoire des Empereurs*, vol. ii.)

CASSIUS, CAIUS LONGINUS, appears in history for the first time as the quaestor of Crassus, in the unfortunate campaign against the Parthians, B.C. 53. He foresaw the consequences of the expedition into Mesopotamia, and warned his general against it, but without effect. He commanded a wing of the Roman army in the battle where they were defeated; and in the retreat from Carrhae, discovering the treachery of the guides, he took his own course with 500 horse, whom he conducted alone out of that army safely back into Syria. Succeeding to the command of that province, he held out Antioch against the Parthians, inflicted a signal defeat upon their troops retiring from Antiochia, and drove them, for a time, across the Euphrates. Upon the arrival of the proconsul Bibulus, B.C. 51, Cassius returned to Rome, having acquired great credit by his conduct.

A break occurs in his history, until, after the battle of Pharsalia, B.C. 48, when we find him in Pompey's service, commanding a fleet in the Hellespont. There he had the opportunity of ending the war by taking Cæsar prisoner, who fell in his way accompanied by a very few ships; but instead of doing so, by some strange indiscretion or treachery, he obeyed Cæsar's summons to surrender, and passed over to his side. Again we hear no more of him until the conspiracy against the dictator's life, in which he was a principal; and he was chiefly instrumental in drawing M. J. Brutus, whose sister he had married, into the plot. He had shared in Cæsar's favours, having been appointed by him to a pretorship, and to the command of Syria. Of the latter Antony endeavoured to deprive him, and procured a vote of the people to transfer it to Dolabella. Cassius, who had passed into Greece with Brutus, no sooner heard of this than he hastened into Asia, and speedily collected forces, with which he mastered Syria, Phœnicia, and Judea; and he was on the point of invading Egypt, when letters from Brutus summoned him to return towards Europe, to make head against the triumviri. After conquering and plundering Rhodes (B.C. 42), he joined Brutus at Sardis, and the united army marching through Thrace into Macedonia, encountered Antony and Octavianus in the plain of Philippi. Cassius wished to avoid a battle as long as possible, being aware that the enemy must soon become straitened for provisions. But Brutus was eager to fight, and as the soldiery also began to murmur at what they called the cowardice of their generals, Cassius was obliged to yield. In the battle he commanded the left wing, and was opposed to Antony. Brutus in the right broke the troops of Octavianus, and drove them off the field; but pursuing his advantage too far, he exposed the flank of Cassius, who was then taken at disadvantage by his able antagonist, and compelled to quit the field. Thinking that all was lost, he put an end to his life. On hearing of his death, Brutus honoured him with the appellation of the "last of the Romans."

Cassius was esteemed one of the best generals of the age; his private character was good, though his temper was stern, and he professed a warm attachment to the republican cause. He has not escaped the imputation of being influenced by private enmity in his hostility to Cæsar; and the abrupt way in which he abandoned Pompey's cause is calculated to excite suspicions unfavourable to his character. In his philosophical opinions, he belonged to the Epicureans. See Cicero, 'Ep. ad Div.' xv. 19.

CASSIVELLAUNUS. [BRITANNIA, in GEOGRAPHICAL DIVISION.]

CASTAGNO, ANDREA DEL, a distinguished Florentine painter, sometimes called the Infamous, was born at Castagno in Mugello, near Florence, about the year 1409, and died aged about seventy-four. He was contemporary with Cosimo Roselli and Masaccio, and painted in a style which in some respects resembled the styles of both masters, but he always remained far behind Masaccio, though he survived him many years. He was the first Florentine painter to adopt the new method of oil painting, which he learnt from Domenico Veneziano, and whom, after he had mastered the secret, he basely murdered. [VENEZIANO, DOMENICO.] Very few of Castagno's works still remain: there are three in the gallery of the academy of Florence, of which 'St. Jerome in the Desert' is a work of great merit for its period; there are also two or three of those noticed by Vasari, in religious buildings of Florence. In 1478, the Pazzi and other conspirators concerned in the murder of Giuliano de' Medici, were all painted by Castagno hanging by the feet on the façade of the palace of the Podestà; they were done with such ability, and in such a variety of attitudes, that Castagno was thenceforth called Andrea degli Impiccati (of the hanged). It was his best work, but it has long since perished. (Vasari, *Vite de' Pittori*, &c.; Baldinucci, *Notizie dei Professori del Disegno*, &c.)

CASTALION or **CHASTEILLON, SEBASTIAN**, was born in Dauphiné, some say in Savoy, about 1515. He applied early to the ancient languages, and became a great proficient in Greek and Hebrew. Being at Strasbourg in 1540-1, he made the acquaintance of John Calvin, who invited him to Geneva, and had him appointed to a chair in the college of that city. After two or three years, Castalion having become obnoxious to Calvin on account of some of his opinions, which were not in accordance with Calvinistic orthodoxy, especially on the subject of predestination, left Geneva for Basel, where he employed himself in teaching Greek and in writing several works, chiefly on Scriptural subjects. He wrote 'Psalterium reliquaque sacrarum Literarum Carmina et Precationes,' 1547, with notes; 'Jonas Prophetæ, heroico carmine Latino descriptus'; 'Dialogorum Sacrorum ad linguam et mores puerorum formandos, libri iv.' This last work has been translated into English by Dr. Bellamy, under the title, 'Youth's Scripture Remembrancer, or Select Sacred Stories by way of familiar Dialogues, in Latin and English, with a short Application of each Story,' London, 1743. He also published a version in Latin verse of the Sibylline Books, with notes, and a Latin translation of the 'Dialogues' of Bernardinus Ochino. Before he left Geneva he had undertaken a complete Latin version of the Bible from the Hebrew and Greek, which he completed at Basel, where it was published in 1551, and dedicated to Edward VI. of England. He published a French version of the same in 1555. Castalion's versions were made the subject of much conflicting criticism. His Latin Bible went through several editions; that of Leipzig, 1697, contains also his 'Delineatio

of his favourite Finnish mythology, and he was remarkably successful. Soon after his return, in 1811, he published, at Helsingfors, a translation into Swedish, in the metre of the original, of the great Finnish poem 'Kalevala,' the discovery of which by Dr. Lonnrot, who first noted part of it down from the lips of the peasantry, has made an epoch in the history of Finnish literature. It was this translation that first brought the poem into general notice; and, certainly, since Macpherson's 'Ossian,' no discovery of the kind, real or supposed, has produced an equal sensation. 'Hiawatha,' the recent poem of Professor Longfellow, though purporting to be an embodiment of the traditions of the North American Indians, is borrowed from the 'Kalevala' in its general style, in its peculiar metre, and even in some of its more prominent passages. Soon after its publication Castrén set out on his third philological journey, which appears to have been made in its outset at the expense of Dr. Lonnrot, and afterwards at that of the Russian Academy of Sciences. It took him first to his old quarters at Esaró, then to Kola, the capital of Russian Lapland, and finally to the Samoyeds on the coast of the White Sea. Here, with only fifteen rubles to keep him from starvation, he struck up an acquaintance with some of the savage Samoyeds, or cannibals, one of whom for an occasional glass of brandy undertook to teach him the Samoyed language; and in the hut of this man he passed nearly the whole of a summer, engaged in the study. Towards the end of his travels, which lasted four years, from 1845 to 1849, he crossed the Tundra, or deserts of European Russia, between the White Sea and the Ural, where not even the rein-deer can front the wintry blast and live. Philology has its martyrs as well as religion. Castrén returned with his constitution ruined.

While on his travels he had written most interesting and animated letters descriptive of his adventures and discoveries, which were printed in the 'Suomi,' an excellent periodical in the Swedish language published at Helsingfors. Many communications from him on learned subjects, chiefly written in German, appeared at the same time in the 'Bulletin of the Academy of Sciences' at St. Petersburg. On his return his name was universally known as that of a philologist of the first rank, but it was not till March 1851, on the occasion of a visit of the Grand Duke Alexander, the present Emperor of Russia, to the University of Helsingfors, that he was raised from the position of a 'privat-docent,' or private tutor, to that of professor of the Finnish and old Scandinavian languages. One of his duties was to deliver a course of lectures on Finnish mythology, which he immediately commenced composing, but before they could be finished he was no more. He died at Helsingfors on the 7th of May 1852, from the effects of his Samoyed journey.

The translation of the 'Kalevala,' and some of Castrén's other works, have been already mentioned. His lectures, 'Vorlesungen über Finnische Mythologie,' were published in German at St. Petersburg in 1853 under the editorship of Schiefner. A German version of his travels by Helms was published at Leipzig in 1853, and analysed at some length in the 'Quarterly Review.' His other works were mostly of a philological character:—'Elementa Grammatices Tcheremissæ,' Kuopio, 1845, 8vo; 'Elementa Grammatices Syriacæ,' Helsingfors, 1844, 8vo; 'De affixis personalibus linguarum Altaicarum,' Helsingfors, 1850, 4to. There is also an Ostiak Grammar in German, forming a portion of a work called 'Nordische Reisen und Forschungen,' which was commenced at St. Petersburg in 1849. It need hardly be added that all these works are of the highest value to those who take an interest in what is called the Ugrian family of languages, comprising the Finnish, the Hungarian, the Syriacian, and other dialects scattered over the surface of European Russia, to investigate which was the object of Castrén's devoted exertions. It is much to be regretted for the sake of learning, as well as on other accounts, that he was snatched away before he had time to communicate to the world the results of his dauntless and ingenious labours.

CASTRUCCIO CASTRACANI was born at Lucca about the year 1253. His family name was Interminelli, but he assumed that of Castracani on his adoption into the family of that name, which was one of the principal of Lucca. When he was twenty years of age he visited England, where some of the Interminelli, who had been exiled from Lucca as Ghibelines, had settled, and had acquired wealth by trade. Castruccio was admitted into the court of Edward I., and served in the armies of that prince, but having killed in a quarrel a nobleman of the court, he was obliged to leave England for Flanders where he served under Philip le Bel, king of France, and greatly distinguished himself by his valour and abilities. About 1313 he returned to Italy, and joined the Ghibelines of Pisa, whom he assisted in expelling the Guelphs from Lucca. But Uguccione della Faggiuola, the leader of the Pisans and a soldier of fortune, having made himself tyrant of both Pisa and Lucca, threw Castruccio into prison. In 1316 an insurrection of both Pisa and Lucca drove away Uguccione, and the citizens of Lucca, having liberated Castruccio, proclaimed him chief of their republic. He was young, handsome, and brave, clever and unscrupulous, and he strengthened himself in his place by removing, by fair or foul means, all those who were ill-disposed towards him.

He then attacked Florence, which was the stronghold of the Guelph party in Italy. He took Pistoja and completely defeated, at Altopascio, the Florentine army under Raymond of Cardona, a Catalonian

mercenary chief, in September 1325. He then joined the other Ghibeline leaders in inviting the Emperor Louis of Bavaria to march into Italy and complete the subjugation of the Guelphs. The emperor came, and Castruccio became his chief adviser. In 1327 Louis reduced Pisa, and then proceeded with Castruccio to Rome, which he entered by force, and was crowned in the Vatican by the bishops of Venice and Aleria in January 1328, notwithstanding the excommunications of the pope John XXII. Castruccio was made Count Palatine. He had already been acknowledged by the emperor as Duke of Lucca, Pistoja, Volterra, and Lunigiana. He aimed at uniting all Tuscany under his sway, and establishing at the same time the supremacy of the emperor over all Italy, according to the principles of the Ghibeline party. While at Rome he received intelligence that the Florentines had surprised Pistoja, upon which he immediately returned to Tuscany, and on his way made himself master of Pisa, and besieged and took Pistoja, notwithstanding all the efforts of the Florentines to relieve the place. His exertions during the siege brought on an illness of which he died, 3rd of September 1328, at forty-five years of age. His death relieved Florence of one of its most dangerous enemies, and gave at the same time a fatal blow to the Ghibeline party in Italy. His children were driven away from Lucca in the following year. Castruccio is admitted by Italian historians to have been one of the few Italian chiefs of the middle ages whose ideas soared beyond the narrow circle of municipal ambition, and who entertained enlarged views for consolidating all Italy into one system. His military tactics, the secrecy of his plans, and the quickness of their execution, are also highly extolled. The life of Castruccio by Machiavelli is more a romance than a real biography. Aldo Manuzio the younger has written 'Le Attoni di Castruccio Castracani, Signore di Lucca,' 4to, Roma, 1590, a good work. Tegrini of Lucca has written the life of Castruccio, Modena, 1496, and Paris, 1546: it is also printed in vol. xi. of Muratori, 'Rerum Ital. Scriptores.' Sismondi, 'Histoire des Républiques Italiennes,' a work however decidedly hostile to the Ghibelines in general, may be consulted.

CATHARINA I., of Russia. [PETER THE GREAT.]

CATHARINA II., ALEXIEWNA, born in 1729, was the daughter of the Prince of Anhalt Zerbst, governor of Stettin in Prussian Pomerania. Her name was Sophia Augusta von Anhalt. She married in 1745 her cousin Charles Frederic, duke of Holstein Gottorp, whom his aunt the empress Elizabeth of Russia had chosen for her successor, having made him Grand Duke of Russia. In adopting the Greek communion he took the name of Peter, afterwards Peter III., and his consort that of Catharina Alexiewna. It was an ill-assorted and unhappy match. Catharine was handsome, fond of pleasure, and at the same time clever, ambitious, bold, and unprincipled. Her husband, although not destitute of good qualities, was greatly inferior to her in abilities, and was irresolute and imprudent. In consequence of many disagreements with his wife, as soon as he came to the throne by the death of the empress Elizabeth, he talked of repudiating Catharine, who was then living in retirement at Peterhof, a country residence near St. Petersburg. She on her part determined to anticipate him by a bolder movement. A confederacy was formed in which several noblemen, officers, and ladies joined; the regiments of the garrison were gained by bribes and promises; the emperor was arrested, and Catharine was proclaimed sole empress of all the Russias, Peter having been induced to sign an act of abdication in July 1762. Six days after, the principal conspirators, fearing a reaction in the army which might prove fatal to them, went to Ropecha, where Peter was kept in arrest, and while drinking with him, fell suddenly upon him and strangled him. It does not appear that Catharine actually ordered the murder; but after it was done she showed no sorrow, and she continued her favour to the murderers. In a proclamation which she issued it was said that the emperor had died of the colic. Catharine was solemnly crowned at Moscow in 1762. We shall not enter on the profligacy of her subsequent private life, and the scandalous chronicles of her court: these matters have been treated with the utmost minuteness by most of her biographers, and especially by Castera. We shall here speak not of the woman but of the sovereign, and record the principal acts of her long reign, which was a most important one for Russia and for Europe. In 1763, on the death of the weak and indolent Augustus III., king of Poland, that country being in a state of exhaustion and confusion, Catharine, by bribing part of the electors and terrifying the rest, procured the election of one of her favourites, Poniatowski, who was chosen king under the name of Stanislaus Augustus. Having accomplished this, she began to interfere in the internal concerns of that kingdom, whose wretched constitution, with its elective crown, turbulent nobility, serf population, and intolerant clergy, afforded her ample opportunities. In fact, some of the parties in Poland courted her support, as they had been in the habit of courting that of her predecessors and of the other neighbouring states for ages before.

The Dissidents of Poland, which was the name given to those who did not follow the Roman Catholic religion, including both Protestants and followers of the Greek Church, were placed upon an equal footing with the Catholics by the Pacta Conventa of 1573, confirmed by the treaty of peace of Oliva in 1660. Since this last epoch however, the Catholics, being the majority among the high nobility, had gradually excluded the Dissidents from the Diet, and annoyed them in other

ways. Early in the 18th century the Dissidents applied to Peter the Great, who remonstrated in their behalf, and obtained by his influence more equitable treatment for them. After Peter's death the Polish Dissidents were again deprived of their political and civil rights; they were excluded from all public offices, were forbidden to build any new church, and many of them were exiled or otherwise persecuted. In 1764, Russia, Prussia, England, and Denmark, as guaranties of the peace of Oliva, remonstrated with the Diet, but to no purpose. In the session of 1766 the Dissidents were finally subjected to the jurisdiction of the Catholic bishops. In the following year they formed an association, which was called the Confederacy of Thorn, for their common protection, and they were joined by a party of Catholics, who were called Malcontents, upon political grounds, and who now advocated the claims of the Dissidents. The Dissidents were also strongly supported by Russia, the population of which being chiefly of the Greek Church felt a lively interest in the fate of their co-religionists, who were very numerous, especially in the east provinces of Poland. In 1768 Russian troops entered Poland and surrounded Warsaw. Several members of the Diet, and the Bishop of Cracow among them, who were most violent against the Dissidents, were arrested by the Russians and sent into Siberia, where they remained five years. The Diet, being now intimidated, granted the full claims of the Dissidents; but several Catholic noblemen, especially on the south provinces bordering on Turkey, raised the standard of revolt on mixed religious and political grounds, and a civil war ensued, in which the king's troops were defeated. The king and senate at Warsaw petitioned the Russian minister not to withdraw the Russian troops on this emergency, a request which was readily complied with. The insurgents on their part applied to the Turks for assistance; and a war between Turkey and Russia (1769) was the consequence. During four years Poland was ravaged by civil and religious war, and a dreadful pestilence in 1770 completed the miseries of that country. The result of all this was the first partition of Poland, concerted between Catharine, Frederic of Prussia, and Joseph II. of Austria, which was effected in 1772, and was sanctioned by a subservient Polish Diet. More than one-third of that kingdom was divided among the three powers. Russia had for its share the governments of Polotsk and Mohilow, which include a great part of Lithuania and Livonia. Meantime the war with the Turks had proved highly successful to the Russian arms both by sea and land. Romansow defeated the Turks on the Pruth, and the Russian fleet in the Mediterranean defeated and burnt the Turkish fleet at Tchesme in 1770. By the peace of Kainarji, July 1774, Azof and Taganrog were ceded to Russia, and the Crimea was declared independent of Turkey. Not many years after, the Russians took the Crimea for themselves (1785), and made it a province of their empire. In January 1787, Catharine set off from St. Petersburg with great pomp to visit her new acquisitions. Her journey was like a triumphal procession. She was joined on the road by the emperor Joseph II., who accompanied her into the Crimea, where they concerted measures for a joint war against Turkey. At Cherron, on the Dnieper, she inspected the docks constructed by her orders, and saw a ship of the line and a frigate launched. Soon after, the Turks and the Swedes, at the instigation of France and England, declared war against Russia. The object of this war was to check the progress of Russia, but the result was quite the contrary. The Turks were defeated everywhere; they lost Oczakow; Suwarrow took from them Ismail by storm in 1790, with a dreadful massacre of the garrison; and another Russian army entered Georgia. By the peace of Yassi, in 1792, the frontiers of Russia were extended to the Dniester. The war between Russia and Sweden had been already concluded by the peace of Wæres in 1790. Meantime the Poles, taking advantage of the war, had shaken off the influence of Russia, and abrogated the articles of the Diet of 1775, which had been dictated by Catharine. In 1791 they formed a new constitution, making the crown hereditary, giving greater privileges to the royal towns, and favouring in some degree the emancipation of the peasants or serfs. But this constitution was far from being acceptable to all the nobles; many protested against it, and so did Catharine of Russia, as guarantee of the former constitution. Prussia joined Catharine; and the result was a second partition of Poland in 1793, by which Russia took the whole of Lithuania, Volhynia, and Podolia; and the King of Prussia obtained Posen, Gnesen, and the towns of Danzig and Thorn. In 1794 an insurrection broke out at Warsaw, the Russian garrison was almost entirely destroyed, and the gallant Kosciuszko placed himself at the head of the Poles, who fought with the courage of despair. After being successful at first, he was defeated, wounded, and taken prisoner. Suwarrow stormed Praga, the suburb of Warsaw, with a dreadful slaughter of the inhabitants. Warsaw surrendered, the king abdicated, and the third and last partition of Poland took place in 1795. Austria had Galicia, Prussia took Warsaw, and Russia the rest. Poland thus became extinct as a state. Catharine finally annexed Courland also to the Russian empire.

Catharine began now to turn her attention towards France, and had promised to send troops to join the coalition against that country, when, on the 17th of November 1796, she died of an apoplectic fit, after a reign of thirty-five years. She was succeeded by her son Paul I.

In the internal administration of her vast empire Catharine effected

much real and more seeming good. She reformed the judicial system, which was in a most confused state; organised proper courts, and gave better salaries to the judges, in order, as she publicly told them, that they might be placed above temptation. She to a certain extent ameliorated the condition of the serfs or peasants. She encouraged instruction, established schools in all the provinces, schools for teachers after the model of those of Germany, and numerous special or higher schools for the military and naval services, for the mining establishment, for the study of medicine and surgery, for oriental languages, &c. She also sought to promote communication and commerce between the various countries subject to her sway and with foreign states. She has been called the great regenerator of Russia after Peter I., and she worked under more favourable circumstances. She began several canals, among others the one called Severo Jekaterinski, which uniting the Volga to the Dwina, effects thus a communication between the Caspian and the White Sea. She founded numerous towns, docks, arsenals, banks, and manufactories. She employed several learned men, among others Pallas, Falk, Gmelin, Blumayer, Billings, and Edwards, to explore the interior and the remotest parts of her empire. Her peculiar patronage of the arts and literature, and the favour she showed to D'Alembert, Diderot, Euler, &c., are well known. Her correspondence with Voltaire has been published, and forms half a volume in the collected edition of Voltaire's works. She compiled also a 'Bibliothèque d'Histoire et de Morale' for the instruction of her grand-children Alexander and Constantine. But the most remarkable of her works is her 'Instructions to the Commissioners appointed to frame a new Code of Laws for the Russian Empire,' which were translated into English by M. Tatishcheff, London, 4to, 1768. For details concerning her administration, see Tooke's 'History of the Reign of Catharine II.,' Count Segur's 'Mémoires,' and Rulhière's posthumous works.

CATHARINE OF ARAGON. [HENRY VIII.]

CATHARINE OF BRAGANZA. [CHARLES II.]

CATHARINE PARR. [HENRY VIII.]

CATHARINE DE' ME'DICI was the daughter of Lorenzo de' Medici, duke of Urbino, the son of Piero, and grandson of Lorenzo the Magnificent, and nephew of Leo X. Her mother Magdeleine de Boulogne, of the royal house of France, died in giving birth to Catharine, her only child, in 1519. Her father died soon after, and Catharine was brought up under the care of her great uncle Cardinal Giulio de' Medici, afterwards Pope Clement VII. She was remarkably handsome, clever, and accomplished, but crafty, proud, and unprincipled. In 1533 she was married to Henri, second son of Francis I. of France. It was a political marriage, contracted between the pope and the king, who met at Marseille on that occasion. In 1547, Henri having ascended the throne upon the death of his father and elder brother, Catharine became queen of France. Her influence at court was not very great during the reign of her husband, it being checked by that of his mistress, Diana of Poitiers, and that of the powerful family of the Guises. Catharine had by her husband five sons, of whom three reigned successively over France—Francis II., Charles IX., and Henri III. During the short reign of Francis II., who succeeded Henri II. in 1547, the chief influence at court was in the hands of the Guises, whose niece Mary Stuart had married Francis II. But when by the premature death of this young prince in 1560, his brother Charles IX., then a minor, ascended the throne, Catharine as regent became the real ruler of France, and remained its ruler after her son had attained his majority. She is therefore accountable for all the mismanagement, corruption, and atrocities of that calamitous reign, and, above all, for the treacherous massacre of the Protestants in August 1572, which is known by the name of La Sainte Barthélemy, because it was perpetrated on the day dedicated to that saint by the Roman calendar. The king of Navarre (afterwards Henri IV.) luckily escaped, and the Protestants defended themselves in several parts of the kingdom, so that the civil war raged again as fiercely as ever. Charles IX. died in 1574, leaving the state in dreadful confusion. His brother, Henry of Valois, was then in Poland, where he had been elected king by the Diet. As soon as he heard of his brother's death, he left Poland in secret, and returned to France, where he was crowned in 1575. Henri III. was, like his brother, a weak and corrupt prince. Catharine had brought up her sons purposely in licentiousness and effeminacy, in order that she might more easily govern them. The reign of Henri III. was distracted by the intrigues of his favourites, of the queen-mother, and of the Guises; by the civil wars between Protestants and Catholics, and by the war between France and Spain. Catharine, according to her usual policy, favoured sometimes one party and sometimes the other, for fear that any one of them should become too powerful for her to manage. At last assassination was resorted to again in order to get rid of the Guises. The Duke of Guise and the cardinal his brother were murdered at Blois in December 1588, by order of the king. On the 5th of January 1589, Catharine herself died at Blois, an object of aversion to all parties. She was one of the worst sovereigns that ruled over France since the times of the Merovingian dynasty. Even her ambition was not of an enlarged kind; it was narrow, wavering, treacherous, and undecided, and it led to no final result. The country was in a state of greater confusion at her death than it had been at any time during her sway; the monarchy was near its dissolution, and it required all

the address and the brilliant qualities of Henri IV. to rescue it from total ruin. Catharine had only one redeeming quality—her love for the arts and literature, which seems to have been hereditary in the family of Medici. She collected valuable manuscripts, she encouraged artists, and she began the palace of the Tuileries. She was prodigal in her expenditure, and died much in debt. (De Thou, Sully, Brantôme, and the other French historians and biographers.)

CATILINA, LUCIUS SERGIUS, descended from an illustrious patrician family, was born about B.C. 109. Catiline was quaestor about B.C. 77, and afterwards served as legatus to Scribonius Curio, proconsul of Macedonia, B.C. 75. He was praetor at Rome, B.C. 67. At the expiration of his praetorship, he obtained the province of Africa, which he left to canvass for the consulship; but he was obliged to give up his canvass in consequence of being accused of malversation in his province. During this year, B.C. 65, he formed a conspiracy with Cn. Piso and P. Autronius to assassinate the consuls and part of the senate. Suetonius says that Cæsar and M. Crassus were engaged in this plot, and cites as his authorities Tanusius Geminus, the edicts of Bibulus, the orations of the elder Curio, and Actorius Naso. (See also Cic. in 'Catil.' 4.) The plot was frustrated at first by the backwardness of Crassus and Cæsar, and a second time by the hastiness of Catiline. Having procured an acquittal on his trial (B.C. 65) for maladministration in Africa by bribing the judges, and, it is said, the prosecutor, P. Clodius, also, he was a candidate for the consulship with Cæsar for the year B.C. 63. During the contest he was tried with many others for the murders which he had committed during the proscription of Sulla, to whose party Catiline belonged, and especially for that of Marius Gratidianus, uncle to Cæsar, but, through the influence of the consular senators, he was acquitted. According to some, this murder, which was committed many years before, in addition to the imputed seduction of Fabia, Cæsar's sister-in-law, laid the foundation for that animosity with which Cæsar afterwards pursued Catiline. Yet Cæsar says ('Ad. Att.' i. 2) that he had some thoughts of defending him on his trial for malversation.

In the beginning of June, B.C. 64, about a month before the consular election, urged by the ruined state of his fortunes, Catiline held the first meeting of his second conspiracy, eleven men of senatorian rank and four of equestrian being present. Some rumour of their proceedings got abroad, and Catiline lost his election; while the previous preparations of Cæsar prevented the execution of a design which Catiline had formed to kill the consul and other senators on the day of election. Notwithstanding this failure, Catiline still pushed forward his designs with great vigour. Money and arms were collected, and Manlius, one of Sulla's veterans, only waited Catiline's orders to take the field with a large body of his comrades, who, after Sulla's victories, had been settled in different parts of Italy. Information of all their proceedings was conveyed to Cæsar, and by him communicated to the senate, who, on the 21st of October, issued the decree in the usual form (*Darent operam, &c.*), which gave dictatorial power to the consuls. On the 6th of November, another meeting of the conspirators was held, at which arrangements were made for firing the town and massacring the inhabitants, for the bringing up the Tuscan army under Manlius, and for the murder of Cæsar, all which was reported the same evening to Cæsar. Catiline still kept up the appearance of innocence, and though impeached by L. Paulus under the Plautian law, came down to the senate, which was assembled by Cæsar on the 8th of November. When Cæsar concluded, Catiline, in an humble voice and manner, began to defend himself, but was interrupted by the senate calling out that "he was an enemy and a traitor to his country." Catiline abruptly left the senate-house, and set out the same night for the camp of Manlius, with the view of making some decisive movement before the consuls could get an army together to oppose him. The senate immediately declared him and Manlius enemies to the state, and ordered the consuls to raise new troops, of which the command was given to C. Antonius, the colleague of Cæsar. Q. Marcius Rex and Q. Metellus Creticus were at this time waiting with their armies outside the gates for the honour of a triumph. It being reported that the slaves were arming in Apulia and Capua, Metellus was despatched into Apulia, and Marcius to Fesulae, where Manlius was encamped. A remonstrance, addressed to Marcius by Manlius, setting forth their grievances, was answered by a reference to the senate, but it does not appear that any engagement took place. Up to this time, Catiline made little progress, in consequence of his plans being regularly divulged, through the mistress of one of the conspirators, to Cæsar, and his designs were consequently thwarted; while, on the other hand, the prospect of the conspiracy being crushed seemed equally distant.

A high reward which had been offered by the senate for information respecting the plot had produced no evidence, and it appears certain that a large proportion of the population (Sallust says the whole of the common people) approved of Catiline's design; but how far they were desirous of change from the hope of plunder, and how far from a well-grounded dissatisfaction with the government of the senatorian oligarchy, it would be a difficult matter to determine. The senate certainly did not appeal to the people for support against a common enemy. An unsuccessful attempt of the remaining conspirators to draw into the plot the ambassadors of the Allobroges, at that time in Rome, and to obtain from them a body of horse, furnished the consul

with evidence against the principal conspirators. Lentulus, Gabinius Statilius, and Cethegus were arrested. Fresh plots were now rumoured to be hatching among the dependents of the conspirators for their rescue; and after a long debate in the senate on the 5th of December (Nonis Decembris), in which Cæsar argued against and Cato in favour of the capital punishment of the conspirators, they were condemned to death without the form of a trial, and executed accordingly. Catiline now found himself hemmed in by Metellus Celer on the side of Cisalpine Gaul, and by Antonius, now proconsul, with a superior force among the Apennines. He made a desperate attack on the troops of Antonius, which were under the command of M. Petreius, was defeated, and fell among the thickest of the enemy, fighting bravely to the last, B.C. 62.

The history of Catiline's conspiracy is chiefly transmitted to us by Cicero and Sallust, and we have only one side of the story. Though there is doubtless great exaggeration in both these writers, and though it seems impossible to penetrate the whole design of Catiline, there is not much difficulty in forming a general opinion of this plot. The civil wars of Marius and Sulla, which terminated in favour of Sulla, led the way to an organised system of murder and plunder, of which few histories present so frightful an example. The partisans of Sulla were enriched by the proscription and robbery of their fellow-citizens. This was the school in which Catiline and many of his accomplices were brought up. A body of profligate young men of rank, overwhelmed with debt, whose only pursuit is pleasure, are the readiest elements out of which to form a conspiracy. The conspiracy of Catiline was a conspiracy of an aristocratic faction against the body of which it formed a part—a body that had its own interested views and exclusive objects, but preferred accomplishing them in a more politic and less violent way. If the conspirators had succeeded they would, as a matter of course, in following up the example of Sulla, have crushed the whole aristocratical party whose views were opposed to their own. The possession of all the influence in the state—the spoliation of their wealthy enemies—would have been the reward of the partisans of Catiline; but it is difficult to conceive that any one useful result to the state would have followed; and, in the absence of better evidence as to the character and abilities of the conspirators, it is impossible to conclude that Rome would have been fortunate enough to find among them a master who possessed the wisdom and moderation of the dictator Cæsar.

CATO, that is, the Wise, was a surname given to MARCUS PORCIUS PRISCUS. This extraordinary man, commonly called Cato Censorius, or Cato Major, to distinguish him from his descendant who fell on his sword at Utica, was born in the year B.C. 234. He was descended from a respectable family in Tusculum, and passed his earlier years on a farm in the Sabine country, which he inherited from his father. At the age of seventeen a Roman necessarily became a soldier, and Cato's military career commenced in the very year when Hannibal was laying waste the north of Italy after the battle of the Trebia, B.C. 217. We find him afterwards serving under the command of Fabius, at the capture of Tarentum, in B.C. 209; and two years after he distinguished himself at the memorable battle on the banks of the Metaurus, which was fatal to the brother of Hannibal. In private life he maintained the same character for hardness, industry, and sobriety which he had earned in the military profession. Occupying a farm adjoining that which had once belonged to Curius Dentatus, he seemed to take that old Roman for a model, and drew upon him the attention of the neighbouring farmers, not more by the simplicity of his habits than by the plain good sense of the laconic maxims which fell from his lips and became current in the neighbourhood. His singular reputation obtained him the name of Cato, and at length attracted the observation of a young Patrician, named L. Valerius Flaccus, who, looking upon him, to use the language of Plutarch, "as a plant that deserved a better soil," persuaded him to remove to Rome, and to offer himself for the public magistracies. With this friend, who thus introduced him to the Roman public, he afterwards held the highest posts in the state, the consulship and the censorship. The first step in the series of Roman offices was the quaestorship. This office he filled in B.C. 204, and was appointed to join the army in Sicily, which Scipio was about to carry across into Africa; but the profuse expenditure of the general offended those notions of strict economy which belonged to the character of Cato. The quaestor returned to Rome, and taking his seat in the senate, to which he was entitled by right of his office, he denounced the conduct of Scipio as fatal to the discipline of the army. Soon after we find him, according to Nepos, acting as quaestor in the island of Sardinia, where he became acquainted with Ennius. It is more probable that the acquaintance with Ennius was formed when Cato was in Sardinia as praetor. The errors of Nepos, or rather of the writer, whose works are ascribed to him, are innumerable. Cato, with all his rustic character, was a friend to literature, and it was he who first brought the Calabrian poet to Rome. After holding the plebeian edileship and the praetorship, in the latter of which he was the governor of Sardinia, he finally arrived at the consulate, which he filled in B.C. 195, the year of Terence's birth, having his friend Valerius for his colleague. At that period of the Roman commonwealth it was usual for the consuls to hold commands at a distance from Rome. Cato was appointed governor of Nearer Spain, where the vigour of his arms and the policy of his

counsels added greatly to the Roman influence, and procured him the honour of a triumph in the following year. He had now attained to the summit of military glory, but his zeal was not fatigued. The new consul, Tiberius Sempronius, being despatched on an expedition against the Thracians and the neighbourhood of the Danube, Cato accompanied him as one of his lieutenants.

When Antiochus invaded Greece, we find Cato again in military employment in the Peloponnese, securing the fidelity of Corinth, Ægium, and Patræ; and in 191, by a bold movement, he dislodged Antiochus from the pass of Thermopylæ, and had the chief glory of the victory gained there by M. Acilius Glabrio. In 184, the year in which Plautus died (it is useful to connect the life of Cato with the literature of his country), he was elected censor, and, as was before observed, with Valerius for his colleague. This censorship he made memorable in the annals of Roman history by the strictness with which he executed its important duties. He was now 50 years of age, and he continued for more than 30 years to take a prominent part in public life. But the unflinching determination with which he attacked the crimes and vices of the nobles called up many assailants upon himself. No Roman was ever a party to more public prosecutions, or had to defend himself against more. Even in his 81st year, he had to support himself against an accusation which had no foundation but the malice of his enemies. But these attacks produced no effect upon his courage. When Sergius Galba had disgraced his country by the massacre of the Lusitanians after they had surrendered upon terms, and was brought to public trial at Rome, Cato again subscribed his name as one of the prosecutors, and took an active part in the proceedings. This trial was followed almost immediately by his death, at the age of 85, in the year B.C. 149. Thus as he entered active life soon after the invasion of Italy by Hannibal, so he just lived to see the commencement of the third Punic war, a war indeed into which the Romans were induced to enter chiefly by the urgent advice of Cato himself.

So far we have seen in him the successful soldier and the vigorous statesman. As an orator, an agriculturist, an historian, he was scarcely less celebrated. When yet living on his Sabine farm, he had been in the daily habit of appearing in the petty courts of the neighbourhood as the able advocate of his friends; afterwards at Rome he was one of the most distinguished orators in the forum; and as many as 150 of his orations were preserved and admired for many ages. As a writer on agriculture, he is still known by his work entitled '*De Re Rustica*,' which, however, is certainly not in the form in which he wrote it. The language is not sufficiently antiquated for the age in which he lived; and besides this, there is abundant evidence that several parts of the work are lost, particularly the dedication to his son. The work, as we have it, consists of very brief directions for the management of a farm, and for economical housekeeping, from the buying of an estate to a charm for curing oxen and a receipt for cheesecakes. It is in this work that he lays down the principle, which excites the just indignation of Plutarch, the duty of selling off old oxen, old waggons, and old slaves. (§ 2.) Of his historical work but a few fragments remain. It was entitled '*Origines*,' and according to the life of Cato, which passes under the name of Cornelius Nepos, the first book treated of the Roman monarchy, the second and third of the origin of the chief cities of Italy, the fourth and fifth of the first and second Punic wars; the sixth and seventh continued the history down to the prætorship of Galba above mentioned. In the latter part of his history he enlarged upon his own achievements without any affectation of modesty. This history was written at the close of his life, so that Livy is guilty of an anachronism in making the tribune L. Valerius quote the '*Origines*' against the author at the time when Cato was consul. (Liv. xxxiv. 5.)

Cato was twice married. By his first wife he had a son, Marcus, who married a daughter of L. Æmilius Paulus, the sister of the second Scipio Africanus, and died while prætor during his father's lifetime. His second wife was Salonia, by whom he had a son, surnamed from his mother Saloninus. This son was the grandfather of Cato Uticensis. The character of Cato is boldly drawn by Livy in the 40th chapter of his 39th book. He was indeed, as Livy calls him, a man of iron body and iron soul, "*ferrei prope corporis animique*." The chronology of the life of Cato is tolerably certain, notwithstanding the errors of Livy, Plutarch, Valerius Maximus, and Cornelius Nepos. See Clinton's '*Fasti*.' His historical fragments are printed at the end of Curt's '*Sallust*,' they have been also published by Krause in his '*Fragmenta veterum Historicorum Romanorum*,' Berolini, 1833; and separately by Lion, under the title '*Catoniana*,' Gott., 1828. The fragments of his '*Orations*' are given by Meyer in his '*Oratorum Romanorum Fragmenta*,' Turici, 1842. The '*De Re Rustica*' is found in Gesner's and in Schneider's collection of Latin works on that subject.

CATO, MARCUS PORCIUS, who was surnamed UTICENSIS (of Utica) from the place of his death, was the great-grandson of Cato the Censor, and was born B.C. 93. He is said to have shown in early youth great powers of mind and firmness of character. When very young he was chosen to fill the office of priest of Apollo, and that he might the better discharge the duties of his office, he determined to secure the instructions of a preceptor in morality. The character of his mind naturally led him to embrace the philosophy of the Porch, and he became a pupil of Antipater the Stoic. Inflexible decision, severity

and harshness, appear to have been the prominent features of his mind; and the great privations and hardships to which he frequently subjected himself, such as abstaining from food and making long journeys bare-headed and in all weathers, were calculated to strengthen these peculiarities. His half-brother Cæpio was lost at sea, on which occasion he is said to have relaxed the sternness of his spirit, and he who rarely laughed was then seen to weep. The body was cast ashore by the waves, and was buried by Cato with great honours.



Coin of Cato.

British Museum. Actual size. Silver. Weight 60 grains.

Cato's military career commenced with his serving as a volunteer in the war of Spartacus, in which campaign he is said to have refused the distinctions with which Gallus, his commander, would have rewarded him. He afterwards went as a legionary tribune to Macedonia, and there presented a model of sobriety and courage. The designs of Metellus subsequently induced him to become a candidate for the office of tribune of the people. He was successful in his application, and gained by his conduct the general esteem of the public. Cato took part with Cicero against Catiline, and first gave him the title of '*Pater Patriæ*' ('Father of his Fatherland'): the speech which he made on this occasion respecting the punishment of the conspirators is preserved in Sallust. ('*Catil.*' c. 52.) He vehemently opposed the union of Pompey, Crassus, and Cæsar, and though threatened with banishment, fearlessly spoke against Cæsar's Agrarian Law. Through the influence of Clodius he was sent to seize Cyprus, in the hope that he would destroy his own influence by failing in the enterprise; and, that he might be kept the longer away from Rome, he was ordered to go to Byzantium to settle the affairs of that town. On his return he was elected prætor, in which office he endeavoured as far as possible to put a stop to bribery and corruption. At length, being unable to bring about a reconciliation between Cæsar and Pompey, he sided with the latter, and on the death of Pompey went over to Africa. Some dispute arising about the command of the troops in Africa, Cato resigned it to Q. Metellus Scipio, the father-in-law of Pompey; but he afterwards repented of this step, and wished that he had retained the command in compliance with the wishes of the army. Africa soon submitted to Cæsar, and the little that remained to oppose him was contained in the city of Utica. Cato encouraged his countrymen to stand a siege, but the approach of Cæsar alarmed them into submission. Upon this Cato advised his friends to save themselves by flight, and he even accompanied them to the port. Those who remained in Utica chose Lucius Cæsar to intercede for them with the conqueror, and Cato, though he would not allow his own name to be included in the petition, is said to have composed the speech which L. Cæsar was to make. After an evening's meal, and a spirited conversation with some other philosophers, he withdrew to his chamber, and after embracing his son and friends with unusual affection, he lay down and read a portion of Plato's '*Phædon*' on the immortality of the soul. His son and friends in vain entreated him to desist from his resolution to commit suicide. He stabbed himself below the breast, and died the same night. The inhabitants of Utica exhibited the utmost sorrow at the death of one whom they regarded as their benefactor and deliverer, nor did the approach of Cæsar prevent them from solemnising his funeral with the greatest pomp. When Cæsar heard of Cato's death he is said to have exclaimed, "Cato, I envy thee thy death, since thou hast envied me the glory of saving thy life!" He died, according to some, in the forty-eighth, and according to others, in the fifty-ninth year of his age.

(Plutarch, *Life of Cato*; Cicero, *De Offic.*, i. 31; Sallust, *Catil.*, cc. 52-54; Valer. Maxim., ii. 10, 7; Aul. Gell., iv. 10; Horat., *Od.* i. 12, 35, ii. 1, 24; Lucan, i. 128; Virg., *Æn.*, vi. 841, viii. 670; Juven., xi. 90.)

CATO DIONYSIUS. [DIONYSIUS.]

CATS, JACOB, a very eminent Dutch poet, whose writings were for a long period far more popular than those of any of their authors among his countrymen, was born at Brouwershaven, in Zealand, November 10th, 1677. His mother dying while he was very young, and his father marrying again, he was taken in charge by a maternal uncle, who spared no cost on his education; but his progress in his earlier studies was far from great. At Leyden he went through a course of jurisprudence, and made some proficiency in Greek. On quitting Leyden, he proceeded to Orléans, where he took the degree of Doctor of Laws; and he remained some time in France, both in order to perfect himself in the language and to enjoy the lively society into which he was introduced there. On his return home, he first practised as advocate at Brouwershaven, where he soon obtained considerable reputation in his profession. Being attacked however by an obstinate tertian fever, he was advised to try the effects of travelling and change of air, on which he visited England, but reaped no other advantage

from his journey than an acquaintance with the language, and what he derived from the studies he pursued at both Oxford and Cambridge. At length, after having in vain sought relief from all the medical men whom he consulted, he recovered his health by means of a powder given him by an old alchemist. He now removed to Middleburg, where he married a lady named Valkenburg, by whom he had five children. It was during this part of his life—the one which he afterwards, amid the toils and dignities of office, acknowledged to have been by far the most enviable portion of it—that he produced his 'Embleme' and 'Spiegel van den Ouden en Nieuwen Tijd.' But the war which broke out in 1621 compelled him to quit Middleburg and go to reside at the Hague. After being made pensionary of Dordrecht, in 1625, he was despatched on an embassy to England in 1627, when he was knighted by Charles I. About nine years later he was elevated to the dignity of pensionary of Holland, which he retained till 1651, and in the following year again came over to England on an embassy to Cromwell, although he would fain have excused himself from the honour, and was ultimately obliged to return without having effected any of the objects of his mission. This was the close of his public life; and he was now permitted to enjoy, in his rural retreat at Zorgvliet, near the Hague, that tranquillity and leisure after which he had long sighed. It was here that, at an age exceeding threescore and ten by several years, he resumed his literary and poetical pursuits, and composed his 'Buitenleven' ('Country Life'), and numerous other productions, constituting the principal bulk of his works. Thus usefully, as well as innocently employed, he continued to enjoy life, while he looked forward to death without apprehension, till he expired calmly, September 12th, 1660, shortly before he completed his eighty-third year.

Cat's popularity with his countrymen was for a long period greater than that of any other of their poets; and by them he is even now familiarly yet affectionately styled *Vader Cats*. His popularity was derived from other merits than usually accompany more brilliant genius. His works may be regarded as a fund of moral instruction for all ranks and ages, and as a vast store-house of didactic precepts and examples applicable to almost all the varying circumstances of life. His muse never takes any elevated flights; on the contrary, his poetical style, always plain and familiar, occasionally borders on the homely and colloquial; but most of his poems being in the form of dialogue, such a style is not only excusable but appropriate, nor does it ever sink into the mean and vulgar. It is for the most part marked by a naïveté of thought and expression, and by a simplicity, which are becoming and agreeable enough. He frequently exhibits however striking originality and felicity of ideas. Like his diction, his versification is easy though rather monotonous, and appears to have flowed from his pen without effort; and he certainly did much towards refining and improving his native tongue, imparting to it greater freedom and pliancy. But with him manner was only secondary and subsidiary to matter; his aim was not so much to shine as to instruct; and it is in the character of a moral teacher that he is chiefly to be viewed. His lessons are those of practical wisdom and virtue, applicable to the daily concerns of life. He addressed himself to the many, and there can be no doubt that his works have been largely influential for good, and all the better calculated to attain their end by combining entertainment with moral instruction. At the same time he is not exempt from the charge of prolixity and excess. At the present day both his language and manner have become somewhat antiquated; and accordingly he is now more praised than read.

*CATTERMOLÉ, GEORGE, born in 1800, at Dickleburgh in Norfolk, is one of the most powerful and original of the English school of painters in water-colours. His earliest drawings were made, we believe, for some of Mr. Britton's architectural publications, and the technical skill he thus obtained has been turned to good account in his more important later works. His pictures, though mostly semi-historical or poetical, embrace a wide range of subjects: many of them are illustrative of the more striking scenes of Scott's novels; many are taken from Shakspere's plays; others represent subsidiary circumstances connected with English history, like his 'Sir Walter Raleigh witnessing the Execution of the Earl of Essex in the Tower;' others again, like his great picture of 'Luther at the Diet of Spiers,' illustrate more important historical events; some, like 'The Horn of Egremont Castle,' are from texts furnished by the poets; and a large number are wholly imaginative. Especially is he fond of painting knights in armour, or old cavalier and commonwealth soldiers in buff and breastplates, or monks in their refectories or reading in some gloomy old chamber, or (like his 'Salvator Rosa') brigands in their wild haunts; but whatever he paints is marked by striking originality of conception and vigorous execution. He paints in a manner quite his own—in body-colours on a coarse rough paper—in a bold, free, seemingly careless manner, and sometimes with considerable looseness of drawing; but his pictures always display so much imagination, often such genuine poetic feeling, are so fine in colour, chiaroscuro, and tone, and show such evident mastery over the materials, that they as certainly retain the attention by their merits as they arrest it by their peculiarities. For a long series of years Mr. Cattermole's pictures were among the chief attractions of the exhibitions of the Society of Painters in Water-Colours; but after for three or four seasons contributing only a few small paintings, he in 1853 ceased to

be a member of the society, and his works have since been seldom seen in public exhibition-rooms. He now paints chiefly in oil. To the general public Mr. Cattermole is perhaps best known by the series of designs engraved for the 'History of the Civil Wars,' by his brother the Rev. R. Cattermole.

CATULLUS, CAIUS VALERIUS, sometimes, but erroneously, called QUINTUS VALERIUS CATULLUS, was born at Verona, *n.c.* 87, about seventeen years before Virgil and twenty-two before Horace. His father Valerius was of a respectable municipal family in that city, and lived in habits of intimacy with C. Julius Cæsar, who appears, when his affairs led him to visit or pass through Cis-alpine Gaul, to have taken up his abode at the house of Valerius. Catullus left his paternal roof at an early age for Rome, where he plunged into dissipation and extravagance, mortgaged his estate, and fell into great poverty. His pecuniary misfortunes do not seem to have broken his spirit or abated his good humour. He laughs off his mortgage with a pun, and jokes on his poverty with the utmost indifference. However, to improve his fortune, he, together with his brother, accompanied the prætor Memmius (the same to whom Lucretius dedicated his immortal poem) to Bithynia. This expedition, as respects the object our poet had in view, was completely unsuccessful. He returned as poor as he went, and on his voyage home had the additional misfortune to lose his brother, to whom he was affectionately attached, and who died on the coast of Troy. The death of his brother he deploras on more than one occasion in his works with great pathos, and in a style of natural and genuine feeling. The voyage from Bithynia home was performed by sea in a small open pinnace, called a *phaselus*, an undertaking which strongly shows the poet's courage and perseverance. A voyage of that length, from its commencement in the Euxine to its termination on the shores of the Lake Benacus, in so fragile a bark, satisfactorily proves that Catullus was not deficient in at least one Roman virtue—a contempt of danger. He concluded this arduous enterprise by ascending the Po, and finally by the Min-cius reached the promontory of Sermio on Lake Benacus. On this promontory, where he appears to have possessed some property, he dedicated his little bark to Castor and Pollux in some verses which have been much admired. From the time of his return from Bithynia he continued to reside mostly at Rome, pursuing his pleasures, though living, as we collect from his writings, in poverty. From the same sources we derive the information that he possessed estates both in the Sabine country and at Sirmio, probably of little value.

His chief or only patron was Manlius Torquatus, on whose marriage with Julia he wrote his 'Carmen Nuptiale.' Notwithstanding his poverty, he lived in intimacy with all the men of talent of his day, among whom were Cicero, Cornelius Nepos, Licinius Calvus the orator, Asinius Pollio, Varus, Cornificius, Cælius of Verona, Hortatius, Cæcilius, and others. Cicero is supposed by some to have pleaded a cause for him; good critics however deny or doubt the fact. Judging from his writings and the freedom with which he indulges in satire, without regard to the rank, power, or wealth of the object of it, we may fairly pronounce that Catullus possessed a lofty independent spirit. His boldest flight was against Julius Cæsar, even in the plenitude of his power. He lashed his extravagance and his partiality for Mamurra with unsparing severity. For this however he afterwards apologised; and the generous conqueror invited the poet to his table on the same day, and still continued his intercourse with his father Valerius.

Of all the poet's favourites, Clodia, who appears under the feigned name of Lesbia, seems to have enjoyed the greatest share of his affection and of the effusions of his muse. His lines on the death of Lesbia's sparrow are perhaps as well known and as often quoted or alluded to as any verses he ever wrote. In his day Catullus bore the character of a learned person, and the epithet 'doctus' is frequently applied to his name in the various testimonials which have reached us of his fame and merits. This he perhaps obtained from his knowledge of the Greek language, and from the translations he made of some of the odes of Sappho and the poems of Callimachus.

A considerable part of the writings of Catullus is supposed to be lost. He died, according to some, at the age of forty or thereabouts; according to others he attained the advanced age of seventy-one. The latter opinion is combated at great length, and very successfully, by Bayle in his 'Historical and Critical Dictionary.' The concurrent testimony of all the men of wit and learning of his own and after times establishes his character as a man of first-rate talents and a true poet. He possessed a brilliant imagination, and clothed his thoughts in the best language. His style is easy and unaffected; he is always free from conceit or bombast; his lines are full of sweetness and harmony. In his playful moods he has many touches of humour, and is always entertaining and agreeable. When pathetic, his feelings are natural and unrestrained. Many of his thoughts have been borrowed by subsequent writers. He fell into the vice of his age, and several of his pieces are degraded by the most obscene ideas couched in the most revolting expressions. The only palliation for this offence that can be offered is the manners of the times, when the grossest violations of propriety were overlooked, if not encouraged, by those whose power, wealth, and influence enabled them to set the fashion.

His longest and most beautiful poem is the 'Epithalamium of Peleus and Thetis.' It has been objected to this piece that the author, immediately after its commencement, digresses into an episode longer

than all the rest of the poem, being a narrative of the desertion of Ariadne by Theseus on the shores of Naxos, and having no reference to or connection with the main story, into which it is introduced as a description of the embroidery on the garment of Thetis. To this criticism, which applies to the plan and not to the execution of the poem, it may be observed that what editors and commentators have thought fit to call the 'Epithalamium of Peleus and Thetis,' is possibly only part of a longer and unfinished work, intended by the author to bear a different designation, or it is only the fragment of the entire work which has come down to us. However that may be, the sufferings of Ariadne, and her desertion of her father's house, form a fine contrast with the chaste loves and the happy marriage of the parents of Achilles, and her story may have been selected by the poet with a view to produce that effect.

The poems of Catullus are said to have been unknown to the moderns till the beginning of the 15th century, and that it was only about 1425 that a copy, found in a granary, was first sent to the native city of the author. The following are the most esteemed editions of Catullus:—Vossius, Lond. 1684, and Utr. 1691; Vulpius, Patav. 1737; the 'Variorum' of Grævius, with Tibullus and Propertius, Utr. 1680; Mattaire's in 1715; in the 'Corpus Poetarum,' Lond. 1713; and Doering, Leipzig, 1783 and 1792, and Altona, 1834; and Lachman, Berlin, 1829. The poems of Catullus have been translated into English by Dr. Nott, 2 vols. 8vo, 1795, and by the Hon. George Lamb, 2 vols. 12mo, 1821.

(Catullus, Suetonius, Vulpius, Bayle, and the different commentators and editors of Catullus.)

* CAUCHY, AUGUSTIN LOUIS, mathematician, was born at Paris, 21st of August, 1789. His father, Louis François, was a poet, and became archivist of the Chamber of Peers. The son was carefully and religiously educated. In 1804, while at the Écoles Centrales, he was crowned by the Institute as the pupil who had carried off most prizes, among which was the first in Latin poetry. In the following year he entered the École Polytechnique as second scholar, and in 1806, when only in his seventeenth year, his solution of a difficult problem was printed in the 'Correspondance' of the school.

From the École Polytechnique, where he rose to the first place, M. Cauchy entered that of the Ponts et Chaussées, maintaining the same position. He was afterwards appointed engineer of the works for the port of Cherbourg; and from this date commences his long series of mathematical researches in questions previously unsolved. Among the first was his demonstration of Euclid's celebrated theorem on the polyhedra. In 1813 he published his 'Méthode pour déterminer à priori le nombre des racines réelles négatives d'une extraction d'un degré quelconque,' which was followed by papers on the properties of integrals, taking up questions started by Clairaut. In 1815 he received the grand mathematical and physical prize of the Institute for his paper 'Sur la Théorie des Ondes,' which became the basis of a theory of light.

In 1816 Cauchy was elected a member of the Academy of Sciences, and was appointed professor of mechanics in the École Polytechnique, and in the same year he published his demonstration of Fermat's theorem of the polygonal numbers. His lectures had a most salutary influence on the educational results of the school, and the progress of his pupils was materially aided by the works which he successively published: 'Cours d'Analyse,' 1821; 'Leçons sur le Calcul différentiel,' 1826; 'Leçons sur les Applications du Calcul infinitésimal à la Géométrie,' 2 vols. 4to, 1826-28. At the same time he continued his valuable series of papers for the Academy, among which are 'Sur les Intégrales définies entre les Limites Imaginaires,' 1825; 'Sur l'Application du Calcul des Résidus à la solution des Problèmes de Physique Mathématique,' 1827; 'Sur la Résolution d'Équations numériques, et sur la Théorie de l'Élimination,' 1829; 'Sur la Théorie des Nombres,' and others. The last was presented in May 1830. The revolution which followed deprived M. Cauchy of his public employment, as his loyalty to the Bourbon dynasty prevented his taking the oath of allegiance to the government of Louis Philippe. Under these circumstances he accepted the offers of the King of Sardinia, who invited him to deliver a course of physico-mathematical lectures at the university of Turin. In 1832 the Royal Society of London elected Cauchy one of their fifty foreign members. In the following year he received an invitation from Charles X. to undertake the scientific education of the Duc de Bordeaux, who then resided at Prague; and he cheerfully devoted himself to the task. While thus engaged he resumed in 1835 the publication of his 'Exercices de Mathématiques,' which had been for some years interrupted. In 1836 he published his 'Mémoire sur la Dispersion de la Lumière.' In 1838, having terminated his work of instruction, he returned to Paris, and took part in a scheme for training a superior class of professors in the interests of legitimacy. He was chosen a member of the Bureau des Longitudes in 1839, but the minister refused to sanction the choice, remembering the refusal to take the oath of allegiance.

Cauchy's diligence appears to have increased with his years. The number and nature of his communications to the Academy may best be judged of by reference to the 'Comptes Rendus,' at one time they became so multiplied that their publication overstrained the Academy's funds. Concurrently he wrote papers which appeared in other scientific periodicals, chiefly in Liouville's 'Journal de Mathématiques,'

among which his 'Note sur le développement des fonctions en séries ordonnées suivant les puissances ascendantes des Variables,' published in 1846, is especially remarkable.

In 1848 a professorship of mathematical astronomy having been created at the Faculty of Sciences of Paris, M. Cauchy was appointed to the chair; but, as had happened eighteen years before, his refusal to take the oath required in 1852, again lost him his public employments. He has since continued his studies; adding every month to the number of his works. He has treated of the higher branches of algebra, the theory of numbers, the infinitesimal calculus, mechanics, astronomy, and physics, exploring indeed every branch of mathematical analysis. Of him it has been said that he has "thrown back the limits of the integral calculus; and if showing a preference for abstract questions, he has on the other hand rendered important service to the elementary portions of science, by simplifying the theory of asymptotes, introducing the use of limits in all parts of geometry, and by giving an elegant demonstration of the fundamental theorem of the theory of equations."

M. Cauchy is a member of several scientific societies. Besides the works above mentioned, he published at Turin his 'Resumés Analytiques,' 4to. In 1836 appeared 'Sur la Théorie de la Lumière,' 8vo; 'Sur la Mécanique céleste,' &c., 8vo, in 1831—and a large number of others in the 'Mémoires' of the Academy, in the 'Annales de Mathématiques,' and other scientific journals. He has shown too, that he inherits his father's poetical ability and lively imagination, and relieves at times his severer studies by the composition of French and Latin poetry. In 1834 one of his poems 'Charles V. en Espagne' was published, which has much merit, and exhibits the monarchical predilections and religious opinions which have actuated the whole life of the author.

* CAVAIGNAC, GENERAL LOUIS EUGÈNE, son of Jean-Baptiste Cavaignac, member of the Convention and of the council of the Five Hundred, and brother of the late Godefroy Cavaignac, repeatedly prosecuted by Louis Philippe, was born at Paris on the 15th of December 1802. In 1820, at the age of eighteen, he entered the École Polytechnique. In the years 1828-29 he served in the second regiment of Engineers as captain, and took an active part in the campaigns of the Morea. Like most of the sons of the noted republicans of the Great Revolution, he adopted early in life the principles of his father; he was consequently one of the first to adhere to the revolution of July, in 1830. But the free expression of his opinions having given offence to his superiors, he was sent in 1832 to join the army in Africa. Even there he could not control or conceal his republican opinions; but the brilliant courage he displayed, and the services he rendered, drew upon him the notice and the esteem of his commanding officers. He was employed in the expeditions of Medeyah, Bouffard, and Chirchell; and in the several battles and skirmishes of Ouara, Col de Moozaia, &c., he gave proofs of that aptitude for war, which bespoke the future general. But it was especially in the expedition against Tlemcen that he proved his capacity, and evinced his valour.

After the capture of Tlemcen, in January 1836, Marshal Clausel formed a battalion of volunteers to garrison the citadel of that town; and gave the command of the place to Captain Cavaignac. In this isolated position, he maintained himself with great honour. Although frequently attacked by the Arabs, and blockaded by Abd-el-Kader, he held out, teaching his troops, both by his example and intrepidity, to endure the severest privations without a murmur. It was not however till May 1837 that he received further promotion. Shortly after the taking of Constantine, Cavaignac was transferred to the Zouaves; after which he had a battalion in the infantry of the line. In 1839 he published a work of considerable value, entitled 'De la Régence d'Alger.'

Although his health and constitution were at all times delicate, Cavaignac sustained with unflinching resignation the trials and fatigues of a camp life; being remarked as constantly the first to meet the enemy, and the last to retire to his tent. At the same time his qualifications for providing resources and administering them when found, were of a high order. Having returned to the corps of Zouaves, as lieutenant-colonel, on the 21st of June 1840, he was created colonel the following year; but a short time before the battle of Ily, he joined the 32nd of the line. It was in the capacity of commander of the vanguard, in this memorable action, that he so ably supported General Bugeaud against the army of Morocco. For his behaviour in this battle he was made *maréchal de camp* on the 16th of September 1844. After suppressing several revolts among the tribes on the western frontier in 1845, he invaded Morocco in February 1846, at the head of 6000 men, driving before him the redoubtable Emir Abd-el-Kader.

In 1847 he succeeded Lamoricière in the government of Oran, and on the 24th of February 1848, he received his appointment as governor-general of Algeria, by a decree from the Provisional Government. Two months after this, Lamartine, having foreseen the impending dangers by which France was threatened, invited Cavaignac to the capital. His great ability, and his decision in quelling the insurrection of June, established his character both as a citizen and as a soldier. It was by far the most serious revolt which had occurred since 1789. Cavaignac met the threatened danger with promptitude. A force of 75,000 regulars and nearly 200,000 National Guards was

collected in and near the metropolis. Several powerful barricades were approached, attacked, and carried in the regular order of battle, Cavaignac himself, accompanied by Lamartine, leading the attack of the one erected in the Faubourg du Temple. On the second day of the insurrection, Paris was declared in a state of siege, and General Cavaignac was appointed Dictator, all the civil and military powers being committed to his charge. After four days' hard fighting, the contest came to an end by the defeat of the anarchists. The loss on both sides was appalling: two generals were killed, four others mortally and five badly wounded. In all, some 8000 persons were killed and wounded, and 14,000 made prisoners. No sooner had he quelled this great revolt, than the general laid down his authority. The National Assembly appointed him President of the Council, after which he became one of the candidates for the new office of President of the Republic. In this contest he was supported by 1,448,302 votes. On the 2nd of December 1851 he was arrested, but released after a short detention; and he has since then continued to reside undisturbed in France, although he has not given his adhesion to the government of the emperor.

CAVALIERI, BUONAVENTURA, was born at Milan in 1598, and entered into the order of Jesuits at an early age. He was afterwards professor at Bologna, and died there December 8, 1647. He was a pupil of Galileo, according to the testimony of his friend Riccioli, who professes himself much indebted to his assistance in his studies. But it is said that he did not obtain the professorship at Bologna, in spite of the strong recommendation of Galileo, until his skill in astrology had been duly certified. He was a victim to the gout both in hand and foot, and was confined almost entirely to his bed for twelve years before his death. There is an eulogy of him by Frisii (quoted by Lacroix, 'Biog. Univ.'). All his works were published at Bologna, being 'Specchio Ustorio,' &c. 1632; 'Directorium Generale Uranometricum,' 1632; 'Geometria Indivisibilibus Continuum,' &c. 1635; 'Trigonometria Plana et Sphærica,' 1635; 'Rota Planetaria,' 1640; 'Exercitationes Geometricæ Sex,' 1647.

If we may judge from a contemporary biographer, Ghilini, 'Teatro d'Uomini Letterati,' Cavalieri (or Cavalierus, as his name is usually Latinised) must have enjoyed a remarkable reputation in his day. But he has descended to posterity solely through his method of *indivisibiles*, one of the predecessors of the doctrine of fluxions, and which [BARROW, LEIBNITZ; DIFFERENTIAL CALCULUS IN ARTS AND SCIENCES DIV.] must be considered as one of the first attempts at an organised method of dealing with the difficulties of the solution of which Archimedes had given the first example. Cavalieri considers a line as composed of an infinite number of points, a surface of an infinite number of lines, and so on, as in the following sentence: "Hinc manifestum est figuras planas nobis ad instar telæ parallelis filis contextæ concipiendæ esse; solida vero ad instar librorum, qui parallelis foliis concervantur. Cum vero in telâ sunt semper fila, et in libris semper folia numero finita, habet [habent] enim aliquam crassitiam, nobis in figuris planis lineæ, in solidis vero plana numero indefinita . . . supponenda sunt." This method, absolutely considered, is defective and even erroneous, but the error is of the same kind as that of Leibnitz, who considered a curve as composed of an infinite number of infinitely small chords, and a surface of infinitely small rectangles. The error in both is one which does not affect the result, for this reason, that it consists in using the simplifying effect of a certain supposition too early in the process, by which the logic of the investigation may be injured, but the result is not affected. For instance, Cavalierus would consider a right-angled triangle as follows. Let n be the number of points in the base, then the perpendiculars at these points are in arithmetical progression, $0, a, 2a, \&c. . . na$: the sum of all of which is $\frac{1}{2}n(n+1)a$, or $\frac{1}{2}na$, throwing away $\frac{1}{2}na$ as inconsiderable compared with $\frac{1}{2}na$, when n is infinite. But $\frac{1}{2}na$ is simply $\frac{1}{2}$ base \times perpendicular. Compare this method (absurd and almost unintelligible as it is, in the literal sense of the terms) with the following. Divide the base (b) into n equal parts, each of

which is therefore $\frac{b}{n}$. Let the perpendicular be p , consequently the

perpendiculars at the extremities of the parts are $\frac{p}{n}, \frac{2p}{n}, \dots$ up to $\frac{np}{n}$,

and each multiplied by $\frac{b}{n}$, and the sum of the whole being taken, we have—

$$\frac{b}{n} \left(\frac{p}{n} + \dots + \frac{np}{n} \right) = \frac{bp}{2} \frac{n^2 + n}{n^2} = \frac{bp}{2} \left(1 + \frac{1}{n} \right).$$

This is the sum of the inscribed rectangles, which approaches without limit to the area of the triangle as n is increased without limit. But it approaches to $\frac{1}{2}bp$ on the same supposition; whence $\frac{1}{2}bp$ is the area of the triangle. Either method, with caution, might be made to give true results, and in an intelligible manner; but that of Cavalierus is very subject to error, and, we may say, requires a knowledge of better methods to understand it. But it is nevertheless the first attempt at generalisation, and serves to illustrate the position maintained by us [BARROW], that neither the fluxions of Newton nor the infinitesimals of Leibnitz were the actual methods by means of which the Differential Calculus (as now known) was made powerful. Cavalierus, with the 'methods of development' of Newton, might have

established his title to the invention. But his algebra was very imperfect, even for his day: we cannot see proof, in 1647, that he had ever seen the writings of Vieta, who died in 1603. The celebrated Guldinus wrote against the method of indivisible, and was answered by Cavalierus in the third of the 'Exercitationes Geometricæ.' Roberval claimed the method as his own, but his first publications on the subject followed those of Cavalierus.

CAVALLINI, PIETRO, a celebrated Roman painter of the 14th century, and one of the earliest masters of the modern Roman school, was born at Rome in the latter half of the 13th century, and lived at Rome during the interval that the popes resided at Avignon. Vasari's account of Cavallini is somewhat inconsistent with the period of his death as adopted by Manni and Lanzi, 1344; for if, as Vasari says, he was eighty-five when he died, he must have been a much older painter than Giotto, and can scarcely, as he states, have been his pupil. Vasari indeed says that Cavallini was living in 1364, but so many of his dates have been found to be incorrect, that he cannot be strictly depended upon. Cavallini was painter, architect, and worker in mosaic. He assisted Giotto in the mosaic or navicella of the porch of St. Peter's; and there are still some of his own mosaics in the Basilica of San Paolo and at Santa Maria in Trastevere at Rome. He executed also many paintings in the churches, but there are no remains of them; the last were destroyed by the fire which, in 1824, almost entirely consumed the old Basilica of San Paolo: the mosaics however, and a miracle-working wooden crucifix made by Cavallini, remained uninjured.

Cavallini painted also several frescoes at Florence, Orvieto, and at Assisi, some of which are still in a tolerable state of preservation. A crucifixion in the church of Assisi is the most remarkable and the best preserved. It contains a crowd of figures, some on horseback, and dressed in a variety of costumes; in the sky, which is a deep bright blue, are several angels. It is a work of great labour, and though the design is very angular, the figures sometimes distorted, and the perspective incorrect, the figures have expression and character, and if we consider the examples which can have been his only guides, we must pronounce it a highly creditable and meritorious work. Vertue believed that Cavallini designed the crosses which were erected to Queen Eleanor, and that he was the Petrus Romanus Civis of the inscription on the shrine of Edward the Confessor in Westminster Abbey, and accordingly the architect of the shrine which was finished in 1270. Walpole adopts the supposition, and concludes that Cavallini returned to England with the abbot Ware, who was elected in 1260, and went shortly afterwards to Rome to receive consecration from Urban IV. But this must be regarded as a mere conjecture.

The celebrated miracle-performing picture of the 'Annunciation,' or 'La Nunziata,' in the church de' Servi at Florence, formerly attributed to Cavallini, is now with more certainty attributed to a Maestro Bartolomeo who lived at Florence in 1236.

(Vasari, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.; Walpole, *Anecdotes of Painting*, &c.)

CAVALLO, TIBERIUS, a distinguished electrician, was born at Naples in 1749, and in the university of that city he completed his education. In 1771 he was sent to London, in order that he might obtain a correct knowledge of the mode in which mercantile transactions are conducted in England, but he soon abandoned the pursuits of commerce for those of natural philosophy, and in these he continued to be engaged till his death, which took place December 6, 1809. He was buried in old St. Pancras churchyard, London.

Cavallo was less distinguished for originality of thought than for his vast industry in the research of the laws of nature by the way of observation and experiment, and for his highly retentive memory; he possessed this faculty to such a degree that, at an age when he was unable to comprehend the reasoning employed, he knew by heart all the propositions and demonstrations in the books of Euclid. He had considerable skill in music, for which he retained the taste even after his sense of hearing was considerably impaired. He was appointed a member of the Academy of Sciences of Naples in 1779, and in the same year he was elected a fellow of the Royal Society of London.

The labours of Cavallo consisted chiefly in the performance of experiments relating to electricity and magnetism, by which he contributed much to the improvement of those branches of philosophy: he also made researches concerning the composition of the atmosphere and the characters of minerals. In order to determine the nature of the electricity in the atmosphere he employed what he called an 'atmospherical collector': this was a long rod having at one extremity a small glass tube terminating with a cork from which were suspended two pith balls. The rod being held out as far as possible from an upper window of the house, when the balls diverged by the electricity of the atmosphere, they were drawn in, and the nature of the electric fluid was ascertained by examination. In 1775, while residing near Islington, he made a remarkable experiment with a kite, raised in the air to the height allowed by 120 yards of string, from which he ascertained that a great quantity of electricity may exist in the atmosphere without producing thunder or lightning. A small cloud passing over the house, he charged some jars with the electricity obtained from it, which he found to be positive; by degrees the quantity diminished till it became insensible, but after a short time

a great dark cloud rising towards the zenith, the fluid, which began again to be manifest, was found to be negative: the electricity continuing to increase and the rain falling copiously, he pulled in the kite lest some serious accident should happen; and in doing this, he received many strong shocks in his arms, breast, and legs. He frequently made experiments of this kind, with kites which were about four feet long and two feet wide; the string was of common twine twisted with threads of fine copper-wire.

He invented an instrument called a 'condenser of electricity,' which consisted of a tin plate between two parts of a wooden frame covered interiorly with gilt paper: the plate was isolated by being supported on glass pillars; and one edge being connected with the body containing the electricity, the effect of the condensation was shown, at the opposite edge, by the electrometer. He invented also a 'multiplier' of electricity, which consisted of two brass plates insulated by being supported on glass pillars, and of a third plate which could be insulated or uninsulated at pleasure: this last being fixed to a lever which turned on a pivot, after receiving electricity from one of the former plates, conveyed it to the other, with which an electrometer was connected: returning from the second plate to the first it received a fresh supply of electricity, which it conveyed in like manner to the other; and so on, till a sufficient quantity was accumulated on the latter.

Among his experiments was one in which were exhibited some remarkable phenomena of the electricity in glass tubes containing mercury. The mercury was boiled in the tube, and the latter being afterwards sealed, on elevating and depressing alternately the ends, electricity was excited by the friction of the mercury: this changed from positive to negative, and the contrary, as the tube was placed in direct and inverted positions.

Cavallo invented also a simple micrometer consisting of a thin and narrow slip of mother-of-pearl divided into parts each equal to 1-200th of an inch; this being fixed in the diaphragm of a telescope, at the focus of the eye-glass, served for measuring small angles.

Besides four Bakerian lectures on thermometrical and magnetical phenomena, and several papers on electricity and other subjects, in the 'Philosophical Transactions,' Cavallo published, in London:—1, 'A Complete Treatise on Electricity,' 8vo, 1777; 2, 'An Essay on the Theory and Practice of Medical Electricity,' 8vo, 1780; 3, 'A Treatise on the Nature and Properties of Air,' &c., 4to, 1781; 4, 'The History and Practice of Aerostation,' 8vo, 1785; 5, 'Mineralogical Tables,' 1785; 6, 'A Treatise on Magnetism in Theory and Practice,' 8vo, 1787; 7, 'Description and Use of the Mother-of-Pearl Micrometer,' 8vo, 1793; 8, 'Essay on the Medicinal Properties of Factitious Airs,' &c., 8vo, 1798; and 9, 'Elements of Natural and Experimental Philosophy,' 4 vols. 8vo, 1803.

CAVE, EDWARD, a printer to whom the literary world owes many obligations, was born at Newton in Warwickshire, February 29, 1691. He is principally known as the projector of the 'Gentleman's Magazine,' and as the friend and early patron of Dr. Samuel Johnson, who wrote an account of his life. He died January 10, 1754.

CAVE, WILLIAM, an eminent scholar and divine, was born December 30th, 1637, at Pickwell in Leicestershire, where his father was rector of the parish. He was admitted at St. John's College, Cambridge, in 1653, took the degree of B.A. in 1656, and that of M.A. in 1660. In 1662 he was admitted to the vicarage of Islington in Middlesex, and some time after became one of the king's chaplains in ordinary. He took the degree of D.D. in 1672, and in 1679 was collated by the Archbishop of Canterbury to the rectory of Allhallows the Great in Thames-street, London. In July 1681 he was incorporated D.D. at Oxford, and in November 1684 was installed canon of Windsor. He resigned his rectory of Allhallows in 1689, and his vicarage of Islington in 1691, having on the 19th of November 1690 been admitted to the vicarage of Isleworth in Middlesex. He died at Windsor on the 4th of August 1713, and was buried in Islington church, where a monument was erected to his memory. He published two single sermons, one preached before the lord mayor and citizens of London, November 5th, 1680, 4to, London, 1680; the other preached before the king, January 18th, 1684-85, 4to, London, 1685. His works of greater importance are:—1, 'Primitive Christianity,' in three parts, 8vo, London, 1672; reprinted several times since. 2, 'Tabulae Ecclesiasticæ, Tables of the Ecclesiastical Writers,' fol., London, 1674; reprinted at Hamburg in 1676 without his knowledge. 3, 'Antiquitates Apostolicæ; or, the Lives, Acts, and Martyrdoms of the Apostles,' fol., London, 1676; republished in 1702. 4, 'Apostolici; or, the History of the Lives, Acts, Deaths, and Martyrdoms of those who were Contemporaries with or immediately succeeded the Apostles; as also of the most eminent of the Primitive Fathers for the first three hundred years: to which is added, a Chronology of the three first Ages of the Church,' fol., London, 1677. 5, 'Ecclesiastici; or, the History of the Lives, Acts, Deaths, and Writings of the most eminent Fathers of the Church that flourished in the fourth century,' fol., London, 1682. 6, 'A Dissertation concerning the Government of the Ancient Church,' 8vo, London, 1683. 7, 'A serious Exhortation, with some important Advices, relating to the late cases about Conformity, recommended to the Protestant Dissenters from the Church of England,' 4to, London, 1683. 8, 'Chartophylax Ecclesiasticus,' 8vo, London, 1685. 9, 'Scriptorum Ecclesiasticorum Historia Literaria a Christo nato usque

ad Sæculum xiv. facili methodo digesta,' in two parts, fol., the first printed at London in 1688; the second in 1693; republished, fol. Col. Allob., 1705 and 1720. The best edition is that printed at the Clarendon press, by subscription, in two vols. fol., 1740-43: it contains the author's last corrections and additions. Cave's 'Lives of the Apostles,' 'Lives of the Fathers,' and his 'Primitive Christianity,' are justly esteemed the best books upon those subjects.

CAVENDISH, HENRY, was the younger son of Lord Charles Cavendish, the brother of the great-grandfather of the present Duke of Devonshire, and was born at Nice, October 10, 1731. Having received his preliminary education in a private school at Hackney, he proceeded to Cambridge and matriculated December 18, 1749. He remained there till 1753, but did not graduate. He had during the life of his father a very moderate income, and his relatives were estranged from him by his determination not to enter upon public or political life; with the exception of an uncle, who, on his return from abroad in 1773, not being pleased with the conduct of the family towards Cavendish, made the latter heir to his fortune, which was very large. Cavendish devoted himself to mathematics and chemistry, to which his attention was probably turned by his father, who was himself a cultivator of the sciences; but his success, or at least its evidence, did not come very early, for he was more than 35 years of age before he published anything. He lived a retired life, and never married; his manners seem to have been eccentric, and to strangers very reserved. Indeed this reserve extended far beyond what would by ordinary people be considered as strangers. It is said by Dr. Children (Wilson's 'Life of Cavendish') that he was so shy towards females that he would never see even a female domestic, and "if an unfortunate maid showed herself, she was immediately dismissed." In order to avoid communication with his servants, it is added by Lord Brougham, "he used to order his dinner daily by a note, which he left at a certain hour on the hall table, whence the housekeeper was to take it." His library, Biot says, was immense, and he fixed it at a distance from his own residence, that he might not be disturbed by those who came to consult it. His friends were allowed to take books, and he himself never withdrew a book without giving a receipt for it. He died February 24, 1810, leaving more than a million sterling among different relations.

Of Cavendish as a philosopher, those who judge by the quantity of brilliant discoveries will not be able to form any opinion. His writings consist of a few papers in the 'Philosophical Transactions,' from 1766 to 1809. But in these papers we find methods and results which have occasioned his being sometimes called the Newton of Chemistry. Without such hyperbole, it may safely be said that he was the first, and one of the most useful, of those who laid the foundation of the science in its modern form. At the time when his first paper appeared, pneumatic chemistry had hardly an existence. It is true that different gases were known, that is, had been obtained as results of chemical processes; but they were not recognised as distinct substances. It was thought they consisted of common air mixed with foreign matter; and it was not imagined for instance, that the inflammable air produced by operating with one substance was the same as that from another. In 1766, Cavendish for the first time asserted and demonstrated that the fixed air (carbonic acid gas) was the same, whatever was the substance from which it was derived, and the same for the inflammable air (hydrogen), and that neither had the specific gravity of common air. He investigated for the first time the principal properties of the latter substance, and noticed the moisture which results from its combustion. In 1784, he completed the synthetical formation of water; that is, he found the moisture above mentioned to be simple water, and discovered that the remaining element of air, now therefore called nitrogen, was the constituent of nitric acid. He produced this substance by passing the electric spark through air over mercury, and saturating the result with a solution of potash, by which he obtained nitrate of potash, commonly called nitre. It has been keenly debated whether the discovery of the composition of water should be assigned to Cavendish or to Watt; but the result of the sifting which the question has undergone, appears to be that each arrived at the discovery by a different method and without being at all cognisant of the other's investigations. Cavendish's well-known experiment for the determination of the earth's density is described under ATTRACTION in the ARTS AND SCIENCES. DIV. Cavendish also wrote on the civil year of the Hindus, and on the division of astronomical instruments, and various papers on electricity.

We resist the temptation to swell this article to an extent proportionate to what the reputation of Cavendish deserves. The fundamentality, if we may use such a word, of his chemical results has not been surpassed by those of any other discoverer in chemistry. But he deserves fame for the great accuracy of his experiments, and the (then) unequalled soundness of his views. One writer asserts that every sentence he has written will bear microscopic examination. A French writer admits (we should say affirms) that he furnished Lavoisier with the materials of his system; and Sir Humphry Davy in a lecture delivered shortly after the death of Cavendish, speaks as follows: "His processes were all of a finished nature, perfected by the hand of a master; they required no correction; and though many of them were performed in the very infancy of chemical science, yet their accuracy and their beauty have remained unimpaired amidst the

program of discovery." The discoveries of Cavendish were finished; he formed his substances both by analysis and synthesis; ascertained that the weight of his product was the sum of that of its components, and determined its specific gravity. He was the first who carried the mind and methods of a mathematician into the field from which the alchemist had not long retired, and in which the speculator still remained. And when we say the mind and methods of a mathematician, we do not deny that the inductive philosopher had already been there; but it was to remark phenomena, and not to measure quantities.

(Geo. Wilson, M.D., *Life of the Hon. Henry Cavendish, including Abstracts of his more important scientific papers*; printed for the Cavendish Society, Lond., 1851; Biot, *Art. Cavendish in Biographie Universelle*, &c.)

CAVENDISH, MARGARET, DUCHESS OF NEWCASTLE. This eccentric lady, the youngest daughter of Sir Charles Lucas, was born in Essex towards the close of the reign of James I. In 1613 she was appointed a maid of honour to Henrietta Maria; and, accompanying the queen to Paris, she became in 1645 the second wife of William Cavendish, who had formerly been Earl and was then Marquis of Newcastle, and who had borne arms in the civil war with courage and self-devotion. The exile of the Marchioness and her husband was chiefly spent at Antwerp, and was accompanied by frequent pecuniary embarrassments, which she had the spirit to avow in her memoir of her husband's life. Both of them were forced at one time to pawn even their clothes. A visit which she paid to England was unsuccessful in procuring any grant out of the family estates; but assistance furnished by relations enabled the Marquis and his wife to subsist more comfortably till the Restoration. On that event they returned to England; and in 1664 the Marquis was created Duke of Newcastle. The remainder of their married life was spent in the retirement of the country. The Duchess died in the end of the year 1673, and her husband, aged eighty-four, in 1676.

The period which succeeded the acquisition of the dukedom was chiefly devoted by the noble pair to that course of literary study and composition, which, however creditable in the motive, was rendered so whimsical by the eccentric character of the parties. Horace Walpole, in his 'Royal and Noble Authors,' found a tempting theme for his ill-natured wit in the picture of the duke and duchess, prosecuting their harmless occupations with an aristocratic forgetfulness of the whole world besides, each regarding the other as the greatest genius of the times, and each lavishing on the other, in conversation and in print, the most extravagant hyperboles of commendation. The Duke had long before appeared more than once as an author; and particularly by the publication of his work on 'Horsemanship,' first printed in French at Antwerp in 1658, and afterwards in English, with alterations, at London in 1667. In the later period of his life, the example of his wife tempted him to perpetrate some comedies which were even worse than her own. She was indeed at once the more ambitious and by far the more industrious writer of the two. There was scarcely any department of composition, either in prose or in verse, on which she did not exercise her ready pen. Her singularly constituted mind was always in fermentation; and, not content with recording its products at ordinary hours, she kept some of her attendant ladies within call even during the night, to write down the bright thoughts that arose in hours of sleeplessness. The result of this distempered activity was a collection of ten printed folios, besides other works that never saw the light. Catalogues of these, and of the Duke's works, will be found in Walpole and in the 'Biographia Britannica.' The best known works of the Duchess are her two volumes of plays, published respectively in 1662 and 1668. These effusions deserve a passing inspection from the student of literary history, both as monuments of unreddeemed and self-satisfied absurdity, and as examples of some principles in literary composition to which no author before or since has ever been bold enough to avow obedience. Not only for the higher laws of style, but even for the ordinary rules of English grammar, "the thrice noble, illustrious, and excellent Princess" (as her title-pages call her) professed a sovereign contempt. In several of those nine addresses "to the Readers" which, besides other prefaces, stand in succession before her first volume of plays, she magnanimously declares her willingness that her writings should be unread by "such pedantical scholastical persons" as attach importance to grammatical distinctions of gender, and to those other laws of language, as to which she announces, that, if she understood them, as she does not, she would not follow them. Her practice was quite conformable to this frank profession. It is rarely, for example, that she condescends to join a plural verb with a plural nominative. But all such technical faults are as nothing, compared with the childish and senseless extravagancies which in those plays make up the whole tissue of the matter. There is not in one of them a scene that is dramatic in anything but the form. That they should be free from coarseness was not to be expected in such an age; but some of the most indelicate scenes are carefully marked as having been written by "the Lord Marquess." The philosophical discussions which abound throughout are claimed by the lady as her own.

CAVENDISH, or CANDISH, THOMAS, was the son of a gentleman of fortune in Suffolk. It appears from Harris that he was of age and inherited his father's property in 1555, immediately after which he equipped a "stout bark of 120 tons" on his own account, and

accompanied Sir Richard Grenville in his voyage to Virginia and the West Indies. His outlay on this voyage was a serious inroad into his fortune: he derived no profit from it. According to some of his biographers, Cavendish, on his return from Virginia, still further reduced his property by becoming a courtier, and embarking in the extravagances of the gallants of Queen Elizabeth's days; and they state that his first grand voyage was undertaken (as the second undoubtedly was) to recruit his finances. The practice was common enough in his time, and men of rank and family thought it no disgrace to retrieve their fortunes by plundering on the Spanish Main. Their system to us appears to be scarcely better than that of buccaneering; but the cruelties of the Spaniards almost justified even the buccaneers; and it is to be remembered that in the days of Elizabeth there was open war with Spain, and while that power sent armadas to invade England, it was quite fair that England should attack Spain in the richest and most exposed of her transatlantic colonies.

The expedition, which was mainly fitted out at the expense of Cavendish, who sold or mortgaged the remainder of his estates for the purpose, consisted only of three small vessels—one of 120 tons, one of 60 tons, and the third of 40 tons; and the united crews, men and officers, did not exceed 123. But the mind of every one of these adventurers was inflamed with ideas of wealth to be obtained in a predatory voyage against the Spaniards, and they had full confidence in the valour and generosity of their young commander. Cavendish embarked in the largest ship, and sailed from Plymouth on the 21st of July 1586. Crossing the Atlantic, he ran along all the continent of South America as far as the Straits of Magalhaens, into which he boldly sailed on the 6th of January 1587. It took him thirty-three days to clear the Straits, but part of that time was well employed in surveying the coasts, rocks, &c., which were hitherto little known. As soon as he reached the Pacific Ocean (24th of February) he turned northward, and soon came to the scene of action which he had selected as likely to furnish most booty. The men fought and plundered bravely, but not without suffering considerable loss. They burnt Paite, Acapulco, and other settlements on or near the coast; they took some Spanish ships, destroyed others, and ravaged the sea-board of Chili, Peru, and New Spain. But the crowning blow of the expedition, and that on which Cavendish counted for wealth and honour, was the capture of the annual galleon, the *St. Anna*, which was loaded with valuable merchandise, and contained 122,000 Spanish dollars in hard cash. This ship was 700 tons burden, and well manned; yet, after lying in ambush for her under Cape Lucas on the coast of California, the English, whose number, small at first, had been greatly reduced by battle and sickness, attacked her, and carried her by boarding. After this Cavendish, starting from California, crossed the Pacific to the Ladrone Islands; from the Ladrone he sailed through the Indian Archipelago and the Straits of Java to the Cape of Good Hope; from the Cape he made for England, and he reached Plymouth on the 9th of September 1588, having been absent two years, one month, and a few days.

The circumnavigation of the globe had not before been performed in so short a time. In addition to despatch, Cavendish had the merit of making some geographical corrections: he reduced to its proper length the distance from Java to the Cape of Good Hope, which the Portuguese had greatly exaggerated; and he did a good deal, as already stated, towards the hydrography of the Straits of Magalhaens. He was also the first to point out to the English the local advantages of St. Helena, which before had been resorted to only by the Portuguese. He touched at that island, which he described as a delicious place, then covered with trees. On his return from this voyage he wrote a curious letter to Lord Hounsdon, a chamberlain and favourite of Queen Elizabeth. After telling the courtier how he had gained victory over her majesty's enemies, he sums up:—"I burnt and sunk nineteen sail of ships, small and great; and all the villages and towns that ever I landed at I burned and spoiled." Elizabeth knighted the successful depredator, and from the portion of the spoils that fell to his share as capitalist and commander, Sir Thomas Cavendish was said, in the language of the time, to have been "rich enough to purchase a fair earldom."

But in three years Cavendish was a poor man again, and to better his fortunes he once more turned his eyes to the New World. An expedition was prepared, not as formerly by himself almost alone, but by a sort of joint-stock of money, bravery, and adventure—an association which diminished his authority, and proved fatal to discipline; for those who had contributed as much as he had, pretended to an equality of command with him. Quarrels and dissensions arose; and in addition to this misfortune the "three tall ships and two barques," which are said to have been well equipped, had to encounter tempests not met with in the former voyage. Their only success was the capture of the town of Santos in Brazil, but their reverses were numerous. Cavendish was obliged, by the mutinous spirit of his men, to abandon his bold plans here. Worn out by disappointments and vexations of all kinds, the hardy navigator died at sea on his return towards England in 1593.

(Harris, *Collection of Voyages and Travels*.)

CAVENDISH, WILLIAM, DUKE OF NEWCASTLE. [CAVENDISH, MARGARET.]

CAXTON, WILLIAM, to whom England owes the introduction of

printing, was born, according to his own statement, in the Weald of Kent. Of the date of his birth nothing is known with certainty, though Oldys places it in 1412. Lewis and Oldys suppose that between his fifteenth and eighteenth years he was put apprentice to one Robert Large, a mercer or merchant of considerable eminence, who was afterwards successively sheriff and lord mayor of London, and who, upon his death in 1441, remembered Caxton in his will by a legacy of 20 marks. Caxton at this time had become a freeman of the Company of Mercers. His knowledge of business however induced him, either upon his own account or as agent of some merchant, to travel to the Low Countries for a short time. In 1464 we find him joined in a commission with one Robert Whitehill, to continue and confirm a treaty of trade and commerce between Edward IV. and Philip, duke of Burgundy, or, if they found it necessary, to make a new one. They are styled in it ambassadors and special deputies. This commission at least affords a proof that Caxton had acquired a reputation for knowledge of business. Seven years afterwards Caxton describes himself as leading a life of ease, when, "having no great charge or occupation," he set about finishing the translation of Raoul le Fevre's 'Recueil des Histoires de Troye,' which he had commenced two years before, in 1469. The original was the first book he printed, and this translation the third. Of Caxton's pursuits and travels abroad we know little more than that in his peregrinations he confined himself, for the most part, to the countries of Brabant, Flanders, Holland, and Zealand, and finally entered into the service, or at least the household, of Margaret, duchess of Burgundy, who encouraged him to finish his translation of Le Fevre's 'History of Troy,' assisted him with her criticisms upon his English, and amply rewarded him upon the completion of his labour. From the prologues and epilogues of this work we discover that he was now somewhat advanced in years, and that he had learnt to exercise the art of printing, but by what steps he had acquired this knowledge cannot be discovered; his types only show that he acquired it in the Low Countries. He does not appear to have seen any of the beautiful productions of the Roman, Venetian, and Parisian presses before he had caused his own font of letters to be cut.

The original of Raoul's 'History,' the 'Oration of John Russell on Charles Duke of Burgundy being created a Knight of the Garter,' and the 'Translation' of Raoul, were, as far as we know, Caxton's first three works: the last finished in 1471. A 'Stanza' by Wynkyn de Worde notices an edition of 'Bartholomæus de Proprietatibus Rerum' as printed by Caxton at Cologne (about 1470), but the actual existence of this edition is unknown. Nor has more certain information yet been obtained of the exact period of Caxton's return to his native country. The usual supposition has been that he brought the art of printing into England in 1474, and that this date is indicated by the figures which are united in the centre of his device as a printer. In 1477 however he had undoubtedly quitted the Low Countries and taken up his residence in the vicinity of Westminster Abbey, where and in which year he printed his 'Dictes and Sayings of the Philosophers.' Stowe says he first exercised his business in an old chapel near the entrance of the Abbey; but a very curious placard, a copy of which, in Caxton's largest type, is now at Oxford in the late Mr. Douce's library, shows that he printed in the Almonry. It is as follows:—"If it please any man spirituel or temporel to bye any Pyes of two and thre comemoracions of Salisburi vse empynted after the forme of this present lettre whiche ben wel and truly correct, late hym come to Westmonester in to the Almonesye at the reed pale and he shal have them good chepe. Supplico stet cedula." According to Bagford, Caxton's office was afterwards removed to King-street.

From the evidence of Wynkyn de Worde, in the colophon of his edition of 'Vitæ Patrum,' 1495, it appears that these 'Lives of the Fathers' were "translated out of French into English by William Caxton of Westminster, lately dead," and that he finished the work "at the last day of his life." His death however seems fixed, by two or three entries in the parish accounts of St. Margaret, Westminster, to the year 1491 or 1492, in which we read, "*Item; atte buryng of William Caxton for iiij. torches vj. viij^d. Item; for the belle at same Bureynge, vj.*" Wynkyn de Worde no doubt referred to this time.

Caxton, Mr. Warton observes, by translating, or procuring to be translated, a great number of books from the French, greatly contributed to promote the state of literature in England. In regard to his types, Mr. Dibdin says, he appears to have made use of five distinct sets, or founts of letters, of which, in his account of Caxton's works, he has engraved plates in fac-simile. Edward Rowe Mores, in his 'Dissertation upon English Typographical Founders and Foundries,' says Caxton's letter was originally of the sort called *Secretary*, and of this he had two founts; afterwards he came nearer to the *English face*, and had three founts of *Great Primer*, a rude one which he used anno 1474, another something better, and a third cut about 1482; one of *Double Pica*, good, which first appears 1490; and one of *Long Primer*, at least nearly agreeing with the bodies which have since been called by those names. All of Caxton's works were printed in what are called black letter.

The following is probably as complete a list as can now be recovered of the productions of Caxton's press:—1. 'Le Recueil des Histoires de Troye, composee par raulle le feure, chapelain de Monseigneur le duc Philippe de Bourgoigne en l'an de grace mil cccxlxiii.' fol. 2. 'Propositio clarissimi Oratoris Magistri Johannis Russell, decretorum

doctoris ac adhuc Ambassiatoris Edwardi Regis Anglie et Francie ad illustr. Principem Karolum ducem Burgundie super susceptione ordinis garterij, &c.' 4to. 3. 'The Recuyell of the Hystories of Troye,' composed and drawn out of diverse bookes of latyn in to Frensshe by Raoul le feure in the yere 1464, and drawn out of frensshe in to Englysshe by William Caxton at the comaundement of Margarete Duchess of Bourgoyne, &c., whyche sayd translacion and werke was begonne in Brugis in 1468 and ended in the holy cyte of Colen 19 Sept. 1471, fol. 4. 'The Game and Playe of the Chesse,' translated out of the French, fynysshid the last day of Marche, 1474, fol. 5. A second edition of the same, fol. (with wood-cuts). 6. 'A Boke of the hoole Lyf of Jason,' 1475, fol. 7. 'The Dictes and notable wyse Sayenges of the Philosphers,' transl. out of Frenshe by lord Antoine Wydeville Erle Ryuyeres, empr. at Westmestre, 1477, fol. 8. 'The Morale Prouerbes of Cristyne (of Pisa),' fol. 1478. 9. 'The Book named Cordyale; or Memorare Novissima,' which treateth of 'The four last Things,' begun 1478, finished 1480, fol. 10. 'The Chronicles of Englonde,' Westm., 1480, fol. 11. 'Descripcion of Britayne,' 1480, fol. 12. 'The Myrroure of the World or thymage of the same,' 1481, fol. 13. 'The Hystorye of Reynart the Foxe,' 1481, fol. 14. 'The Boke of Tullius de senectute, with Tullius de Amicitia, and the Declamacyon, which laboureth to shew wherein Honour sholde reste,' 1481, fol. 15. 'Godefroy of Boloyns; or, the laste Siege and Conqueste of Jherusalem,' Westm., 1481, fol. 16. 'The Polycronicon,' 1482, fol. 17. 'The Pylgremage of the Sowle,' transl. from the French, Westm., 1483, fol. 18. 'Liber Festivalis, or Directions for keeping Feasts all the Yere,' Westm., 1483, fol. 19. 'Quatuor Sermones' (without date), fol. 20. 'Confessio Amantis,' that is to saye in Englysshe, 'The Confessyon of the Louer,' maad and compyled by Johan Gower, squyer, Westm., 1483, fol. 21. 'The Golden Legende,' Westm., 1483, fol. 22. Another edition of 'The Legende,' sm. folio. 23. A third, fin. at Westmestre, 20th May, 1483, fol. 24. 'The Booke callid Cathon' (Magnus), trans. fr. the French, 1483, fol. 25. 'Parvus Chato' (without printer's name or date, but in Caxton's type), fol. 26. 'The Knyght of the Toure,' transl. from the French; Westm., 1484, fol. 27. 'The Subtyl Hystories and Fables of Esope,' transl. from the French, 1484, fol. 28. 'The Book of the Ordre of Chyvalry, or Knyghthode,' transl. from the French (assigned to 1484), fol. 29. 'The Book ryal; or the Book for a Kyng,' 1484, fol. 30. 'A Book of the noble Hystories of Kynge Arthur and of certen of his Knyghtes,' which book was reduced in to Englysshe by syr Thomas Malory Knyght, 1485, fol. 31. 'The Lyf of Charles the Grete, Kyng of Fraunce and Emperour of Rome,' 1485, fol. 32. Another edition of the same, 1485, fol. 33. 'Thystorye of the noble ryght valyaunt and worthy Knyghte Parys and of the fayr Vyenne, the doulphyns daughter of Vyennoye,' transl. from the French, 1485, fol. 34. 'The Book of Good Maners,' 1486, fol. 35. 'The Doctrinal of Sapience,' transl. from the French, 1489, fol. 36. 'The Book of Fayttes of Armes and of Chyvalrye,' a translation from the first part of Vegetius de Re Militari, 1489, fol. 37. 'The Arte and Crafte to knowe well to dye,' transl. from the French, 1490, fol. 38. 'The Boke of Eneydos, compyled by Vyrgyle,' translated from the French, 1490, fol. 39. 'The Talis of Cauntyrburye' (no date), fol. 40. Another edition (without date or place), fol. 41. 'Infancia Salvatoris,' 4to. 42. 'The Boke of Consolacion of Philosophie,' whiche that Boecius made for his comforte and consolacion (no date nor place), fol. 43. A collection of Chaucer's and Lydgate's minor Poems, 4to. 44. 'The Book of Fame, made by Gefferey Chaucer,' fol. 45. 'Troilus and Creseyde,' fol. 46. 'A Book for Travellers,' fol. 47. 'The Lyf of St. Katherin of Senis,' fol. 48. 'Speculum Vite Christi; or the myrroure of the blessyd Lyf of Jhesu Criste,' fol. 49. 'Directorium Sacerdotum; sive Ordinale secundum Usum Sarum,' Westm., fol. 50. 'The Worke (or Court) of Sapience,' composed by John Lydgate, fol. 51. 'A Boke of divers Ghostly Maters,' Westm., fol. 52. 'The Curial made by Maystre Alain Charretier,' transl. from the French, fol. 53. 'The Lyf of our Lady, made by Dan John Lydgate, monke of Burye,' fol. 54. 'The Lyf of Saynt Wenefryde,' reduced into Englysshe, fol. 55. 'A Lytel Tretise, intytuled or named The Lucidarye,' 4to. 56. 'Reverendissimi viri dni. Gulielmi Lyndewodi, LLD. et epi Asaphensis constitutiones provinciales Ecclesie Anglicane,' 24mo. 57. 'The Hystorye of Kynge Blanchardyne and Queen Eglantyne his wyfe,' fol. 58. 'The Siege of the noble and invynible Cytes of Rhodes,' fol. 59. 'Statuta apud Westmonasterium edita, anno primo Regis Ricardi tercii,' fol. 60. 'Statutes' made in the 1st, 2nd, and 3rd Parliaments of Henry VII., folio. (The only fragment of this work known consists of two leaves.) 61. 'The Accidence,' (mentioned in one of the sale catalogues of the library of T. Martin of Palgrave.) 62. 'The Prouffitable Boke of manes soule, called The Chastysing of Goddes Chyldern,' fol. 63. 'Hore,' &c., 12mo, a fragment of eight pages now at Oxford, in the library bequeathed to the Bodleian by the late F. Douce, Esq.

To these we may now add a volume by Caxton, recently added to the fine collection in the British Museum, and hitherto undescribed by any bibliographer. It is a collection of prayers, commencing with those called 'The Fifteen O's,' from each prayer commencing with the exclamation "O." The colophon bears that they are "enprinted bi the comaundementes of the most hye & vertuous pryncesse Elizabeth by the grace of God Quene of England & of Fraunce, and also of the

right eye and most noble princess Margaret made unto our sovereign lord the King (Henry VIII) by their most humble subject and servant William Caxton." There is no date in the book, but it is stated in the Museum catalogue that the type resembles that of Caxton's 'Virgil' of 1490. This unique volume was purchased by the Museum in 1851 of Mr. Pickering the bookseller.

In the 'Archæologia,' vol. 31 for 1846, is a paper by J. Winter Jones, Esq., the present Keeper of the Printed Books at the British Museum, on two volumes in the Museum collection, one called 'Meditations sur les Sept Pseaulmes Penitenciaux,' the other, a French version of the 'Cordiale sive de quatuor Novissimis,' which Mr. Jones shows to be in Caxton's types, and to have issued in all probability from the press of Caxton. Neither of these volumes appear to have been known to any previous bibliographer.

Dr. Dibdin has included, among the printed works of Caxton, 'Ouyde his Booke of Metamorphose, translated and fynnyshed by me William Caxton at Westmestre the xxij. day of Apryll, the yere of our lord M.iiij.Ciiij^a.' And the xx yere of the regne of Kyng Edward the fourth,' but it remains in manuscript only, as far as is known, in the Pepysian collection now deposited in Magdalen College, Cambridge, and consists of the last five books of the 'Metamorphoses' only.

The two largest assemblages of the productions from Caxton's press now known are those in the British Museum, and in Earl Spencer's library at Althorp. The titles given in the present article have been collated with the books in the former of these collections.

(Lewis, *Life of Caxton*, 8vo, London, 1737; Oldys's account of him in the *Biographia Britannica*; Warton, *Hist. Engl. Poetry*; the first volume of Dibdin's edit. of Ames's *Typogr. Antiquities*; Chalmers, *Biog. Dict.*; Knight, *William Caxton: a Biography*.)

*CAYLEY, ARTHUR, mathematician, was born on the 16th of August 1821, at Richmond, Surrey. He became a student in Trinity College, Cambridge, where he took his B.A. degree, and was Senior Wrangler and First Smith's Prizeman, in 1842. In the same year he was elected a Fellow of the college. He afterwards studied for the law, and was called to the bar in 1849.

Mr. Cayley has devoted himself to researches in the higher branches of mathematics. His papers on various subjects of pure mathematics are printed in the 'Cambridge,' the 'Cambridge and Dublin,' and 'Quarterly' Mathematical Journals. He is one of the four editors of the latter. In 1852 Mr. Cayley communicated a paper to the Royal Society, 'Analytical Researches connected with Steiner's Extension of Malfatti's Problem,' which was published in the 'Philosophical Transactions,' and in the same year he was elected a Fellow of the society. The general notion of a hyperdeterminant was first established by his papers 'On the Theory of Linear Transformations' ('Camb. Math. Journ.,' vol. iv.; and 'Camb. and Dub. Math. Journ.,' vol. i.) This theory forms part of the subject 'Quantics,' defined by him as the entire subject of rational and integral functions, and of the equations and loci to which these give rise, and now being developed by him in a series of highly important papers in the 'Philosophical Transactions of the Royal Society.' Mr. Cayley is also the author of papers in the 'Cambridge Philosophical Transactions,' the 'Philosophical Magazine,' and in the two well-known foreign periodicals, Liouville's 'Journal de Mathématiques,' and 'Crelle's' 'Journal für die reine und angewandte Mathematik.' He is at present a member of the Council of the Royal Society.

CAYLUS, COUNT, was born at Paris in 1692. He entered the army in his youth, and made some campaigns in Catalonia and in Germany. After the peace of Rastadt, he turned his attention entirely to the fine arts, and went to Italy for the purpose of studying them. He afterwards went to Constantinople and Asia Minor, and visited the ruins of Ephesus and Colophon. On his return to France, he applied himself to engrave and illustrate the cameos and other stones of the king's cabinet, and to superintend the publication of the fine work, 'Pierres gravées du Cabinet du Roi,' in 2 vols. folio, descriptive of that collection. He also published engravings of the medals of the Roman Emperors belonging to the same collection: 'Numismata sive Imperatorum Romanorum e Cimelio Regis Christianissimi.' In 1731 he was made a member of the Academy of Sculpture and Painting, upon which he wrote the lives of the most celebrated painters and sculptors who had belonged to that society. He caused the drawings of Santo Bartoli, of Rome, which are representations of ancient paintings and mosaics, and form a very valuable collection of ancient art, to be engraved and coloured. 'Recueil de peintures antiques imitées fidèlement pour les couleurs et pour le trait d'après les dessins coloriés faits par P. Santo Bartoli,' fol., Paris, 1757. The engravings are beautifully executed. The celebrated mosaic pavement of Palestrina is among them. In 1742 he was made a member of the Academy of Inscriptions, for which he wrote numerous memoirs on ancient monuments, on ancient paintings, on the Egyptian obelisks, on mummies, papyrus, &c. He collected numerous antiques, and published the result of his investigations in his great work, 'Recueil d'Antiquités Egyptiennes, Etrusques, Grecques, Romaines, et Gauloises,' 7 vols. 4to. The last volume was published in 1767, after his death; it contains a biographical notice of the author, by Le Beau. Caylus wrote also 'Nouveaux Sujets de Peinture et Sculpture,' 12mo, 1755; 'Mémoire sur la Peinture à l'Encaustique,' 8vo, 1755, which is a

revival of the method of encaustic painting of the ancients. He found out the means of incorporating the colour with stone. Caylus wrote several novels, which have no very great merit. He died at Paris in 1765. He was a warm, and, as far as it was in his power, a liberal promoter of the arts; extremely disinterested himself, he sought out and assisted indigent talent. He left his rich collection of antiquities to the King's Museum. In 1805 a compilation of memoranda was published, under the title of 'Souvenirs du Comte de Caylus,' 2 vols. 12mo.

CEAN-BERMEDEZ, JUAN AUGUSTIN, one of the few writers on art which Spain has produced, was born at Gijon in the Asturias, in 1749, and was the son of poor parents. He was educated in the Jesuits' College at Oviedo, where it was his good fortune to find not only a companion but a friend and protector in Jovellanos, with whom he resided two years at Alcalá and Seville, and then went with him to Madrid, in 1778. During Jovellanos' retirement shortly afterwards from office, he returned with him to Seville, where his admiration of the monuments of that city led him to apply himself to a systematic course of study in architecture and drawing. Encouraged by Jovellanos, he proceeded to Madrid in order to place himself under Mengs, but as that artist shortly after returned to Rome, he had not much time to profit by his instruction. When Jovellanos was recalled to office he procured an appointment for his friend. Some years afterwards Bermudez obtained a small pension, which enabled him to devote himself entirely to his literary pursuits as the historian of Spanish art. His first publication was the 'Diccionario Historico de los mas illustres Profesores de las bellas Artes en España,' 6 vols. 8vo, 1800; and his others are: 'Descripcion Artistica de la Catedral de Sevilla,' 1804; 'Descripcion del Hospital del Sangre,' 1804; 'Carta sobre el Estilo, etc. de la Escuela Sevillana,' 1806, in which he traces the progress of the Seville school of painting from the middle of the 15th century; 'Dialogo sobre el Arte de Pintar,' 1819; and lastly the 'Noticias de los Arquitectos y Arquitectura en España,' 4 vols. 4to, 1829, &c., a work founded upon materials collected by Eugenio Llaguno, who shortly before his death gave them to Bermudez, insisting upon his making use of them. Bermudez accordingly afterwards not only arranged and shaped them for publication, but made extensive additions and enlargements, and carried on the history to the close of the 18th century. Valuable as this work is for the mass of information and copious documents which it contains, it is rather one for mere reference than perusal, it being not so much a critical history of Spanish architecture as an industriously compiled register of facts, names, and dates.

Besides the preceding there is one other publication of his to be mentioned—the 'Memorias para la Vida de Jovellanos,' Madrid, 1814, in which he has left an affectionate portrait of that excellent friend. Ceán-Bermudez died in 1834, and left several manuscript works, one of which, on the Roman antiquities of Spain, was afterwards edited at the expense of the Royal Spanish Academy of History.

CEBES, a Theban philosopher, and a disciple of Socrates. He was the writer of three dialogues, called 'Πῖραξ' (table or tablet), 'Ἐβδμή', and 'Ἐπὶ φύσει.' (Suidas v. Κ(β)ης. Diog. Laërt. ii. 125.) He is represented by Plato as attending Socrates in his last moments, and is one of the interlocutors in the 'Phædon.' The first mentioned of his dialogues has been very frequently edited, and is often one of the first books placed before the Greek student. It is a description of an allegorical picture, supposed to be affixed to the walls of a temple of Saturn, and representing the life and trials of mankind. Scholars have doubted whether it is rightly attributed to the Theban Cebes, but the Greek authorities are conclusive of its genuineness (see Lucian, tom. i. p. 702, and tom. iii. p. 5, Hemsterhuis); and the Attic dialogue in which it is written is no proof that its author was not a Theban, for moral dialogues were always written in Attic, just as the Ionic dialect was appropriated to the epics, and the Doric to lyric poetry. We know nothing of Cebes beyond the mention of his name by Plato, who makes Socrates call him a diligent inquirer after truth, and by Xenophon, from whom we learn that his moral character was most unexceptionable. The first complete edition of the 'Πῖραξ' is that by J. Gronovius, Amst. 1689; the best are, perhaps, that by Schweighäuser, Lips. 1798, which also contains the 'Manual' of Epictetus, or his last edition of 1806, and that by Coraes, Par. 1826, in his edition of Epictetus.

There was a Cebes of Cyzicus, a Stoic philosopher contemporary with the emperor Marcus Aurelius, to whom some critics, apparently without much reason, would attribute the 'Table.'

There is a dissertation on the genuineness of the 'Table,' by F. G. Klopfer, Zwickau, 1818, 4to.

CECIL, WILLIAM, BARON BURLEIGH, was born at Bourne in Lincolnshire, on the 13th of September, 1520. His father was master of the robes to Henry VIII. He was placed successively at the grammar schools of Grantham and Stamford, and at the age of fifteen he was removed to St. John's College, Cambridge, where he was distinguished for the regularity of his conduct and the intensity of his application. At the age of sixteen he delivered a lecture on the logic of the schools, and three years afterwards another on the Greek language. At twenty-one he entered at Gray's-inn, and applied himself to the study of the law, the history of his own country, and especially the genealogy of its principal families. In August 1541

he married a sister of Sir John Cheke, who died in the second year of their marriage, leaving one son, Thomas, afterwards earl of Exeter. In the same year, having successfully contended in an argument on the supremacy of the pope and the Catholic faith, with two priests, chaplains of O'Neil the Irish chief, he was at the king's desire brought into his presence. Conceiving a favourable opinion of Cecil's abilities, the king, in order to secure his services, conferred upon him the reversion of the office of *custos brevium* in the Common Pleas, an office of considerable emolument, and which fell into his possession about five years afterwards. Shortly after the accession of Edward VI., Cecil married Mildred, daughter of Sir Anthony Cook, the director of the king's studies, which connection, together with his acknowledged high talents and habits of application, and his known attachment to the principles of the Reformation, procured him the friendship of the lord protector, to whose notice he had already been recommended by the Cheke family. In 1547 the lord protector appointed him his master of requests, an office not only of distinction but of great trust. In the same year he accompanied the lord protector in the Scotch expedition, and was present at the battle of Musselburgh. Cecil quickly acquired the esteem and confidence of the young king, and in the year 1548 was appointed secretary of state. On the fall of the lord protector, Cecil was committed to the Tower, but was discharged after an imprisonment of three months; and in October 1551, was by the Duke of Northumberland restored to his office, knighted, and sworn of the privy council. It does not appear that he was in any way privy to the fall of his early patron the lord protector; but the extreme caution of his subsequent behaviour to his fallen friend borders closely on ingratitude.

Soon after his re-appointment as secretary of state, Cecil effected several important measures. The abolition of the exclusive privileges of the merchants of the Steel-yard seems to have sprung from that large and enlightened policy which distinguished his whole career. He further proposed to abolish the staple or regular market for the wool and chief productions of England, then existing at Antwerp, and to open two free ports in England, one at Southampton, the other at Hull; but from the then low state of commercial knowledge, and the perplexities arising from state-intrigues, the plan was not accomplished.

Cecil took no part in Northumberland's designs for altering the succession to the throne on the death of Edward VI., though he affixed his name to the instrument of settlement as witness to the king's signature, at his earnest request. On Northumberland's march into Cambridgeshire Cecil joined Mary, who had already been declared queen, and by whom he was graciously received. Under the new reign he gave up his employments because he would not change his religion, but he continued in his usual cautious policy, and carefully abstained from joining in any of the proceedings of the opponents of the court. He even cultivated the friendship of many of Mary's ministers, and became attached to the party of Cardinal Pole, who, in opposition to Gardiner, advised moderation and mildness in matters of religion.

Being chosen in 1555 one of the members for his native county, he distinguished himself by his opposition to the measures of the Catholic party. The rejection of the bill for confiscating the estates of such as had quitted the kingdom on the score of religion is mainly attributed to him. In consequence of his conduct on this occasion he was summoned before the privy council, but he made so satisfactory a defence that he escaped committal to the Tower: a fate which befel those who were summoned with him. He however continued in that and the next parliament to advocate the cause of the persecuted Protestants. Foreseeing that Mary could not long survive, Cecil opened a private correspondence with the Princess Elizabeth, and enabled her by his communications and counsel to avoid the anares of the vindictive and suspicious Mary. On the very day of Elizabeth's accession he presented to her a paper setting forth twelve affairs which required immediate despatch; which particulars, it is remarkable, formed the basis of his chief measures throughout his long administration: they were doubtless the result of the broad and comprehensive survey his comparative retirement from active life had enabled him to take of the state of the kingdom. He was the first person sworn of the privy council in the new reign, and was forthwith appointed secretary of state. From this time until the close of his life Cecil directed the affairs of England. A full account of his life would be the history of the reign of Elizabeth. Capricious as the queen often was, her sound judgment enabled her to see the true value of Cecil, and induced her on many occasions to yield to his cool and dispassionate reasonings. In 1571 Cecil was created Baron Burleigh, in 1572 he received the Order of the Garter, and in the same year succeeded the Marquis of Winchester as lord high treasurer; in which office he continued till his death. These honours may seem but an inadequate reward for Cecil's services, but the peerage in the reign of Elizabeth was a mark of the highest favour, and a token of real merit. Except in the instance of Leicester, no example perhaps occurs in that reign of a title acquired without desert. It is impossible within the limits of this article to notice even the principal measures promoted by this great minister. In every branch of his policy, whether in relation to religion, which then formed so material a part of European affairs, the internal government of England, or her foreign policy,

he was guided by fixed and well-grounded principles; and no act of his administration appears to have been produced by motives of temporary expediency only, but to have formed a part of a consistent and well-considered plan. He was cautious and intriguing, but caution and intrigue were necessary in an age when negotiation was a system of duplicity. Few ministers have been exposed to more acrimonious attacks than Lord Burleigh. The favourites of the queen were at all times opposed to his judicious and economical policy. The frequent plots occasioned by the rancorous excitement of religious feeling—the disputes fostered by the unsettled state of the succession—the chivalrous feeling excited and produced by Mary queen of Scotland and her partisans—and the capricious conduct of Elizabeth, herself secretly approving even when publicly blaming her minister, and holding him up to screen herself from public disapprobation—all conspired to embarrass his plans and confound his operations. But the accurate information which Lord Burleigh at all times obtained, his vigilance, his unceasing application, and unimpeachable integrity, enabled him to overcome the difficulties which surrounded him, and to the end of his career to retain the favour of the queen and the respect and affection of her subjects. It is worthy of observation, that those parts of his conduct which have been characterised as unfeeling and selfish, have generally received the approbation of posterity; and it is admitted, with all the advantage we possess from the knowledge of the effects of his measures, that they were the most judicious that could have been taken for the preservation of the peace and welfare of his country, and the establishment of the reformed religion. He was distinguished for self-command and moderation. It was observed that he never spoke harshly of his enemies, nor embraced any opportunity of revenge; and as he was no less on his guard to avoid every undue bias from affection, it became a general remark that he was a better enemy than friend. "I entertain," he said, "malice against no individual whatever; and I thank God that I never retired to rest out of charity with any man."

In common with most other great public men, he possessed discernment in discovering men of peculiar talents for business. "He seemed resolved that England should be distinguished above all nations for the integrity of her judges, the piety of her divines, and the sagacity of her ambassadors." He encouraged open discussion, as tending to the discovery of truth. He was strictly and scrupulously impartial; magnificent in his several establishments; and liberal to his officers and dependents. He gave largely in charity, and increased his private fortune without borrowing from the coffers of the state, as before his time was the common custom with those who had the power, and without tarnishing his fame by any public or private extortion, as appeared at his death, when the queen instituted a rigorous inquiry into his affairs. In private he was cheerful, affable, and facetious; abstemious in his own diet, he enjoyed the cheerful relaxation at his table with his family and friends. Books and the superintendence of his garden at Theobald's formed the chief amusement in his few hours of leisure. His mind was strongly tinctured with piety.

In 1589 he lost his wife Mildred, his affectionate companion for forty-three years. The despondency produced by this calamity, the increasing infirmities of age, and successive attacks of the gout, rendered more severe by a weakness which had been caused by his sedentary habits, interrupted the unruined calmness of his temper; he became subject to bursts of peevishness, but on such occasions he immediately endeavoured to make reparation for the pain which he had caused. He died on the 4th of August 1598, in the seventy-eighth year of his age, having held the station of prime minister of England for upwards of half a century. He had, by his second wife, Robert, created earl of Salisbury; Anne, married to Edward Vere, seventeenth earl of Oxford; and Elizabeth, married to William, eldest son of Lord Wentworth, of whom the first-named only survived him.

(Macdiarmid, *British Statesmen*; *Biog. Brit.*; Camden, *Annals*; Fuller, *Holy State*.)

CECIL, ROBERT, EARL OF SALISBURY, son of Lord Burleigh, by his second wife Mildred, was born about 1550. He was of a weakly constitution and deformed in his person, upon which account he was not sent to school; he afterwards went to St. John's College, Cambridge. He was knighted by Queen Elizabeth, who sent him as assistant to the Earl of Derby, the English ambassador in France. On his return, in 1596, he was appointed second secretary of state; and on the death of Sir Francis Walsingham, became principal secretary, in which office he continued till his death. He was appointed to various offices of trust by Elizabeth; and on the decease of his father, succeeded him as prime minister. He privately corresponded with James I., and, on his accession, was confirmed in his office. In 1603, he was created baron of Essenden; in 1604, Viscount Cranbourne; and in 1605, Earl of Salisbury; his elder brother Thomas being created Earl of Exeter on the evening of the same day. He was also elected chancellor of the university of Cambridge, and installed a knight of the garter in the same year. In 1608, on the death of the Earl of Dorset, he succeeded to the office of lord high treasurer, in which capacity he effected great reformation in the Exchequer. He was unquestionably the ablest minister of his time, and appears to have repressed the increasing encroachments of the crown to the utmost of his power; but he was of a cold-hearted and intensely selfish disposition, and remorselessly

sacrificed every one who either interfered or appeared likely to interfere with his personal or public schemes. He exposed himself to considerable odium, and made many enemies as the chief promoter of the disgrace and fall of the Earl of Essex, and afterwards of Sir W. Raleigh. Indeed with regard to Raleigh, subsequent inquirers have charged him with criminal and disgraceful conduct; but he was never accused of pecuniary corruption or dishonesty. He married Elizabeth, daughter of William Brooke, Lord Cobham, by whom he had a daughter and a son. Worn out with business, he died at Marlborough, on his road from Bath, where he had been for the recovery of his health, on the 26th of May 1612, observing to Sir Walter Cope—"Ease and pleasure quake to hear of death; but my life, full of cares and miseries, desireth to be dissolved."

He wrote 'A Treatise concerning the State and Dignity of a Secretary of State, with the Care and Peril thereof;' 'A Treatise against the Papists;' and 'Notes on Sir John Dee's Discourse about the Reformation of the Calendar.'

(*Biog. Brit.*; Peck, *Deceidrata Curiosa*.)

CECROPS. [ATHENS, in GEOG. DIV., I., col. 633.]

CELENIKUS. [BYZANTINE HISTORIANS, I., col. 1072.]

CELAKOWSKY, FRANTIŠEK LADISLAV, a Bohemian poet and philologist, was born at Strakonice, a small town about 60 miles W. from Prague, on the 7th of March 1799. When studying at the university of Prague, his enthusiasm for the long neglected language of Bohemia was first aroused by the society of his friends and fellow-students Kámarýt, Chmelenký, and Vínarický, all afterwards authors of some note. The first effect of it was that he made a grand auto-da-fé of all he had hitherto written, because it was in the German language. He then commenced an ardent study of the Slavonic languages, and made himself master of them all, as well as of Italian, French, and English, and at this time he made a list of four hundred English words "manifestly of Slavonic origin," says his biographer Maly, which would be of some interest, but does not appear to have been printed. His first publication was a volume of 'Poems,' which was soon followed by a Bohemian translation of Herder's 'Blätter der Vorzeit,' or 'Leaves of Antiquity.' We are told by Maly that the time of its appearance, about 1822, was "the period of transition from the old classic to the modern style" in Bohemian literature, and that the translation was "the earliest classical specimen of modern Bohemian prose." A more important production was a collection of Slavonic national songs, 'Slovanské národní písní,' in three volumes (Prague, 1822-27), a publication somewhat resembling the 'Minstrelsy of the Scottish Border.' In 1825 Celakowsky published a translation of the 'Lady of the Lake' into a new kind of poetical prose, somewhat of the Ossianic kind, but this attempt proved a total failure, and the only result of which the writer could be proud was that he received an autograph letter of thanks from Sir Walter Scott, to whom he had presented a copy. He was more successful in his next translation, the 'Oblas písní Ruskych,' a collection of Russian national songs, so beautifully rendered into the kindred Bohemian that they at once took a very high place in the literature of that country, and still retain it. Russian was at that time the favourite language of Celakowsky, and the Russian nation was high in his esteem, so much so that he lost the friendship of several of his Bohemian acquaintances on the outbreak of the Polish insurrection of 1831, from taking the part of the Russians against the Poles. He had then been for some time the editor of the leading Bohemian newspaper at Prague, a post to which he had been recommended by his patron, Count Chotek, and he was also professor of the Bohemian language at the university. When the Polish insurrection was suppressed however, he disapproved of the severity of the measures adopted by the Emperor Nicholas, and in an article of his paper, compared the proceedings of the Czar to the tyranny of the Tartar khans of the Golden Horde over conquered Russia, in the times of its humiliation under the Mussulmans. The article happened to pass the censorship, but did not elude the vigilance of the Russian embassy at Vienna; a complaint was made to the Austrian government, and the unfortunate writer was at once dismissed from his editorship and his professorship—or in other words was ruined. In a paroxysm of bitterness Celakowsky composed a volume of epigrams against his persecutors, but as might be expected, the permission to print them was refused. He obtained the place of librarian to the Princess Kinaky, and published some poems of a milder character, of which the 'Hundred-Leaved Rose' ('Ruže stolistá') is spoken of as the finest. His fame was at this time widely extended. Dr. Bowring, now Sir John, dedicated to him in 1832 his volume of 'Cheskan Anthology,' in some stanzas in which he spoke of the kindness Celakowsky had shown him on his visit to Bohemia, and the maternal assistance he had afforded him in the preparation of the volume. The present King of Prussia was soon after his accession induced, by a deputation of Poles, to found professorships of Slavonic literature at two of his universities, Berlin and Breslau, and Celakowsky was offered the choice of either. He selected Breslau, and removed there in 1842, to enjoy again a competence, but in what appeared to him exile, in a country which had ceased to be Slavonian. He was always eager to greet any Slavonians who came to Breslau, and the time of vacation always found him at Prague. At length the events of 1847, so disastrous to Bohemia, when the general meeting of Slavonic deputies at the capital led to its bombardment by Win-

dischgrats, brought about Celakowsky's return to his native country. In the following year a Professorship of Slavonic Philology was instituted at Prague as a concession to the national party, and it was offered to Celakowsky, whose offences were probably considered as sufficiently expiated by his seven years' expatriation. He returned, but his friends perceived that he was not to remain long among them. Always of a somewhat moody character, he was now wild and eccentric; some domestic calamities, particularly the loss of his wife, who left him burdened with a large family of children, had shaken his mind. He died on the 5th of August 1852.

Some of Celakowsky's works have been already mentioned. The most important of those which have not been is his 'Mudroslavi národu slovanského v příslovích' ('The Philosophy of the Slavonic nation in proverbs'), a valuable collection of that nature, which attracted much attention on its appearance after his return to Prague, and to increase which he left large manuscript additions, which are likely to see the light under the editorship of a friend. He had also been for years engaged in collections for a supplement to the valuable Bohemian dictionary of Jungmann, but on an extended plan, embracing a companion with the other Slavonic dialects, as in the great Polish dictionary of Linde. This work is also destined for publication, and it is anticipated will prove a contribution to Slavonic literature of the very highest value.

CELESTI, ANDRE'A (Cavaliere), a very distinguished painter of the Venetian school, was born at Venice in 1637, and died there in 1706. He was the scholar of the Cav. Matteo Ponzoni, but not his imitator. Celesti's works are very attractive, especially in colouring, in which he resembles Paul Veronese: they display also great power both of conception and design, and are remarkable for their costly draperies and general facility of execution. He painted landscape, history (sacred and profane), and genre; cabinet pictures, gallery pictures, and altar-pieces. He is seen to much advantage in the gallery of Dresden, where there are five pictures by him, three of unusually large dimensions, and the figures are the size of life in all. The following three are strikingly rich in colour:—'Bacchus and Ceres,' 'Samson delivered into the Power of the Philistines,' and the 'Murder of the Innocents.' The remaining two are—'The Israelites bringing Offerings for the making of the Golden Calf,' and the 'Sack of a City by Night.' The last is the largest picture in the collection, being very nearly 23 feet long by 13 feet high. Notwithstanding however the attractive colouring of Celesti, his middle tints are often insignificant compared with his lights and shadows; a defect which is attributable probably to his painting upon dark grounds, a practice which prevailed very much in Venice in his time. (Boschini, *Pittura di Venezia*.)

CELESTINE, or CELESTINUS I., bishop of Rome, succeeded Boniface I. in 422, was engaged in disputes first with the African bishops on matters of discipline and ecclesiastical jurisdiction, afterwards with the Pelagians in Britain, and lastly with the Nestorians in the East, on the instigation of Cyril, bishop of Alexandria, a violent anti-Nestorian. Celestinus died in 431, and was succeeded by Sixtus III.

CELESTINE II., a Tuscan, succeeded Innocent II. in 1143, and died, after a five months' pontificate, in 1144.

CELESTINE III. succeeded Clement III. in 1191, crowned the emperor Henry VI., excommunicated Leopold, duke of Austria, and Alonso IX., king of Leon, and died in 1198.

CELESTINE IV., a Milanese, was elected to succeed Gregory IX. in 1241, but died a few days after his election.

CELESTINE V. (Pietro da Murrone) was elected in 1294; a few months after he resigned his office, and was succeeded by Boniface VIII., who confined him in the castle of Fumone, where he died, it is said, of starvation. [BONIFACE VIII.] Celestine V. was canonised in 1313 by Clement V.

CELLARIUS, CHRISTOPHER, born at Smalkald in 1638, studied mathematics and the Oriental languages at Jena. When thirty years of age he was made professor of philosophy and Oriental languages in the college of Weissenfels, and in 1673 was appointed rector of the college of Weimar. Frederic I., elector of Brandenburg, and first king of Prussia, having founded a new academy at Halle in Saxony, appointed Cellarius professor of history and rhetoric, an appointment which he held till 1707, when he died. The work by which he is most generally known is the 'Notitia Orbis Antiqui,' or 'Ancient Geography,' first published at Jena, in a small 12mo, but considerably enlarged in subsequent editions. The best edition is that of Leipzig, 2 vols. 4to, 1731, after the author's death, with additions by Schwarz. This work though it had a value in its day, is now almost useless. The other works of Cellarius are, 'Historia Medi Aevi a temporibus Constantini Magni ad Constantinopolim a Turcis captam,' Jena, 1698; 'Historia Nova, s. e. XVI. et XVII. Seeculorum cum initio XVIII.,' edited by Struve, 1720; 'De Latinitate Medie et Infimae Aetatis, seu Anti-Barbarus;' 'Curse posteriores de Barbarismis ac Idiomatismis Sermonis Latini;' 'Orthographia Latina ex vetustis monumentis excerpta,' 8vo, 1704, reprinted at Padua, 1739; 'Dissertatio Inauguralis Sistens Processum Juris Romani antiquum,' 4to, 1698; 'Horae Samaritanæ, sive excerpta Pentateuchi Samaritanæ versionis, cum Latina interpretatione et annotationibus,' followed by a Samaritan Grammar, 1682; 'Epistole Samaritanæ Sichemitarum ad Jobum Ludolfum,' Samaritan and Latin, 1689; 'Origines et Successiones

Comitum Wettinensium,' 4to, 1697. Cellarius published editions of many of the classics, and he also edited 'B. Fabri Sorani Thesaurus Eruditionis Scholasticæ,' with additions. His Academical Dissertations were published at Leipzig, 1712.

SOLOMON CELLARIUS, his son, born about 1676, died in 1700, was a physician, and wrote 'De Originibus et Antiquitatibus Medicis,' which some have inserted among his father's works. ANDREAS CELLARIUS, a relative of Christopher, wrote 'Regni Poloniæ Regionumque omnium ad id pertinentium novissima Descriptio,' 12mo, Amst., 1659. BALTHAZAR CELLARIUS, a physician, left several medical works. Five or six other German writers named Cellarius (the Latin form of Keller) are mentioned, but none of their works are of any consequence.

CELLINI, BENVENUTO, was born in Florence, in the year 1500. The narrative of his career we abridge from the very remarkable autobiography noticed at the end of the article. His father was desirous that Benvenuto should be brought up to the profession of music, but he showed so decided a preference for the art of design that it was found impossible to keep him from his favourite pursuit, and he was eventually permitted to study sculpture: his first essays were made as a chaser and gold-worker. The elder Cellini however removed his son from the person with whom he was working, and made him apply closely to music till he was 15 years of age, when, without his father's consent, Benvenuto again established himself with a goldsmith called Marcone. In consequence of being engaged in an affray he was banished from Florence, and retired for a time to Siena. He afterwards went to Rome, where he met with great encouragement in his art. He returned however to his native city, and had every prospect of professional success, when, his ardent temper leading him into a quarrel, in which he severely wounded his antagonist, he found it necessary to disguise himself as a friar, and make his escape to Rome. It appears that he still cultivated music, for Pope Clement VII. was so well pleased at hearing him play at a concert that he took him into his service in the double capacity of artist and musician.

The talents of Benvenuto were not confined to the arts of design and music; he distinguished himself in arms, and, according to his own account, was equally able as an engineer. When the Constable Duke of Bourbon laid siege to Rome, Cellini acted as a soldier, and he says it was he who killed the duke as he attempted to scale the city walls. He also signalled himself in the defence of the castle of St. Angelo; and the Prince of Orange, Cellini declares, was killed by a ball from a cannon which he pointed. Soon after this he left Rome, and made his peace with the magistrates of Florence. He next proceeded to Mantua, and through the interest of his friend Julio Romano, the painter, was noticed favourably by the duke; but some indiscretion obliged him hastily to quit Mantua, and he again returned to Florence, where he became intimate with Michel Angelo Buonarroti. At the pope's invitation Benvenuto again went to Rome, where he met with great encouragement, and, among other distinctions, received the appointment of engraver to the mint. In consequence however of the ill-offices and calumny of one Pompeo of Milan, he lost his place, and was even arrested for refusing to give up a work he was engaged upon. A curious instance of Cellini's weakness occurs at this time, in the fact of his devoting himself to necromancy in the hope of recovering his mistress, who had withdrawn to Naples. Having quarrelled with one Benedetto, whom he wounded severely, and being denounced moreover as having killed one Tobia, of Milan, the pope issued orders to have him apprehended, and executed on the spot; but he contrived to make his escape, and succeeded in reaching Naples, where, as the promises of the necromancer had assured him, he met his mistress Angelica. He was kindly received by the viceroys, who wished to keep him in his service, but finding himself deceived by the fair Angelica, or her mother, Cellini quitted Naples, and, under Cardinal Ippolito de' Medici's protection, returned to Rome and obtained the pope's pardon. In 1534 his great patron Pope Clement VII. died; but Benvenuto's well-known talents had now secured him many liberal and powerful friends. He says, in his life of himself, that on his return from St. Peter's where he went to kiss the feet of the dead pontiff, he met Pompeo, who had falsely accused him of the death of Tobia of Milan, and that a quarrel ensued, which ended in his killing his adversary; but he adds, exultingly, he was protected from any evil consequences by the interest of his patrons, the Cardinals Cornaro and Medici; and Paul III., the new pope, desiring to have him in his service, gave him his pardon, and also reinstated him in his situation of engraver to the mint. About this time he unfortunately excited the enmity of Pier' Luigi, the pope's natural son, who endeavoured to have him assassinated, but Cellini having intelligence of the design, made his escape to Florence, where the grand duke received him with every mark of kindness, and appointed him master of the mint. The pope however, anxious to have him in Rome, sent to invite him back, and Cellini again ventured to establish himself in that city; where he remained till he was recommended to try his native air as the only means of recovering from a severe illness. He returned however to the pope's service, and was appointed to carry the presents which were made by his holiness to the Emperor Charles V., on his visiting Rome. Cellini some time after this resolved to visit France, and passing through Padua, visited Cardinal Bembo. On arriving in France he was most graciously received by Francis I., who offered to take him into his service, but being seized with illness

he felt a dislike to the country, and returned to Rome by Ferrara, where he was honourably treated by the reigning duke. On arriving at Rome he was accused by his servant of having robbed the castle of St. Angelo, during the war, of immense treasures, which led to his arrest and imprisonment. He was much persecuted on this occasion by Pier' Luigi, the pope's son, who influenced his father to continue Benvenuto in prison; a resolution in which the pope was confirmed from pique at the French king's intercession in his favour. At length, with great ingenuity, and after considerable difficulties, he effected his escape, and proceeded to his kind friend, Cardinal Cornaro, who received and concealed him for some time; but his eminence being afterwards induced to deliver him up to the pope, he was committed a second time to prison, where he was treated with the greatest severity. He acquaints us, that after he had been confined some time he had a vision, which assured him of his speedy liberation.

At a banquet at which the pope entertained the Cardinal of Ferrara, on his return from the court of France, his eminence succeeded in procuring Cellini's pardon and enlargement, upon which he immediately finished a fine cup for the cardinal, and employed himself in other works—as a 'Venus and Cupid,' 'Amphitrite and Tritons,' and other performances.

He accompanied the cardinal back to Paris, where he met with a most gracious reception from the king, but being offered by the cardinal what he conceived too low a salary for his work, he left Paris abruptly, intending to make a pilgrimage to Jerusalem, and had even proceeded some way when he was overtaken by those sent in pursuit of him and brought back to Francis I. The king settled a handsome salary upon him, and gave him an order to make various large statues for him in silver. But he had now the misfortune to offend Madame d'Estampes, the king's favourite, who did all in her power to disgust him, and to excite the king against him. With this view she encouraged Primaticcio, who was then at the court of France, and set him up as a rival to Benvenuto. He was also engaged in a law-suit, but finding himself, as he says, much troubled and persecuted by the delays of the law, he had recourse to his sword, which intimidated his adversaries, and put an end to the suit. The favourite still continuing to persecute him, he begged permission of the king to leave France. On his return to Florence, the grand-duke Cosmo de' Medici received him with marks of attention, and gave him a studio to exercise his profession in, where he commenced his celebrated 'Perseus;' but being offended at some conduct of the grand-duke's servants, he went to Venice, where he made the acquaintance of Titian, Sansovino, and other celebrated artists. Returning once more to Florence, he proceeded, though slowly, for want of means, with his 'Perseus,' which at last he finished.

On the duke's declaring war against the inhabitants of Siena, Benvenuto was employed to repair the fortifications of Florence.

After his 'Perseus' was exposed to public view, his success was so great that he undertook in gratitude a pilgrimage to Valombrosa and Camaldoli. He was now employed upon many important works. The contest between him and Bandinelli for a statue in marble of Neptune is well known. Cellini intimates that the chagrin caused by the preference given to his design caused the death of the rival sculptor. Notwithstanding this, the duchess, who was Benvenuto's enemy, prevented his having the work, and it was given to Ammannato. He had soon after an opportunity of regaining the duchess's good opinion, by presenting to her and the duke a marble crucifix, a work mentioned and highly extolled by Vasari in his 'Life of Cellini.' He was about this time invited by Catharine de' Medici to go to France, to superintend a monument to the memory of her husband, Henri II., but the grand-duke desiring to retain him in his employment, the queen dowager relinquished her proposal, and Cellini did not again quit Italy. He died in Florence, on the 13th of February 1570, and was buried with great pomp in the church of l'Annunziata.

The works of Benvenuto Cellini may be divided into two classes: the first, for which he is most celebrated, comprises his smaller productions in metal, the embossed decorations of shields, cups, salvers, ornamented sword and dagger hilts, clasps, medals, and coins, in which he showed great skill in composition, and excellence in the details of execution; the second includes his larger works, as a sculptor, and a reference to his bronze group of 'Perseus,' with the head of 'Medusa,' in the Piazza del Gran' Duca in Florence, will be sufficient to illustrate his merit in the higher walk of his art. He also executed some fine portraits.

It might be expected, from the constant employment Cellini had, wherever his uncertain and roving habits induced him to settle even for a short time, that a greater number of his highly-finished works would be found in collections. Their rarity must doubtless be accounted for by the temptation which the intrinsic value of the materials in which he usually exercised his talents offered to tasteless cupidity; and which often no doubt led to the destruction of fine specimens of art for the sake of the gold or silver in which they were worked.

The life of Benvenuto Cellini, written by himself, is, in its class, one of the most curious and interesting biographies extant. It not only contains very full information respecting the life and professional pursuits of an extraordinary individual, and describes all ranks of persons with whom he was connected during a long and busy career,

but furnishes a lively and no doubt tolerably accurate picture of the state of society during the greater part of the 16th century. Cellini's vanity and self-satisfaction, displayed throughout the work, are excessive and highly ludicrous; and, candid or reckless, he does not disguise the excesses into which an ardent temperament and ungoverned passions too frequently urged him. To the dishonour of those who held the reins of government, and especially in the States of the Church, his narrative shows how easily crime was overlooked when the delinquent had talents (either useful or agreeable to his judges) to plead in his behalf, or courtly interest to protect him from the just consequences of a disregard of the laws.

The best edition of Cellini's life is entitled 'Vita di Benvenuto Cellini da lui medesimo scritta, &c. &c. da Gio. P. Carpani,' whose notes are valuable. 2 vols. 8vo, 1812. It has been very well translated into English by W. Roscoe. Cellini also wrote a treatise on various branches of his art.

CELSIUS, ANDREW, born 1701, at Upsal, died 1744. He must not be confounded with his father (or uncle), Olaus Celsius, 1670-1756, a theologian, or with his grandfather, Magnus Nicholas Celsius, 1621-1679, a mathematician and botanist. Andrew Celsius joined Manpertuis and his associates in the measurement of the Lapland degree, and afterwards built an observatory at Upsal. He was the first who employed the centigrade thermometer. He wrote various works, of which it will be worth while to note—1, his astronomical and meteorological observations in the 'Upsal Acta Literaria'; 2, his collection of the aurora borealis observed in his time in Sweden, under the title 'CCCXVI Observationes de Lumine Boreali,' Nürnberg, 1733.

CELSUS, AURELIUS (or AULUS) CORNELIUS, appears to have lived in the Augustan age, but this point is by no means settled; and, as Le Clerc observes, some suppose him to have lived under Tiberius, Caligula, Nero, or even Trajan. Yet the evidence strongly preponderates in favour of his having lived in the age of Augustus and perhaps that of Tiberius. This probability is strengthened by his style, which resembles that of the best writers of the Augustan age. Nor has the profession of Celsius been thought to be perfectly ascertained; for it has been conjectured that he was not a practical physician, but an amateur, who wrote upon physic as forming a part of philosophy. The observations of Celsius however on the most practical points, exhibit such familiarity with the subject, that it is impossible to suppose they could have proceeded from any but an actual physician; and there are several passages in his work which can hardly be supposed to refer to anything but his own practice. Thus after mentioning the method adopted by Heracides of Tarentum in cases of adhesion of the eyelid to the eyeball, he remarks, that he did not recollect to have seen it successful in a single instance (lib. vii. 7.)

Celsius wrote treatises on agriculture, rhetoric, and military affairs, as well as on medicine; but all have been lost except the treatise 'De Medicinis,' and some fragments of his work on rhetoric, published by Sextus Pompeius. The work on medicine consists of eight books: the first gives a brief account of the history of medicine, and of the regimen to be observed by persons of various constitutions; the second, of prognosis and diet; the third, of the treatment of general diseases by diet; the fourth, of the treatment of partial diseases; the fifth, of medicines and diseases to be treated by them; the sixth, of the treatment of local diseases by medicine; the seventh, of surgical operations; the eighth, of the bones, with their diseases, fractures, and dislocations. Hippocrates and Asclepiades are the chief authors whom Celsius follows. He copies the former when he treats of prognosis and of various surgical operations, where he translates, word for word, a great number of passages; owing to which circumstance he has been called the Latin Hippocrates. But in other points he rather preferred Asclepiades; whence he has been classed by some in the sect of methodists. But not to mention the perfect impartiality with which he speaks of the three principal sects existing in his time, namely, the empirics, dogmatics, and methodists (lib. i., Pref.), his practice shows that he was not a blind adherent of any party. Celsius merited the praise of an eclectic physician, and followed the sect to which he seems to incline, only so far as they followed nature. In opposition to Hippocrates, but in conformity with Asclepiades, Celsius rejects the doctrine of critical days, which he supposes to be an offshoot of the Pythagorean numbers. Nor did he copy Hippocrates in the great question of bleeding, which he used far more frequently. Celsius bled in fever when the symptoms were violent, the skin red, and the veins full; in pleurisy; in peripneumony if the patient was strong, but if not, dry cupping was to be employed; in paralysis; in convulsions; in dyspnoea, when it threatened suffocation; in apoplexy; in cases of unbearable pain; in internal contusions; in spitting or vomiting of blood; and in all acute diseases, when he thought that the patient had too much blood. He also bled in cachexia. These instances show that he bled more frequently than Asclepiades, but not more frequently than many modern practitioners, excepting indeed in the article of cachexia. Celsius used cupping glasses, both with and without scarification; but it is remarkable that he does not speak of leeches, though they were used by Themison.

As Celsius differed from Hippocrates on the subject of bleeding, so he did likewise on that of purging. After remarking that the ancients purged and administered clysters in almost every disease, he says

that aperients injure the stomach, and that the patient is weakened if the bowels are too much relaxed, either by medicine or clysters; and he recommends the practitioner to abstain from their use in fever.

The first four books also direct the method of employing gestation, friction, baths, fomentations, and the sudorific treatment. As to diet, patients are to abstain from eating and drinking at the beginning of their maladies, but they must afterwards take food in moderate quantities.

Among the numerous remedies contained in the fifth and sixth books, but few are to be taken internally; by far the greater number are unguents, plasters, cataplasms, &c. Among the exceptions are three antidotes; the first is a compound of opium (*Lacryma papaveris*) and aromatics; the second, called ambrosia, and said to have been composed for one of the Ptolemies by Zopyrus, consists of aromatics without opium; the third, again, contains opium, and is the famous Mithridate, by which Mithridates is said to have secured himself against poison.

The seventh and eighth books give a very favourable idea of the progress which surgery had made in the Augustan age. The operation of lithotomy, as described by Celsius, has been much praised and very extensively adopted. Mr. Samuel Cooper observes that it was longer practised than all the other methods, "having been continued to the commencement of the 16th century; and it was performed at Bourdeaux, Paris, and other places in France, on patients of all ages by Raoux, even so late as 150 years ago. Frère Jacques occasionally had recourse to it; and it was successfully executed by Heister (part ii., chap. 140). A modern author recommends it always to be preferred on boys under fourteen." (Allan, p. 12.) ('Surgical Dict.' art. 'Lithotomy.')

Among the most remarkable points in this division of his work we may mention the account of cataract, and the operation with the needle for its cure (lib. vii., 7); the two-fold treatment of goitre by caustic, and extirpation (vii., 13); tapping in dropsy (vii., 15); the restoration of the prepuce in the circumcised (vii., 25); the employment of the catheter (vii., 26); manual delivery in cases where the child is dead (vii., 29); and the treatment of fractures and dislocations in the last book. Nor will the account given by Celsius of the structure of the human body fail to surprise those who have been told that the ancients were ignorant of anatomy.

The princeps editio of Celsius is that of Nicolaus, Florent., 1478. The best editions are those of Krause, Leipzig, 1766; of Targa; of Vallart, Lutet., 1772; the 8vo. edition printed at Leyden in 1746; the one edited by Dr. Milligan, second edit., Edin., 1831, and that by Ritter and Albus, Colon. ad Rhén., 1835. Celsius has been translated into several modern languages. There is a translation into English, with notes, critical and explanatory, by Dr. Grieve, London, 1756, 8vo. (Le Clerc, *Histoire de la Médecine; Dissertatio de Celsi vita*, prefixed to Dr. Milligan's edition.)

CELSUS, P. JUVENTIUS, was the son of Juventius Celsus, also a jurist. This Celsus the father is spoken of by Celsus the son, and also by Neratius and Ulpian, in which passages he is always spoken of as Celsus the father. The extracts from Celsius in the 'Digest' are supposed to be from the works of Celsus the son. The son was twice consul, according to Pomponius. ('Dig.' 1, tit. 2.) It is uncertain in what year he was first consul, but his second consulship belongs to the thirteenth year of the emperor Hadrian (A.D. 129), as appears from an extant inscription and a senatusconsultum of that time which is preserved. ('Dig.' 5, tit. 3, s. 20.) Celsius is also mentioned as a member of Hadrian's consilium by Spartianus (c. 18); but he is called Julius Celsius.

The younger Celsus was the author of a work entitled 'Digesta,' in 39 books, as appears from the Florentine Index. He wrote also 'Epistole,' of which the eleventh book is cited by Ulpian ('Dig.' 4, tit. 4, s. 3); 'Commentarii,' of which the seventh book is cited; and 'Questiones,' of which the nineteenth book is quoted in the 'Digest' of Justinian. Celsius is mentioned by Salvius Julianus, his contemporary, and by subsequent jurists. The tendency of his juridical opinions was to the maintenance of equity and fair dealing (*bonum et æquum*). His definition of 'jus' is that it is the "ars æqui bonique," a definition quoted with approbation by Ulpian ('Dig.' 1, tit. 1, s. 1), though it is not a true definition. Celsius said more truly that in cases in which the good and the equitable were matters for consideration, mischievous mistakes were made under the authority of legal science ('Dig.' 45, tit. 1, s. 21), an opinion which is quoted by Paulus, who calls him Celsius Adolescens, apparently to distinguish him from the father.

CENSORINIUS, a Latin grammarian, who lived under the emperors Alexander Severus, Maximinus, and Marcus Antoninus Pius Gordianus, who was proclaimed sole emperor of Rome A.D. 238. Censorinus is the author of a small work entitled 'De Die Natali,' addressed to Q. Cerebellus, his friend. He treats of the time of the birth of men, and on the influence of the Genii and of the stars on human birth; and he also treats of other matters relating to chronology, mathematics, and cosmography. This is the work of a man who in his day was a man of learning. The style is good for the period. The work is of some value for ancient chronology. Carrio, in his edition, considered the last part of the work, from the 24th chapter, as a separate

treatise of some unknown author, and published it with the title 'De Naturali Institutione.' A treatise on accents by Censorinus is mentioned by Cassiodorus, and one on geometry is also mentioned; but both are lost. A fragment, 'De Metris,' is still extant.

The first edition of Censorinus is probably that of Bologna, fol., 1497. The edition of L. Carrio was published at Paris, 1585, 8vo. The edition of Haverkamp, Leyden, 8vo, 1743, was published after Haverkamp's death by his sons; it contains also the fragments of the satires of Lucilius. The edition of 1767 is the same as that of 1743, with a new title-page. The last edition is that by J. S. Gruber, Nürnberg, 8vo, 1805; the edition of 1810 has only a new title-page.

CENTLIVRE, SUSANNA, was the daughter of a Lincolnshire gentleman named Freeman, who, being a Dissenter and zealous Parliamentarian, was compelled, upon the restoration of Charles II., to seek refuge with his wife in Ireland, in which kingdom it is presumed that Susanna was born, about the year 1680. At three years she lost her father, and before she had attained her thirteenth year she was left by the death of her mother completely an orphan, and according to some accounts utterly destitute. As the scandalous story which Whincop relates of her does not appear to have any foundation in fact we gladly pass over it, and come at once to her marriage at the early age of sixteen to a nephew of Sir Stephen Fox. A twelvemonth had scarcely elapsed before death deprived her of this new protector. But the wit and the beauty which had probably been the only dowry she brought the first, soon procured her a second husband, an officer of the name of Carrol, to whom she appears to have been much attached. About a year and a half after the marriage this gentleman had the misfortune to be killed in a duel, and Mrs. Carrol became a second time a widow. In this state of desolation and distress she first applied to her pen, as well for support as for the amusement of her lonely hours, and several of her early productions were published under the name of Carrol. Among the first was a tragedy, called 'The Perjured Husband;' but the natural bent of her genius being towards comedy, we find but one more serious drama amongst the nineteen which bear her name. Such was her attachment to the stage, says her biographer, that she became herself a performer, but her success does not seem to have been great, and her stay in it was of short duration. In 1706, while sustaining the character of Alexander the Great, in Lee's 'Rival Queens,' at Windsor, where the court then was, she won the heart of Mr. Joseph Centlivre, Yeoman of the Mouth, or principal cook to Queen Anne, and eventually married him. They lived happily together for some years, and she died at his house in Spring Gardens, December 1, 1723. Of her dramatic works, an alphabetical list is given by Baker in his 'Playhouse Companion;' but only three out of the nineteen then enumerated keep possession of the stage—'The Ruy Body,' 'A Bold Stroke for a Wife,' and 'The Wonder.' The first was greatly objected to by the actors, and the coarse expression of Wilks the player respecting the play and its author is well known.

CERINTHUS, whence the word 'Cerinthians,' by which his followers were denominated, was by descent a Jew, and born not many years after, if not before, the death and ascension of Christ. His family appears to have been one of those who were settled without the limits of Palestine towards the north. Perhaps he studied in the schools of Alexandria. But of his own history little is known, and the preservation of his name and memory is owing to certain peculiarities of opinion, by which he was distinguished from other followers of Christ, having led to the mention of him in the writings of some of the earliest Christian fathers, and in catalogues which were early formed of Christian heretics. The fathers who especially notice him are Irenæus, Epiphanius, and Theodoret.

Cerinthus was one of those persons who looked upon the doctrine of our Saviour as not intended to supersede the doctrine of Moses and the Scribes, but to be engrafted upon it, and when perfectly received to be taken in union with the doctrine and institutions of his own nation, even to the point of circumcision. This opinion prevailed very extensively in the first age of the Church, as is evident from much of the New Testament. But Cerinthus had some notions more peculiar concerning the creation of the world and the person of Christ. Departing from the simplicity of the Mosaic doctrine, that "In the beginning God created the heavens and the earth," he maintained that the creation was the effect of some angelic virtue, to use the almost unintelligible phrase of the self-called philosophy of that age and nation. He maintained that Jesus of Nazareth was the son of Joseph and Mary, and that at his baptism the Christ, the Son of God, descended upon him in the form of a dove, and became united to him, and that thus it was that Jesus became acquainted with the great unknown Father, and was empowered to work miracles; that at the crucifixion Jesus only suffered, while Christ remained untouched, and leaving Jesus returned to Heaven. These opinions are attributed to him by Irenæus, a very early Christian writer. Authorities less respectable represent him as having denied the resurrection, and as having taught men to expect the reign of Christ for a thousand years on earth, when the saints should delight themselves in all terrestrial enjoyment.

However, he seems by common consent to have been placed among those who held singular opinions in the Christian church, called 'heresies.' Epiphanius names him as one of those who opposed St. Peter and St. Paul. St. John the apostle and evangelist is also

said to have personally opposed him. The following story is told:—The baths in ancient times were places of public resort: St. John, being at Ephesus, repaired to the bath, but happening to find Cerinthus there, he left the place without bathing, observing to his friends, that it was proper to leave it lest the building should fall, so great an enemy to the truth as Cerinthus being within it. This anecdote is related by Irenæus, who says they who told him had it from Polycarp, a contemporary and friend of St. John. Such an anecdote is important, not so much on account of itself as of the way in which it has been transmitted, showing how the writers of the New Testament, and the persons named in it, are connected with the writers and persons of the succeeding age, and they again with the men of the age succeeding them. Irenæus also says that St. John wrote his Gospel with the express intention of confuting the errors of Cerinthus.

CESARI, GIUSEPPE, a celebrated Italian painter, commonly called Il Cavaliere d'Arpino from the birthplace of his father, who was an obscure painter of votive tablets for the images of saints. The elder Cesari settled in Rome, where Giuseppe, or Giuseppino, as he was also called, was born, about 1568. When only thirteen years old, and serving in a menial situation under the painters employed by Gregory XIII. in the loggie of the Vatican, Giuseppe painted some figures by stealth, which led Fra Ignazio Danti, the superintendent of the works, to introduce him to the pope, with whom he eventually became a great favourite, as he was also with four of his successors—Sixtus V., Clement VIII., Paul V., and Urban VIII. He thus enjoyed the highest patronage, and was a great popular favourite, which pleased him better, for more than half a century. He was made a knight of the order del Abito di Cristo by Clement VIII., and was decorated with the order of St. Michel by Henri IV. of France, on the occasion of Henri's marriage with Maria de' Medici. He visited Paris in the train of the Cardinal Pietro Aldobrandini, nephew of Clement VIII., archbishop of Ravenna, and ambassador of the pope at Paris.

Though Cesari's style is extremely superficial, and, with the exception of great animation of composition, scarcely displays a single essential quality of art, he so carried with him the public taste of Rome, that for many years he was without a rival. Annibale Caracci strove in vain to turn the current of public favour, and the rivalry of Michel Angelo Caravaggio himself was of too temporary a nature, and rested upon too feeble a foundation, novelty, to have any permanent effect. Cesari survived them both upwards of thirty years. He died at Rome in 1640, and left a numerous school of imitators behind him; but with his life ended his influence also, for there was not a single painter of ability among his scholars: his brother Bernardino, who was one of his assistants, died some years before him. During the life of Caravaggio, the scholars of that painter formed a strong party against Cesari, and a challenge passed between the two principals, but Cesari declined to cross swords with Caravaggio, as he was not a cavaliere. He however himself sent a challenge to Annibale Caracci, who on his part responded, that his weapon was the pencil, and he would contend with no other. The partisans of Cesari and Caravaggio were called respectively 'Idealisti' and 'Naturalisti.'

The works of Cesari, in fresco and in oil, are very numerous; the chief of them is the series in illustration of Roman history in the Conservatorio in the Capitol, commenced for Clement VIII., but not finished until many years after that pope's death. Cesari undertook to complete the paintings in four years, by the year 1600; he did not complete them however until after a lapse of forty years. They are executed with great spirit, but with an utter disregard of nature; the design is slight and incorrect; the extremities have little variety, and are merely indicated; the draperies also are undefined, the heads want character, and the colouring is flat. The horses, of which there are many in the battles, are better than the figures, yet they are heavy.

(Baglione, *Vite de' Pittori*, &c.)

CESAROTTI, MELCHIORRE, born at Padua in May 1730, studied in the seminary of that city, and showed from his early youth a great taste for learning, and especially for philological studies. Struck by the peculiarity and novelty of the style of Ossian's poems recently published by Macpherson, Cesarotti in 1762 translated Ossian into Italian blank verse: the translation is a fine specimen of Italian versification, being harmonious and fluent, and in many parts highly poetical. Cesarotti broke through the tameness into which Italian poetry had sunk for more than a century before him, and gave the example of a new style and a bolder flight of imagination. He however was not of a mind likely to be restrained within rational bounds. Born in a country then stationary in learning, and brought up among writers tame and timid in their investigations, Cesarotti seems to have determined on breaking through all the boundaries of language, taste, and composition, and attempting to effect a complete revolution in literature. His language is full of neologisms, and he had the hardihood to assert his preference of Ossian's poems to those of Homer. He attempted a version, or, as he called it, a reform of the 'Iliad,' which he styled 'La Morte di Ettore,' in which he took such liberties with his text, that it may be considered as a parody rather than a translation. A caricature appeared at Rome, representing the head of Homer placed on the shoulders of a French dandy, with the legend 'Translation of Homer.' The 'Saggio della Filosofia delle Lingue applicata alla Lingua Italiana,' Padua, 1785, is perhaps Cesarotti's best critical and philosophical work. In it he contends for the necessity of the

written language keeping pace with the progress of ideas, inventions, discoveries, and new wants and habits. Count Galeani Napione wrote, chiefly in reply to Cesarotti, his work, 'Dell' Uso e dei Pregi della Lingua Italiana,' to which Cesarotti answered by his 'Rischiarimenti Apologhetici sopra alcune Teorie Preliminari, e sul Francesismo.' The whole of this controversy may prove interesting to those who wish to form a clear idea of the disputes concerning language, which have formed a considerable portion of the Italian literature of our age. Cesarotti was appointed by the Venetian senate to the chair of Greek and Hebrew in the university of Padua. In his quality of secretary to the academy of Padua, he wrote, from 1780 till 1798, 'Relazioni Accademiche,' in which he gave at the end of every year an abstract of the memoirs read by the members of that body; and also 'Elogi di alcune Accademie,' among which the most interesting is that of Abate Oliva, the author of the 'Zoologia Adriatica.' The 'Epistolario,' or voluminous correspondence of Cesarotti, was published in 6 vols. 8vo, Florence, 1811. In 1807 Cesarotti went to Milan, to deprecate the wrath of Napoleon against his countrymen of Padua, who had shown some disposition to resist the conqueror. Napoleon, who was a great admirer of Cesarotti's 'Ossian,' received him in a very friendly manner, made him a knight of the iron crown, and bestowed a pension upon him. Cesarotti in return set about writing the praises of his patron in a poetical composition, full of allegories and metaphysical abstractions, which he styled 'Prona,' the object of which is to show that Napoleon was the envoy of Providence. The 'Prona' was a still-born work, and its name is now only remembered among the many specimens of the flattery and servility of the Italian literary men in Napoleon's time. He also translated several orations of Demosthenes, Isocrates, Machines, Lysias, and other Greek writers, and also Juvenal. His essays and dissertations are numerous. Cesarotti died November 4, 1808. His works were collected and published in 42 vols. 8vo, Pisa, 1809; the editors of the 'Classici Italiani' published a selection of them in 4 vols. 8vo, Milan, 1820.

CÉSPEDES, PABLO DE, the most learned artist and one of the most distinguished men of Spain, was born at Cordova in 1538, and was the son of Alonso de Céspedes and Olaya (Arroyo) his wife. After he had received as good a literary and scientific education at Cordova and at Alcalá de Henares as his country could afford, he went, in what year is not known, to Rome, where he devoted himself to the study of the arts, having already paid some attention to painting previously to his departure from Spain. In Rome Céspedes distinguished himself during the pontificate of Gregory XIII. by some frescoes in the churches of Araceli and Trinità de' Monti, and acquired the friendship of Federico Zuccaro, which however some consider to have been a misfortune.

His fame reached his native place, and having been appointed to a vacant canonry in the cathedral, he returned to Cordova in 1577 to fulfil the duties of his office. These duties however did not engross all his time; he persevered in painting, and also bestowed much study upon the history and theory of art, the fruits of which he made known in several valuable essays, the principal of which is a comparison between ancient and modern art, published in 1604—'De la Comparacion de la Antigua y Moderna Pintura y Escultura.' He spent his holidays at Seville, where he collected a museum of ancient works of art; but he did not visit that city after the year 1603. He died at Cordova in 1608, and was buried in the cathedral of that city.

Céspedes was a distinguished Arabic scholar, and was acquainted with Greek and Hebrew. He wrote a history of the cathedral of Cordova; also an account of its martyrs; a poem on painting; a practical and theoretical treatise on perspective; a short treatise on the temple of Solomon; and a short paper upon the various methods of painting adopted by the ancients. His treatise on perspective is lost; and the preservation of his poem, and of the treatise on the ancient methods of painting, is due to Pacheco, who has inserted them in his 'Arte de la Pintura.' Pacheco describes Céspedes as one of the greatest of the Spanish colourists, and the first master of chiaroscuro in the school of Seville. Ponz says of him, that had he had the fortune to have been as intimate with Raffaele as he was with Federico Zuccaro, he would have been one of the greatest painters in the world. He excelled chiefly in invention and composition, but was excellent also in all other departments of art. He always, as a rule, made a cartoon before painting a picture, of the same size as the intended picture. There are several of his works in the cathedrals of Seville and Cordova, and in the academy of San Fernando at Madrid. He also practised sculpture and architecture.

Cean Bermudez has inserted in the fifth volume of his 'Dictionary of Spanish Artists' about one hundred pages of fragments from the writings of Céspedes on painting, including the entire poem on painting, which contains 608 lines.

(Cean Bermudez, *Diccionario Historico, &c.*)

CHABRIAS, a distinguished Athenian general, who, in B.C. 388, sailed to Cyprus to assist Evagoras in the reduction of the island (Xen. 'Hell,' iv. 8. 24), of which his father had been deprived by the Persians. In B.C. 376 he gained the sea-battle at Naxos. (Demosth. 'Aristocr.' p. 686; Clinton, 'Fast. Hell.'). In B.C. 373 he and Callistratus acted as colleagues of Iphicrates at Coragra. (Xen. 'Hell,' vi. 2. 39.) He was despatched to settle the affairs of Thrace in B.C. 360. (Demosth., 'Aristocr.' p. 677.) In B.C. 357 Chabrias and Chares were

sent from Athens with an army to besiege Chios, which, with Rhodes, Cos, and Byzantium, had revolted. (Diodor. Sic., xvi. 7.) Chares led the land forces and attacked the walls from shore. Chabrias no sooner approached the harbour than he engaged in a desperate sea-fight; his ship was shattered by the enemy; most of his men escaped, but the general himself preferring, as Diodorus says, a glorious death to a disgraceful surrender, fell fighting. (Diod. Sic., xvi. 7; Corn. Nep., c. 4.)

* CHADWICK, EDWIN. In 1854, the Earl of Carlisle, speaking of "the two measures which in our time seemed to him beyond any others to have affected the internal condition of the great body of the people, the Amendment of the Poor-Law and Sanitary Reform," thus expressed himself with reference to Mr. Chadwick:—"He sincerely believed that the most efficient agent in originating and in producing those two great measures, and in clearing away a host of prejudices which beset their early birth, was Mr. Chadwick; and to one or other of these measures he had ever since devoted his time, his health, and his strength. It might undoubtedly be true that in taking up any great question or idea with enthusiasm, a certain portion of positiveness and precipitation might be mixed up with it more than was desirable; but he trusted that our contemporaries would not refuse to those who had established great principles and introduced large measures, some portion of that gratitude and honour which were sure to be awarded to them by an intelligent posterity." (Hansard, July 14, 1854.) The "positiveness and precipitation" which were thus conceded to a passing clamour, as a set-off against contemporary gratitude, have belonged, more or less, to every man whose earnestness has had to struggle with official indifference and procrastination. Mr. Chadwick came from the people. He was not, as Burke said of himself, "swaddled, and nursed, and dandled into a legislator;" and he had to encounter the bitterest hatred of men whose principle was to do nothing till they were forced, and then to do as little as possible. Many of the sanitary measures also with which Mr. Chadwick was connected disturbed various large interests; and he had thus the common fate of all social reformers who are more anxious to enunciate unwelcome truths than careful to conciliate the supporters of profitable errors. Mr. Chadwick has retired from this contest with a distinguished recognition of his merits by the legislature; and it is due to him to present a brief view of his remarkable career, as we believe it will be appreciated by "an intelligent posterity."

Edwin Chadwick was born on the 24th of January 1801, in the immediate vicinity of Manchester. His father was a manufacturer there, but removed southward when his son was about twelve years old. Edwin Chadwick looked to the bar as his profession; but his inquiring disposition led him to the investigation of many political and social questions which were out of the ordinary range of legal studies. That early connection with the newspaper press, which has extended the mental range of many a law-student, was to Mr. Chadwick one of the best means of education. He possessed what is called a statistical bent—a quality not much cultivated thirty years ago, when tables and figures had little to do with political philosophy, and public writers and speakers made the strongest assertions upon the most vague generalities. Mr. Chadwick's comprehensive manner of viewing large questions under many various aspects was first exhibited in 1828, in a paper on 'Life Assurance,' published in 'The Westminster Review.' The principle which Mr. Chadwick maintained in this article was, that the old Northampton Tables, upon which most schemes of assurance were founded, represented the probabilities of life at too low a figure; for as the progress of civilisation had the general tendency to diminish the noxious circumstances by which the population of any locality was surrounded, so in any community in which these noxious circumstances were in course of diminution, human life must have a corresponding tendency to increase in value. The abstract question of the influence of all moral and physical improvements upon health and the duration of life, thus early considered by Mr. Chadwick, was the great problem which he had practically to work out in many years' advocacy and organisation of remedial measures for social evils. In 1829 he wrote two papers in the 'London Review,' one on 'Preventive Police,' the other on 'The Administration of Medical Charities in France.' The article on 'Preventive Police' attracted the notice of Mr. Bentham, and led to a friendship between the young writer and the venerable philosopher, which lasted till Mr. Bentham's death in July 1832.

At this time Mr. Chadwick was preparing for practice at the common law bar, when he was recommended by Mr. Senior as an assistant-commissioner upon the inquiry into the operation of the poor-laws in England and Wales. Mr. Senior was one of the commission. Mr. Chadwick's report—which was printed in the selection from the various reports published in 1833—in the wide range of its investigations, the searching nature of its evidence, the felicity of its illustrations, and the sagacious proofs of the necessity of a most extensive reform, commanded the most general attention; and the importance attached to the views of the writer was demonstrated by his being at once made one of the commission of inquiry. He was called off from this duty to be united in an inquiry into factory labour with Dr. Southwood Smith and Mr. Tooke. But on the government feeling the immediate necessity of a great measure of poor-law amendment, a report, in which Mr. Chadwick materially assisted was presented to parliament

in 1834; the measure was passed, and the Poor-Law Commission was constituted. Mr. Chadwick was appointed by the government as the secretary to the board. From this period for twenty years Mr. Chadwick was connected with the administration of those large measures of local improvement under central regulation whose principles were advocated by him at an early stage of his life, and which he has been ever actively engaged in working out through good report and evil report. Whatever measure he has advocated or organised has been based upon the principle of the union of the central and local control, and the parrot-cry of 'centralisation,' which is still feebly heard wherever local authority is sought to be made an instrument of general good, was always the loudest when the evil to be remedied was most notorious. During this struggle of nearly a quarter of a century, through the labours of Mr. Chadwick in connection with other able and zealous administrators, this once-abused principle has at last come to be generally acknowledged as (to use the words of Mr. Chadwick) "an agency for the removal of those evils in the repression of which the public at large have an interest; next, as an authority of appeal and adjudication between rival or conflicting local interests; thirdly, as a security in the distribution of charges, for the protection of minorities and absentees against wasteful works or undue charges in respect to them; and fourthly, as a means of communication to each locality, for its guidance, of the facts and principles deduced from the experience of all other places from which information may be obtainable."

Mr. Chadwick, during his secretaryship of the Poor-Law Board, took much interest in a special inquiry, conducted by Dr. Arnott, Dr. Kay, and Dr. Southwood Smith, into certain physical causes of fever in the metropolis which might be removed by sanitary measures. He was also associated with the commission for inquiring into the constitution of the constabulary force for England and Wales. The report of this commission, written by him, was presented in 1839. The sanitary inquiry was extended from the metropolis to the country at large, and in 1842 Mr. Chadwick completed the report 'On the general Sanitary Condition of the Labouring Classes in Great Britain.' He prepared a supplementary report on 'Interments.' He was also associated with the labours of several eminent engineers and scientific men on the preparation of two reports upon the questions connected with the water supply and drainage of towns. Mr. Chadwick continued in his position of secretary to the Poor-Law Commission, until the constitution of a new board under the presidency of Mr. Charles Buller. During the latter years of his connection with Poor-Law administration, Mr. Chadwick advocated a more stringent enforcement of the principles of Poor-Law Amendment than were thought expedient; and a new sphere for his exertions was found, in his appointment to the Metropolitan Sanitary Commission in 1847. The importance of this commission became manifest upon the approach of cholera, upon which subject, and upon fever, valuable reports were published in 1847 and 1848. One effect of the report upon an outbreak of fever in the cloisters of Westminster Abbey was the measure for superseding all local bodies having control over the sewerage of the metropolis, placing this authority under one body. In 1848 the Public Health Act of Lord Morpeth was passed, and a General Board of Health was constituted, of which Lord Carlisle was the chief, and Lord Ashley, Mr. Chadwick, and Dr. Southwood Smith, the other members of the board. Mr. Chadwick, in connection with this board, was an important mover of those local measures which have so materially changed the condition of the country. In between one and two hundred towns new works are in progress under these measures. In various model dwellings and separate places where the house and town drainage and other works have been partially executed, there has been a marked reduction of epidemic disease, and in several instances a reduction of mortality from a rate of thirty in a thousand to fourteen and thirteen has been reported, the general average of mortality in the country being twenty-three in the thousand. But, as we have said, these sanitary measures disturbed various large interests; and the government, in bringing forward a bill for the renewal of the Public Health Act, was taken by surprise, and defeated in July 1854 by a small majority. The administration of the Public Health Act was thenceforth charged upon a member of the House of Commons, and a retiring pension was given to Mr. Chadwick. One part of the Poor-Law Amendment Act was directed to the suppression of appointments to local offices, as mere patronage, and the substitution of appointments for special qualifications tested by competitive examinations. Mr. Chadwick's last public paper was one in concurrence with Sir Charles Trevelyan and others, urging the adoption of the principle of competitive examinations as tests of qualifications for appointments to the service of the general government.

The honour of Companion of the Bath was conferred upon Mr. Chadwick during the period of his labours as Commissioner of the General Board of Health.

(*North British Review*, May, 1850; *Poor-Law Reports*; *Factory and Constabulary Reports*; *Reports of the General Board of Health*, and other Parliamentary papers.)

CHALCONDYLAS LAONICUS. [BYZANTINE HISTORIANS.]

CHALMERS, ALEXANDER, was a native of Aberdeen, where he was born March 29, 1759. His father, who was a printer, and possessed of considerable classical attainments, established the first Aberdeen newspaper. Alexander, after receiving a classical and

medical education, left his native town for Portsmouth, intending to join a West India ship to which he had been appointed surgeon; but suddenly altering his intention he went to London, where he settled and maintained himself by his literary labours. He lived in intimate intercourse with most of the eminent London booksellers and printers of his time, by whom he was almost constantly employed. He died December 10th 1834, aged 75 years. He contributed largely to the political and literary periodicals of the day, and edited a great variety of works. The chief are, 'The British Essayists, with Prefaces historical and biographical,' in 45 vols.; 'Shakspeare,' in 9 vols.; the 'Works of the English Poets from Chaucer to Cowper,' in 21 vols.; a 'History of the Colleges, Halls, and Public Buildings of Oxford,' and a 'General Biographical Dictionary,' in 32 vols.

CHALMERS, DAVID, of Ormond, was born in the shire of Ross about the year 1530. He was bred to the church, and having taken orders at Aberdeen, where he had his early education, he proceeded abroad and studied theology and the laws in France and Italy. At Bologna he was, in 1556, the pupil of Mariannus Sozenus. On his return to Scotland he was successively appointed parson of Suddy, provost of Creichton, and chancellor of the diocese of Ross. He was then employed in digesting the laws of Scotland, and was principally concerned in publishing the acts of parliament of that kingdom, by authority, in 1566.

On the 26th January 1565, he was admitted an ordinary lord of session on the spiritual side, and he was also called by the queen to her privy council. In December 1566, he obtained a charter of the lands of Castleton, and others in the earldom of Ross, from the crown. This grant was ratified by parliament in April 1567, two months after the murder of Darnley, although he was commonly accused of being concerned in that deed. He is said to have afterwards acknowledged his guilt by a precipitate flight to France. (Tytler's 'Craig,' 95.) If so he must soon have returned again; for on the 19th August 1563, he was forfeited for his assistance to Queen Mary, in her escape from Lochleven ('Act. Parl.,' iii. 54); and on the 2nd June that year, his place of a lord of session was given to Robert Pitcairn, commendator of Dunfermline. (Pitmedden Manuscript.)

After the deposition of Mary he retired to Spain, where he was well received by Philip II., and after some stay in that country he went to France, where, in 1572, he presented Charles IX. his 'Histoire abrégée de tous les Roys de France, Angleterre, et Ecosse,' a work which was afterwards enlarged with a History of the Popes and Emperors, and dedicated to King Henri III. In 1573 he published his 'Discours de la Legitimé Succession des femmes, et du Gouvernement des Princesses aux Empires et Royaumes,' which was meant as an answer to Knox's 'First Blast against the monstrous Regiment of Women.' And in 1579 he published 'La Recherche des Singularitez plus remarquable concernment l'état d'Ecosse,' which he dedicated to Queen Mary. He soon afterwards returned to Scotland, and on the 4th of September 1583, was restored by the king to all his lands, offices, and dignities. The remission was ratified by parliament on the 22nd of May 1584, but under proviso that it should not cover "the odious murders of our sovereign lordis dearest fader and twa regents." ('Act. Parl.' iii. 314.) He was never brought to trial for these or any other crimes; and on the 21st of July 1586, he was restored to his seat on the bench. He retained his seat till his death, which happened in 1592.

CHALMERS, GEORGE, was born at Fochabers, in Elginshire, Scotland, about the end of the year 1742. He received his education principally at the university of Aberdeen; and after studying law, he went to the British colonies of North America, where he practised at the bar until the breaking out of the revolutionary war. He then returned to Britain, and settled in London. He wrote 'Political Annals of the United Colonies, from their settlement till 1763;' and 'An Estimate of the Comparative Strength of Great Britain,' which works are said to have introduced him to an official connection with the Board of Trade, which he maintained till his death, May 31, 1825, aged 82 years.

He was the author of 'Caledonia,' a topographical history of North Britain; the lives of De Foe, Thomas Ruddiman, Sir John Davis, Allan Ramsay, Sir James Stuart, Gregory King, and Charles Smith, which were prefixed to editions of, or selections from, their works; and under the name of Oldys, he published a life of Thomas Paine. He also contributed occasionally to periodicals, and published a number of pamphlets, some of them anonymously.

CHALMERS, THE REV. DR. THOMAS, was born at Anstruther, in Fifeshire, on the 17th of March 1780. He was the sixth child of a family of fourteen, born to Mr. John Chalmers, a dyer, shipowner, and general merchant in Anstruther, by his wife Elizabeth Hall. Educated first at the parish school of Anstruther, and next at the University of St. Andrews, he very early displayed powers of no common order—less however in the formal business of the classes, than in his general intercourse with his fellow-students. Having chosen the clerical profession, and gone through the usual theological studies at St. Andrews, he obtained, when yet not past his nineteenth year, a preacher's or probationer's 'licence' in the Scottish Church. His first sermon however was preached in England, in the Scotch church in Wigan, on the 25th of August 1799, during a visit to an elder brother. The winter of that year and also that of the next were spent by him in Edinburgh, where he occupied himself in teaching, and also

in attending the classes of Dugald Stewart, Robison, Playfair, and Hope, then in the height of their fame. It was at this time that his passion for mathematics and natural science, as well as his tendency to original speculation on moral and social subjects, first conspicuously revealed themselves. After a period of desultory occupation, first as assistant to the clergyman of Cavers in Roxburghshire, and then as assistant to the mathematical professor at St. Andrews, he was nominated to the living of Kilmany, in his native county of Fifeshire; into which parish he was inducted on the 12th of May 1803. He was then twenty-three years of age, and he continued in the position of parish clergyman of Kilmany till July 1815. These twelve years formed a very eventful period in his mental history. On adopting the clerical profession he had brought into it no very decided views in doctrinal theology. He was attached to what was called the "Moderate," as distinct from what was called the "Evangelical" party of the Scottish Church. He was of opinion too, that by devoting a day or two each week to the preparation of his sermons and to official clerical acts, a clergyman could amply discharge all his proper duties, so as to have the rest of his time at his disposal for whatever other occupations interested him. He carried this view into practice. During the first year of his incumbency he varied his professional work at Kilmany by courses of lectures on mathematics and chemistry at St. Andrews. His preference at this time for professorial over clerical work, and for natural science over theology was indicated by his being candidate in 1804 for the chair of Natural Philosophy at St. Andrews. With even less chance of success he offered himself in the following year as a candidate for the mathematical chair in Edinburgh, vacant by the transference of Mr. Playfair to the natural philosophy chair on Robison's death. Mr., afterwards Sir John, Leslie, obtained the post, and it was with reference to an argument in Leslie's favour urged at the time by Playfair, to the effect that "the vigorous prosecution of mathematical or natural science was incompatible with clerical duties and habits" that Mr. Chalmers made his first literary appearance. In reply to Playfair he published an anonymous pamphlet, vehemently defending the clergy against what he regarded as a "cruel and illiberal insinuation"—a pamphlet, the main tenor of which, if not its specific statements, he lived to disown. His next publication was in 1807 when, his thoughts on political economy receiving a stimulus from the agitation caused by Napoleon's decrees against British commerce, he issued a pamphlet entitled 'Inquiry into the Extent and Stability of National Resources.' This publication had success sufficient to inspire him for a time with the idea of coming to London to increase his literary connections. Circumstances preventing him from realising this idea, he continued at Kilmany, with a growing reputation for various attainments, as well as for extraordinary energy, accompanied with some eccentricity, of character and manner. In 1809 he made his first speech in the General Assembly of the Scottish Church—the scene of so many of his oratorical triumphs in after life. In the same year he became a contributor to the 'Edinburgh Encyclopedia' under the editorship of Dr., now Sir David, Brewster; and it was partly to his studies while preparing an article on 'Christianity' for that work, and partly to the solemnising effects of a severe illness which, during the winter of 1809-10 brought him to the very brink of the grave, that he attributed the great moral and spiritual change of his life. Then, for the first time, as he thought, he saw Christianity in its true light; and then for the first time also were his views of the duties of the clerical office, as he thought, sufficiently deepened and enlarged. Externally the change exhibited itself in this, that whereas hitherto he had belonged to the "Moderate" party in the Scotch Church then in the majority, he now ranked with the "Evangelical" party, which formed but a minority. But the fruits of the change were more immediately visible in his own altered manner of performing his clerical duties. Not giving up his studies in natural science and in political economy, but carrying them on with the same zeal as before; contributing also to the 'Christian Instructor,' the 'Eclectic Review,' and other periodicals—it was now observed that in all that Mr. Chalmers did the influence of a deep sense of religion, and a conviction of the paramount claims of Christian faith on the thoughts of man, were discernible. Always eloquent in the pulpit, his eloquence now burst forth in strains of such passion and fervour as had never been heard from him before; and from far and near people went to hear the wonderful minister of Kilmany. Bibles and missionary societies, for which he had formerly cared but little, now occupied much of his attention; and, instead of confining his ministerial studies to his weekly sermons from the pulpit, he began a regular organisation of his parish with a view to make himself familiar with the interests of every individual in it, and to provide for all its spiritual as well as intellectual and economic wants. In the midst of these new occupations, which he prosecuted with his constitutional enthusiasm, he married, in 1812, Miss Grace Pratt, the daughter of a retired captain in the army. In 1813 his article on 'Christianity' appeared in the 'Edinburgh Encyclopedia'; and in the same year it was published, with additions, in a separate volume as a treatise on 'The Evidences of Christianity.' The following two years were spent in assiduous parochial work, in theological studies, and in the composition of occasional works on various topics, including one on the reconciliation of scripture and geology.

The name of Mr. Chalmers was pretty well known over the south of Scotland as that of a man of powerful mind and extraordinary

eloquence when, in 1815, or in the thirty-sixth year of his age, he was called from his quiet country parish to assume the pastoral care of Tron parish in the city of Glasgow. He remained in Glasgow in all eight years. In 1816 the degree of D.D. was conferred on him by the University of Glasgow. From 1815 to 1819 he was minister of Tron parish. From 1819 to 1823 he was minister of the newly-constituted parish of St. John's. These eight years were the period of his highest celebrity as a pulpit-orator. In this capacity, all Glasgow, and soon all Scotland rang with his fame. One of the most enthusiastic descriptions in Mr. Lockhart's account of Scottish celebrities at that time, published under the title of 'Peter's Letters to his Kinsfolk,' is that given of Chalmers in his Glasgow pulpit. A picture so elaborate and glowing from such a pen of a man whose professed position was simply that of a Presbyterian clergyman of a Glasgow parish, proves that already he was no longer thought of only in that capacity, but as a man of truly great genius. "I know not what it is," said Jeffrey, in 1816, "but there is something altogether remarkable about that man. It reminds me more of what one reads of as the effect of the eloquence of Demosthenes than anything I ever heard." The same impression was afterwards produced on men of all kinds in England, as well as in Scotland—on Hazlitt, Canning, Wilberforce, Hall, and Foster. Part of the secret was that Chalmers was not one of those orators whose power evanesces in the moment of their actual utterance, but a man of massive, large, and substantial thought, whose every speech was the enunciation and illustration of some principle or generalisation, and whose language was full of extraordinary felicities, memorable turns of phrase, and gleams of poetic conception. Perhaps the first exhibition of his oratory in which this union in him of high intellectual attainments and general literary genius with the specific qualities of the orator, was conspicuously brought out, was on the occasion of the delivery, in 1816, of a series of week-day lectures on Astronomy in its connection with Religion. The excitement caused by these 'Astronomical Discourses' was unprecedented; and their popularity, when published in the same year, rivalled that of the contemporary 'Waverley Novels.' But his regular pulpit sermons were no less extraordinary as displays of mental and oratorical power; and on his occasional visits to Edinburgh, London, and other places, his fame as an orator preceded him, and drew crowds to hear him. At Edinburgh his oratory was exhibited not only in the pulpit, but also in debate in the general assembly, or annual ecclesiastical parliament of Scotland. Here as a leader of the "Evangelical" party, then gradually attaining numbers and influence, he took a polemical part in some of the Scotch ecclesiastical questions of the time, and always with the effect of a man at once great in wisdom and resistless in speech. His speeches, like his sermons, were generally read; and very rarely indeed did he speak extempore. With all his extraordinary popularity as an orator, however, no man better appreciated than he did the exact value of such popularity—"a popularity," which, in his own characteristic language, "rides home of its sweets, and by elevating a man above his fellows, places him in a region of desolation, where he stands a conspicuous mark for the shafts of malice, envy, and detraction; a popularity which, with its head among storms, and its feet on the treacherous quicksands, has nothing to lull the agonies of its tottering existence but the hosannahs of a drivelling generation." Far more important in his own eyes than these pulpit services which brought him such hosannahs, were his practical schemes for showing the social efficacy of Christianity. It was Dr. Chalmers's fixed and lifelong belief that in religion alone was there a full remedy for the evils of society, and that all schemes of social amelioration would be futile which did not aim at working Christianity through the hearts of the people down into their habits and households. Subordinate to this belief was his attachment to the parochial system of social organisation—that system which divides a community into small manageable masses, marked out by local boundaries, and each having a sufficient ecclesiastical and educational apparatus within itself. Disliking with his whole heart the English Poor-Law system, he was of opinion that, if the parochial system were properly worked, pauperism could be provided for without a poor-law at all, by the judicious direction, under clerical and lay superintendence, of private benevolence. In order practically to illustrate these views, he undertook a vast experiment, first with Tron parish, and then with that of St. John's. The population of this latter parish (in which Edward Irving was for some time Dr. Chalmers's assistant) was upwards of 10,000, including perhaps the poorest part of the operative population in Glasgow; but such was his zeal, such his practical sagacity, and such his power of influencing persons fit to be his agents, that in a short time the parish was organised both for economical and educational purposes in a manner unknown before, schools being set up in every part of it, and the poorest lanes visited periodically each by its own special teacher and inspector. The results of his experiment, with his speculations in connection with it, were published by him (1819-1823) in a series of quarterly tracts, on the 'Christian and Civic Economy of Large Towns'; which, with two volumes of 'Sermons,' published respectively in 1818 and 1820, two articles on 'Pauperism' contributed to the 'Edinburgh Review' in 1817, and a sermon in the same year on the Death of the Princess Charlotte, formed, along with the 'Astronomical Discourses' already mentioned, his chief literary exertions during his residence in Glasgow.

In the midst of the bustle and fatigue of his life in Glasgow, increased ten-fold by the hospitality which his celebrity obliged him to exercise, Dr. Chalmers had never ceased to sigh for the academic quiet of a professor's chair in one of the Scottish universities; and in January 1823, much to the surprise of the public, he resigned his charge, and accepted the chair of Moral Philosophy then vacant in his native University of St. Andrews. The new post was one of much less emolument, and of far less publicity than that which he had resigned; but even had his tastes not disposed him to accept it, he had paramount reasons in the state of his health, which was giving way under the wear and excitement of city-life. Forty-three years old when he accepted the chair, he retained it till his forty-ninth year, or from 1823 to 1828. The winters of these five years were spent by him in the preparation and delivery of his class-lectures, and in the genial society of many of his old friends; but he carried with him to St. Andrews those notions and schemes of Christian philanthropy which he had matured in Glasgow, and the little Fifeshire town felt during these five years the vivifying influence of his spirit and enthusiasm. Occasionally he preached in St. Andrews and in the neighbourhood round; annually in May he visited Edinburgh to take part in the business of the General Assembly, where his eloquence as before was felt as a conquering force on the "Evangelical" side in all the great ecclesiastical controversies of the time; and excursions in Scotland and Ireland, and journeys as far as London, varied his summer. It was proposed at one time to elect him to the Moral Philosophy chair in the newly-established University of London; but this proposal, which might have altered the whole tenor of his future career, was not carried out. The literary results of his five years' sojourn at St. Andrews were courses of 'Lectures on Moral Philosophy,' and on 'Political Economy,' prepared for his class and reserved for publication; a third volume of his 'Christian and Civic Economy of Large Towns,' published in 1826; and a treatise on 'Ecclesiastical and Literary Endowments,' published in 1827.

Dr. Chalmers's next appointment was to the chair of Divinity in the University of Edinburgh. The duties of this office he assumed in 1828, and he discharged them during fifteen years—i. e. from 1828 to 1843, or from his forty-ninth to his sixty-third year. His activity during these fifteen extraordinary years of his life (not taking account of his occasional sermons) was made up of three distinct kinds of work—his duties as theological professor; his continued exercises in literature, speculation, and schemes of Christian philanthropy; and his controversial energy in connection with the serious ecclesiastical struggle which during that time convulsed Scotland. 1. *His Labours as Theological Professor.*—In this important capacity, which involved the theological instruction and training of between one and two hundred young men annually for the Scottish Church, Dr. Chalmers exerted a vast influence, less as a man learned in theological lore, than as a man of noble purpose and burning enthusiasm with whom no young man could come in contact without love and veneration, and who was in the habit not only of communicating massive thoughts of his own on almost all subjects, but also of stirring up thought in others. His class-room was truly a centre of life and intellectual influence; and those who went forth from it carried with them the performance much of his spirit and many of his views. 2. *His independent labours in literature, speculation, and Christian philanthropy.*—Of these it is impossible to take full account; suffice it to say that in 1831 he published his treatise on 'Political Economy,' and in 1833 his Bridgewater treatise 'On the Adaptation of External Nature to the Moral and Intellectual Constitution of Man;' that in 1838 he delivered in London, and afterwards published, a series of 'Lectures in Defence of Church Establishments;' that in the following year he made a tour through Scotland to advocate the cause of church extension; that in 1841 he published a volume on 'The sufficiency of the Parochial System without a poor-rate for the right management of the Poor;' that during the same period he delivered, during the summer vacations various lectures to popular audiences on topics of natural science; and that he gave much of his time to the superintending of an attempt to carry out his notions of proper parochial management in one of the poorest districts of Edinburgh. Some of the labours here mentioned received public recognition, in the form of honours conferred upon him. Thus in 1830, he was appointed one of the king's chaplains for Scotland; in 1834 he was elected a Fellow of the Royal Society of Edinburgh, and a corresponding member of the French Institute; and in 1835 he received the distinction of Doctor of Laws from the University of Oxford. 3. *His connection with the Scotch Church Controversy.*—The "Evangelical" party with which, since 1810, Dr. Chalmers had been so permanently connected, had gradually increased in the church, so as at last to attain the majority; and in 1832, Dr. Chalmers was elected to the moderatorship, or presidency, of the General Assembly of that year. In 1834 the Assembly, under the auspices of the ruling party, and with his advice and sanction, passed the famous "Veto Act," the design of which was to modify the action of the system of patronage of livings in the Church of Scotland, by enabling the Church Courts to reject any nominee of a patron on the ground of his being displeasing to the majority of the congregation or parishioners over whom he was appointed. Several nominees having in immediately subsequent years been rejected in accordance with this act, appeals were made to the Civil Courts of Scotland and to

the House of Lords, and the result was that the Veto Act was declared to be contrary to the law of the land, and that not only were nominees rejected by it pronounced to be entitled to all the emoluments of the livings, but that it was pronounced illegal in the church to appoint any other clergymen to the spiritual cure of the parishes in question. Thus arose a controversy which agitated Scotland throughout its whole extent for ten years; and in which the original question of the "Non-Intrusion" of clergymen upon unwilling congregations was merged in the question of the proper relations between Church and State. Of this controversy Dr. Chalmers was, on one side, the chief champion; and for several years he was incessantly occupied in defending his view of the questions in dispute in speeches and through the press, both against the "Moderate" party in the church itself, who had from the first opposed the Veto Act, and also against the civil courts and the government. More than once it seemed as if the legislature was on the point of devising some means of healing the breach which had been made, and restoring quiet to Scotland; but at last, these hopes being over, the struggle was ended at the meeting of the General Assembly on the 18th of May 1843, by the so-called "Disruption"—i. e. by the voluntary secession of upwards of 400 clergymen, followed by a large portion of the people of Scotland from the Established Church, and the institution of a new ecclesiastical body called "the Free Church." At the head of this secession was Dr. Chalmers, who was nominated moderator of the first General Assembly of the new church.

The last four years of Dr. Chalmers's life were spent by him as Principal and Professor of Divinity in the New College founded by the adherents of the Free Church for the theological education of its ministers (his chair in Edinburgh University having been necessarily vacated by him on his secession from the establishment). During these years, too, he exerted himself prodigiously in arranging the organisation of the new church, and in raising funds for its support; and probably at no period of his life was the statesman-like character of his intellect, his power of dealing with new social emergencies and of leading men, more conspicuously shown. He had seen the foundations of the new church laid very much to his mind, and was preparing to resign the farther work of completing its organisation into the hands of his many able and younger colleagues, and to devote the rest of his days to his labours as a theological professor, to Christian and philosophical literature in connection more immediately with the 'North British Review,' then started under his superintendence, and to a new experiment of Christian philanthropy which he had begun in one of the most wretched quarters of the old town of Edinburgh, when death removed him. He had just returned from a visit to England in apparently excellent health and spirits, to take part in the proceedings of the General Assembly of the Free Church, when on the morning of the 31st of May 1847, he was found dead in his bed at his house at Morningside near Edinburgh. His death was felt throughout Scotland like a national shock; and all ranks and parties joined in doing honour to his memory as one of the greatest men that Scotland had produced. He left a widow who did not survive long, and six daughters, one of them married to the Rev. Dr. Hanna, under whose superintendence a new issue of the collected works of Dr. Chalmers has been put forth in twenty-five volumes, and who has also written his life in four volumes, and edited much of his correspondence.

Dr. Chalmers was a man of powerful frame, not tall, but massively built; his head was very large. It was remarkable in a man so celebrated over Britain as an orator, that he always spoke not only in a broad Scottish, but also in a broad provincial Scottish accent, mispronouncing almost every word. Personally he was a man of most simple, bland, and sociable manners, with a great fund of anecdote and broad humour. His works, notwithstanding the force of intellect that they show (and his speculations in social and political economy, in particular, are valued by many of the best thinkers of the day who have no sympathy with his theological or ecclesiastical opinions), but faintly convey an idea of what the man was while he lived, and of what he still is in the memory and imagination of the Scottish people.

CHALONER, SIR THOMAS, father and son. The elder Sir Thomas Chaloner was born in London about 1515, and educated at Cambridge. He was sent, when a young man, with Sir Henry Knevet, to Germany, and attracted attention in the court of Charles V. He accompanied Charles on his expedition to Algiers, was shipwrecked off the coast of Barbary, and narrowly escaped drowning. On his return to England, he was employed about the court, and was knighted for his conduct at the battle of Musselburgh, in the year 1547. The fall of his patron, the Duke of Somerset, affected his fortunes; but on the accession of Elizabeth, he was sent as ambassador to Ferdinand I., emperor of Germany, and was also employed in a similar capacity in Spain. He died October 7, 1565, and was buried in St. Paul's. His literary productions consist of a large collection of poetical pieces in Latin, and some prose works, one of which is 'On the right ordering of the English Commonwealth.' He appears to have been highly esteemed by his contemporaries as a brave, able, and worthy man.

Sir Thomas Chaloner, the son, who inherited a considerable portion of his father's abilities, was born in 1559. To him is attributed the discovery of the alum-mines near Whitby, in Yorkshire, the first that were worked in England; he, at all events, has the merit of having

established the working of the mines. Towards the end of Elizabeth's reign, he went into Scotland, and rose so high in James's favour as to be afterwards appointed the guardian or governor of Prince Henry, with the control both of his education and household, an office which he seems to have creditably discharged. He died November 17, 1615. His only literary production is 'A short Discourse of the most rare and excellent virtue of Nitre.'

One of his sons, Edward, entered into holy orders, and became principal of St. Alban's Hall, Oxford. He published several sermons, and a treatise on the 'Authority, Universality, and Visibility of the Church.' Two others, Thomas and James, were members of the Long Parliament, and sat as judges on the trial of Charles I. James Chaloner is the author of a 'Description of the Isle of Man,' printed in the original edition of King's 'Vale Royal,' though the work has been also attributed to another James Chaloner, a native of Chester. Thomas Chaloner was the author of several political pamphlets, which appeared during the civil war.

CHAMBERS, EPHRAIM, editor and chief compiler of the 'Cyclopædia' which bears his name, was born at Kendal in the latter part of the 17th century. His father was a small freeholder in Westmorland, in respectable circumstances. Ephraim, his eldest son, was bound apprentice to a mechanical trade in London. Eventually he became apprentice to Mr. Senex, the globe-maker; and it was while in his shop that he conceived the design of the 'Cyclopædia' which has chiefly preserved his name. Some of the articles are said to have been written by him while he stood behind the counter. Before the completion of the work however, but probably after he had made arrangements with the bookseller who published it, he left Mr. Senex, and took chambers in Gray's Inn. The first edition of the 'Cyclopædia' appeared in 2 vols. fol. in 1728, and was very favourably received. It was published by subscription, the price of each copy being four guineas. Immediately after, the author was made a Fellow of the Royal Society. A second edition of the work appeared in 1738, and a third in 1739. Mr. Chambers was also one of the writers in the 'Literary Magazine,' an analytical review of new works, which was begun in 1735, and continued for some years. He was likewise associated with Mr. Martyn, the botanical professor at Cambridge, in translating and abridging the 'Philosophical History and Memoirs of the Royal Academy of Sciences at Paris,' which appeared in 5 vols. 8vo, in 1742. This task he executed very ill. The only other literary work which has been attributed to him is a translation from the French of a quarto volume, entitled 'The Jesuits' Perspective.' He lived to the last the life of a recluse and a hard student, reading and writing from morning to night almost without intermission. A person who was his amanuensis for six years is said to have related that he transcribed for him, and took down from his dictation in that space of time, not less than twenty large folio volumes, containing as much matter as, if it had been printed, would have made thirty such volumes as those of his 'Cyclopædia.' He died on the 18th of May 1740 at Canonbury House, Islington, and was buried in Westminster Abbey, under a short Latin inscription of his own composition. A fourth edition of his 'Cyclopædia' appeared in 1741, and a fifth in 1746. To the sixth edition, which was brought out in 1750, were added two supplementary volumes, which were compiled by Sir John Hill, the botanist, and George Lewis Scott, the mathematician. These, along with much new matter, were incorporated with the original work in a seventh edition, which began to be published in numbers under the superintendence of the late Dr. Abraham Rees in 1778, and was completed in 4 vols. folio, in 1785. Chambers's work is also avowedly the basis of the greatly more extended 'Cyclopædia' in the conduct of which Dr. Rees afterwards engaged, and which he lived to complete in 45 vols. 4to. (London, 1802-1819). Indeed it may be said to have originated all the modern Cyclopædias, both in the English and in other European languages. It was early translated both into French and Italian. In the prospectus of the great French 'Encyclopédie' of Diderot and D'Alembert (afterwards incorporated in the 'Discours Préliminaire'), it is admitted that Chambers's plan is excellent, though the execution of the work is very indifferent. The writers add, that it possibly never would have appeared at all, if there had not previously existed in the French language works from which Chambers drew, without measure and without choice, the greater part of the matter which composed his dictionary.

CHAMBERS, GEORGE, marine painter, was the son of a poor seaman of Whitby in Yorkshire, where he was born towards the close of the last century. After he had attended for a short time the free school of his native town, he was sent, at the age of ten years, to sea in a small trading sloop, in which he served as cabin-boy for two years. He was afterwards bound apprentice to the master of a brig which traded in the Mediterranean and the Baltic seas. During this apprenticeship he gave evidence of that talent for which he was subsequently distinguished, by making sketches of various descriptions of shipping, for the amusement and gratification of the seamen. His master, Mr. Storr, appears to have been induced by these efforts to cancel his indentures, and Chambers worked his way home to Whitby in another vessel, with the determination of becoming a painter of ships. At Whitby he knew no better way of making himself acquainted with colours than by apprenticing himself to an old woman who kept a painter's shop. But at the same time that he was plodding his way

through the business of a house-painter, he took lessons from an obscure drawing-master of Whitby, of the name of Bird, and applied what time he had to spare in painting small pictures of shipping, for which he found at his humble prices a ready market. He carried on this life for three years, when, being anxious to visit London, he again entered the seafaring life, and worked his way as foremast-man in a trading vessel to the great metropolis.

In London, though very poor, he refused an offer of employment as a journeyman house-painter at thirty shillings per week, being bent upon painting shipping; and he soon after contrived to obtain considerable employment in the representation of ships. Having obtained however an introduction to Mr. Horner, that gentleman employed him for seven years on the great panorama of London at the Colosseum. At the completion of this work he was engaged as scene-painter at the Pavilion Theatre. While at this theatre some of his works attracted the notice of Vice-Admiral Lord Mark Kerr, who became Chambers's sincere patron, and procured him an introduction to King William IV. and Queen Adelaide. The king chose a sea-fight, and the queen chose a calm coast-scene near Dover. Chambers painted also a view of Greenwich Hospital for the queen, and the 'Opening of New London Bridge' for the king; and he received the appointment of Marine-Painter to their Majesties.

He was now reaping the fruits of his persevering industry. He had given up his appointment as scene-painter to the Pavilion Theatre, and he was in a fair way of establishing fame and fortune together; but a constitution originally very weak, and much shattered by a seafaring life, was unable to bear the incessant application his ambitious mind subjected it to, and he gradually fell into a disease which proved fatal to him. He died in October 1840.

Chambers was a member of the Society of Painters in Water-Colour. His chief productions however are his naval battles in oil, in which he was excellent, especially in the construction and rigging of his ships, though in his colouring there is an unnatural redness of effect pervading everything, the smoke in particular. There are in the hall of Greenwich Hospital three battles by Chambers—'The Bombardment of Algiers by the Squadron led by Viscount Exmouth, G.C.B., in 1816,' presented in 1836 by the admiral's friends; 'Portobello taken by Admiral Vernon and Commodore Brown in 1739,' presented in 1839 by E. H. Locker, Esq., commissioner; and a copy of West's picture of the 'Destruction of the French Fleet in the Port of La Hogue by Vice-Admiral Sir George Rooke, Kt., in 1692.'

(*Art-Journal; Catalogue of the Naval Gallery of Greenwich Hospital.*)

CHAMBERS, SIR WILLIAM, is said to have derived his descent from a Scotch family of the name of Chalmers, who were barons of Tartan in France. He was born however in 1726 at Stockholm in Sweden, whither his grandfather, an eminent merchant, had proceeded some time before to prosecute certain claims he had upon the government of that country. At two years of age he was brought to England, and put to school at Ripon in Yorkshire. We next read of his making a voyage to China as supercargo, in the service of the Swedish East India Company. This must have been when he was a very young man, for at the age of eighteen he is said to have settled in London, and taken up the profession of an architect and draughtsman. In these capacities, having no formidable rivalry to encounter, he soon obtained considerable reputation. At length he was introduced to the Earl of Bute, and by his influence appointed drawing-master to the young Prince of Wales, afterwards George III. Soon after the accession of that king he was employed to lay out the royal gardens at Kew. In this task he displayed without restraint that predilection for the Chinese style, both of gardening and architecture, of which he had already given intimation in a work, entitled 'Designs for Chinese Buildings,' published in 1759. In 1765 he published in a large folio volume, 'Plans, Elevations, Sections, and Perspective Views of the Gardens and Buildings at Kew, in Surrey.' Meanwhile he had also, by a villa in the Italian style, which he erected at Roehampton for the Earl of Besborough, and by various other buildings, obtained much reputation and employment as an architect. In 1771 he was made a knight of the Swedish order of the Polar Star. In 1772 he published his 'Dissertation on Oriental Gardening.' This is another vindication of Chinese tastes and fashions, and is memorable as having exposed the author to the satiric lash of the poet Mason; to the first part of whose 'English Garden,' published immediately before, it was suspected to be intended as a sort of answer and confutation. The piece in which Mason took his revenge (if indeed he was the author, which he never acknowledged) was the famous 'Heroic Epistle to Sir William Chambers, Knight, Comptroller General of his Majesty's Works, and author of a late "Dissertation on Oriental Gardening;" enriched with explanatory Notes, chiefly extracted from that elaborate performance.' This production appeared in 1773, and was followed in 1774 by a short continuation, under the title of 'An Heroic Postscript.' In 1775 Sir William was appointed to superintend the rebuilding of Somerset House, which is his best work. In 1791 he published his 'Treatise on Civil Architecture,' which has been several times reprinted. Sir William died on the 8th of March 1796, leaving a large fortune. As an architect, although his taste was fantastic, he frequently showed considerable ingenuity, and also displayed a certain grandeur in his designs. His staircases in particular used to be much admired. After Somerset House, among

Chambers's most successful efforts, are the mansion which he built for the Marquis of Abercorn at Duddingstone, near Edinburgh, and Milton Abbey in Dorsetshire, which he built in the gothic style for Lord Dorchester.

*CHAMBERS, WILLIAM and ROBERT, the well-known publishers of Edinburgh, claim a notice here as among the most zealous and successful labourers in the great effort which has been made during the past thirty years, to place sound and wholesome literature within the reach of all classes of the population of this kingdom. The eldest children of a respectable pair settled at Peebles in the south of Scotland, William was born in 1800, his brother Robert in 1802. They received a good school education in their native town, Robert passing through a complete classical course, and showing from his earliest years a great love of study, while William was of a more practical turn of mind. Through the misfortunes of their father in business, they were thrown in mere boyhood on their own resources. The family having removed to Edinburgh, William was apprenticed to a bookseller there. Robert, failing to get to college as had been designed, made what most people would have thought an eccentric movement, and entered at sixteen on an important career as a bookseller, with very small means. The early struggles of the two young men would form a remarkable narrative as an example of self-relying energy and industry. They conducted separate concerns in Edinburgh till 1832, when they united in starting their well-known popular periodical, 'Chambers's Edinburgh Journal.' Before this time Robert had written his 'Traditions of Edinburgh,' and contributed several popular histories to Constable's 'Miscellany.' He had also for some years conducted a newspaper in Edinburgh. His attention to the antiquities of Edinburgh had early gained him the notice of Sir Walter Scott (who in his diary terms him "a clever young fellow—but hurts himself by too much haste"), Charles Kirkpatrick Sharpe, and other eminent natives, who took an interest in the stories of the Old Town. William Chambers had meanwhile published a laborious work entitled the 'Book of Scotland.' From 1832 their united career as publishers has been marked by distinguished success.

As soon as the success of the 'Edinburgh Journal' became apparent, (in 1834 its sale had reached 50,000 copies), the brothers gave up their separate places of business, and formed one establishment in the High-street, which has gone on increasing in extent till it has grown to be one of the most remarkable printing and publishing houses in Scotland. The facilities which their extensive printing machinery and their organisation for the circulation of the 'Journal' gave them, Messrs. Chambers were not slow in turning to account in the publication of various cheap works of a popular and instructive character. Among the most important of these have been their 'Information for the People,' 'Popular Library,' 'Instructive and Entertaining Library,' 'Repository of Instructive and Entertaining Tracts,' 'Miscellany,' 'Educational Series,' &c. That their works were well calculated to meet a popular want is evidenced by the remarkable extent of the circulation of many of them. In statements published in their 'Journal,' Messrs. Chambers say that the sale of the numbers of the 'Information for the People' averaged about 130,000 copies; while the 'Miscellany of Useful and Entertaining Tracts' sold from 150,000 to 200,000 copies, some particular numbers nearly reaching 300,000 copies.

Mr. Robert Chambers we have said early devoted much attention to literature. His principal works are the 'Traditions of Edinburgh,' already mentioned; 'History of the Rebellion of 1745-46,' 'Popular Rhymes of Scotland,' 'Life and Works of Burns,' and his 'Essays,' in 4 vols., selected from the Journal. Much of his leisure time has been devoted to scientific pursuits, and especially to geology, the result of which has been given to the public in a handsomely-illustrated volume entitled 'Ancient Sea-Margins, as Illustrative of Changes of the Relative Level of Sea and Land,' and in occasional papers published in the scientific periodicals.

Mr. William Chambers also contributed many essays to the 'Journal,' but we believe the only separate works published with his name, were his 'Book of Scotland,' and a brief notice of a tour in Holland, until a year or two back, when he wrote an account of his impressions of a tour in the United States, which, having first appeared in the pages of the 'Journal,' was subsequently issued in a revised form as a distinct work under the title of 'Things as they are in America.' He has since published a short notice of 'Peebles and its Neighbourhood,' and 'Improved Dwelling-Houses for the Humble and other Classes in Cities,' the latter being suggested, it is said, by his experience during the last few years in improving the dwellings of his tenantry on an estate he purchased near Peebles, the cultivation and improvement of which has formed a pleasant occupation of his well-earned leisure.

CHAMBORD, COUNT DE. [BORDEAUX, DUO DE.]

CHAMBRAY, GEORGES, MARQUIS DE, was born at Paris in 1733. The De Chambray family was one of the oldest in Normandy, but was ruined by the revolution. The young Chambray was educated at the École Polytechnique. He entered the artillery, and served in the German campaigns of 1806-9, in the course of which he rose to the rank of captain. In the disastrous Russian campaign he served as captain in the imperial artillery; but in the retreat he was left sick at Wilna, where he fell into the hands of the Russians, who sent him into the Ukraine. After the fall of Napoleon in 1815 he returned to France, and was made a major in the garde royale. By 1825 he had

risen to the rank of colonel-director of the artillery of Perpignan; but his health had never wholly recovered from his sufferings in Russia, and he was at length (1829) permitted to retire from the service with the honorary title of *maréchal-de-camp*. Relieved from his military duties, M. de Chambray immediately set about the composition of a work he had for some time meditated, on the Russian campaign, and in the composition of it he had the advantage, besides his own experience, of having access to the documents in the war office as well as to the private papers of officers who had shared like himself in the events he had to narrate. It appeared in 1833 in 2 vols. 8vo, with an atlas, under the title of '*Histoire de l'Expedition de Russie*.' The great importance of the work was at once recognised, and the notices which it called forth in other countries as well as in France, led M. de Chambray to carefully revise it for another edition, which was published in 1829 in 3 vols. 8vo; and subsequently (1835) to add two new chapters. M. de Chambray also published a '*Réfutation de la brochure intitulée—la vérité sur l'incendie de Moscou, par le comte Rotopshin*,' as well as various pamphlets on infantry tactics and other subjects connected with military affairs, reviews of Jomini, and Carion Nisas, and a life of Vauban, all of which have been collected and published under the title of '*Mélanges*.' (Rabbe, *Dict. Port. des Contemp.*; *Nouv. Biog. Univ.*)

CHAMISSO, ALDELBERT VON, a distinguished poet, naturalist, and traveller, was born on the 27th of January 1781 in the château of Boncourt in Champagne. He belonged to a very ancient noble family of Lorraine. Until the outbreak of the French revolution the family lived quietly on their estate, and Adelbert's brother Charles was one of the pages of Louis XVI., to whom he remained faithful to the last, and for whom he risked his life on several occasions. In 1790 the château Boncourt was razed to the ground, whereupon the family of the Chamissoes quitted France; and after having wandered about in the Netherlands and the south of Germany they ultimately went to Berlin in 1796, where, together with other French emigrants, they took up their permanent residence. As they had lost all their property, the whole family lived upon the little income which two of the sons made by painting miniature portraits. Adelbert however was extremely fortunate: the Queen of Prussia made him one of her pages, and took great care of his education, which he received in one of the gymnasia of Berlin. He made himself thoroughly acquainted with the German language and literature, and the spirit which pervades all his own literary productions shows that he became so completely Germanised that the peculiarities of the German mind, which are most foreign to the French, were in him most prominent. In 1798 he entered the Prussian army, and his parents accepting the offer of Napoleon, then First Consul, returned to France. Shortly after this he began writing poetry in German, and from 1804 to 1806 he edited a '*Musen-almanach*' conjointly with Varnhagen von Ense. After the peace of Tilsit, Chamisso quitted the Prussian service; and in 1810 he returned to France, where his family had recovered a great part of their property. For a short time he was teacher in a school at Napoléonville, but his personal feelings and the friendships he had formed in Germany drew him back to that country. He now devoted himself almost entirely to the study of the natural sciences. In 1813 he wrote for the amusement of the children of a friend a little book called '*Peter Schlemil*,' containing the story of a man who loses his shadow. This amusing little work, which has been translated into English and most other European languages, was first published in Germany by Chamisso's friend De la Motte Fouqué (1814), which has led some persons to look upon it as the production of Fouqué. A second edition, accompanied by some lyric poems and ballads, was published by the author himself in 1827. In 1814 Count Rumjanzow, chancellor of the Russian empire, prepared an exploring expedition round the world at his own expense. He invited Chamisso to accompany the expedition as naturalist, and the invitation was gladly accepted. In 1815 Chamisso embarked at Cronstadt under Captain Kotzebue, and returned thither in 1818. One of the main objects of the expedition had been the discovery of a north-east passage, in which the expedition failed; but in all other respects the discoveries were highly satisfactory. An account of the voyage was published by Kotzebue in two volumes, and Chamisso himself published '*Bemerkungen und Ansichten auf einer Reise um die Welt*,' Weimar, 1821, 4to, which forms an indispensable supplement to Kotzebue's work, and contains a most faithful account of everything that came within the range of his personal observation. After his return from this voyage Chamisso again took up his residence at Berlin; the university conferred upon him the degree of Doctor in Philosophy; he became a member of the Royal Academy of Sciences, and soon after he received the appointment of inspector of the botanical gardens of the same city. While in this situation he wrote a botanical work, '*Uebersicht der in Norddeutschland vorkommenden nützlichsten und schädlichsten Gewächse, nebst Ansichten über das Pflanzenreich und Pflanzenkunde*,' Berlin, 1827. These subjects however did not estrange him from the cultivation of poetry, for during the last ten years of his life he produced a great number of small poems, many of which, especially his popular legends and ballads, belong to the best productions of the kind in German literature. He died on the 21st of August 1838 at Berlin. His poems were collected and published separately, Leipzig, 1831, in 1 vol. 8vo, and a second edition appeared in 1834. A collection of all his works, both in prose and in verse, was

published at Leipzig in 4 vols. 8vo, 1835, and a second edition in 1842 in 6 vols. 12mo, the two last of which contain Chamisso's life and correspondence, edited by J. E. Hitzig.

CHAMPAGNE, PHILIPPE DE, was born in Brussels in 1602. His parents, who were in middling circumstances, indulged his early taste for painting, and he was placed under masters in his native place. At the age of nineteen he went to Paris, with the intention of passing on to Rome, but he was unable to accomplish his journey, probably from the want of means. He received some assistance in his studies from Fouquière, and afterwards became acquainted with Nicholas Poussin, when that great painter returned from Italy, from whose advice and society he derived great advantage. They painted in company in the Luxembourg. Upon the death of Duchesne, Champagne succeeded to his place as painter to the queen. Richelieu endeavoured to withdraw him from his royal patroness, but Champagne refused his most brilliant offers. He was indeed so scrupulous in his conduct that he never touched a brush on holidays, nor ever painted from the naked figure. He married the daughter of Duchesne, by whom he had a son. He was received into the academy upon its first formation in 1648, and was subsequently its rector. He died in 1674.

Champagne laboured with extreme assiduity, and acquired great facility. His drawing is minutely correct, and his colour pleasing; but his design and effect are tame. His portraits are most esteemed, particularly one of Richelieu. His principal works are at Paris, where he spent nearly the whole of his life.

CHAMPOLLION, JEAN-JACQUES, commonly named CHAMPOLLION-FIGEAC, to distinguish him from his younger brother, Champollion-le-Jeune, was born in 1778 at Figeac, in the French department of Lot. He at first held an office in the library of Grenoble, capital of the department of Isère, and was afterwards professor of Greek literature in that city. In 1828 he was appointed keeper of the manuscripts in the Royal Library of Paris, an office which he held till 1848. In 1849 he became keeper of the library of the palace of Fontainebleau, and is now (1856) librarian to the Emperor Napoleon III. His first publication was a 'Lettre à M. Fourier sur l'Inscription Grecque du Temple de Denderah en Egypte,' 8vo, Grenoble, 1806, which was followed in 1807 by his 'Antiquités de Grenoble, ou Histoire Ancienne de cette Ville, d'après ses Monuments,' 4to, Grenoble; and in 1809 by 'Nouvelles Recherches sur les Patois, ou Idiomes Vulgaires de la France,' 8vo. His 'Annales des Lagides, ou Chronologie des Rois Grecs d'Egypte, successeurs d'Alexandre le Grand,' 2 vols. 8vo, Paris, 1819, received the prize of the Académie des Inscriptions. He also republished several charters and other documents appertaining to the history of France in the middle ages. The original manuscripts are preserved in the Royal Library of Paris, and some of them date as far back as the 6th century. One of the most expensive of his publications was 'Les Tournois du Roi René, d'après les Manuscrits et les Dessins Originaux de la Bibliothèque Royale,' folio, 1827-28. In these 'Tournaments of King René,' of which only 200 copies were printed, he was assisted by M. Motte, the lithographer. In 1842 he published a 'Notice sur les Manuscrits Autographes de Champollion-le-Jeune, perdus en l'année 1832, et retrouvés en 1840.' He published in the following year an elementary treatise on Archaeology, and another on Chronology. He was a contributor to several works published periodically, such as the 'Dictionnaire de la Conversation,' the 'Magazin Encyclopédique,' the 'Revue Encyclopédique,' the 'Bulletin des Sciences Historiques,' and the literary portion of the 'Moniteur.' He also assisted in the preparation and issuing of the 'Documents Historiques' published by the French government, to which he contributed 6 vols. 4to. After the death of Champollion-le-Jeune he published some of the materials on Egypt, Hieroglyphics, &c., on which his brother had been employed immediately before his death. (*Nouvelle Biographie Générale*.)

CHAMPOLLION, JEAN FRANÇOIS LEJEUNE, so called to distinguish him from his elder brother, Champollion-Figeac, was born at Figeac, in the department of Lot, December 23, 1790. He studied in the lycœum of Grenoble, and afterwards went to Paris in 1807, where he applied himself to the oriental languages under Langlès and De Sacy, but more especially to the study of the Coptic, and to Egyptian archaeology in general. In 1811 he was appointed professor of history in the lycœum of Grenoble, and librarian of the public library. In 1814 he published his first work, 'L'Egypte sous les Pharaons,' 2 vols. 8vo, which is a geographical description of that country under its ancient kings, with a view to fix its divisions, the sites and names of its towns, &c. The work is accompanied by a map. In the preface, alluding to the hieroglyphics on the Egyptian monuments, he says "that it was to be hoped that from these monuments, on which ancient Egypt painted mere material objects, we should be able at last to discover the sounds of its language, and the expression of its thought." In 1821 he published at Grenoble a little work, 'De l'Écriture Hiéroglyphique des Anciens Égyptiens,' in which he stated his opinion "that the hieratic characters were merely a modification of the hieroglyphic symbols, which were adopted for the sake of brevity, and as a sort of hieroglyphic shorthand, and were not alphabetical characters as it had been supposed by some; the hieratic characters, as well as the hieroglyphic from which they are derived, being expressive of objects and not of sounds."

In the year following appeared Champollion's letter to M. Dacier,

the secretary of the Academy of Inscriptions and Belles-Lettres. "relative à l'alphabet des hiéroglyphes phonétiques employé par les Égyptiens pour inscrire sur leurs monuments les titres, les noms, et les surnoms des souverains Grecs et Romains," Paris, 1822. In this letter he retracted what he had formerly asserted, in so far that he now demonstrated what Dr. Young had already stated in November 1819, in the supplement to the 'Encyclopædia Britannica,' article 'Egypt,' namely, that the Egyptians used occasionally hieroglyphic signs as alphabetical characters on their monuments, to express the names of foreign sovereigns, Greek and Roman, who ruled over their country. In the introduction to his next work, 'Précis du Système Hiéroglyphique, etc.,' Champollion observes, and his friend Rosellini confirms it in his biography, that he came to the same conclusion as Dr. Young contemporaneously with the latter, and by his own investigation; but this assertion, especially with regard to contemporaneousness, is at variance with the statements of the Grenoble work already mentioned, which was published as late as 1821, nearly two years after the publication of Dr. Young's discovery. However this may be, Champollion at least improved upon Dr. Young's hint, and deduced a phonetic alphabet, applicable not only to the names and titles of foreign sovereigns, but also to those of the native sovereigns and of the divinities of ancient Egypt. By comparing Champollion's alphabet with Dr. Young's, the difference between the two is apparent. Champollion used the word phonetic to express characters denoting sounds, a term which had been used long before him by Zœga in the same sense in his work on 'Obelisks.' In his 'Précis du Système Hiéroglyphique des Anciens Égyptiens, ou Recherches sur les Éléments premiers de cette Écriture Sacrée, sur leurs diverses combinaisons et sur les rapports de ce Système avec les autres Méthodes Graphiques Égyptiennes,' Paris, 1824, he asserted, 1, "that his phonetic alphabet is applicable to all the royal names of the most ancient epochs; 2, that the ancient Egyptians employed at all epochs phonetic hieroglyphics to represent alphabetically the sounds of their spoken language; 3, that all hieroglyphic inscriptions are in a great measure composed of signs purely alphabetical, and such as are determined in his phonetic alphabet." It seems almost superfluous to remark that the two last positions are mere assertions, unsupported by proof, as any one who will take the pains to examine attentively Champollion's works will easily see. Klaproth, in his 'Observations Critiques sur l'Alphabet Hiéroglyphique découvert par M. Champollion-le-Jeune,' which precedes his 'Collection d'Antiquités Égyptiennes,' Paris, 1829, has in our opinion completely demolished Champollion's general theory, and reduced his discovery to its proper limits. Klaproth concludes his critical observations with the following corollaries:—1. "That Champollion appears to have had no fixed basis for his system, as he has repeatedly altered the meaning of his characters, both phonetic and symbolic, as appears from comparing the alphabet of the second edition of his 'Précis,' 1827, with that of the first. 2. That although he has explained proper names and some particles of speech, yet he has never been able to read satisfactorily one connected sentence of hieroglyphic writing, nor three or four consecutive words of the demotic characters of the Rosetta stone. 3. That he assumes against all probability that the Coptic language, which is a mixed dialect, and known to us in a very imperfect state, is the language that was spoken by the Egyptians under the Pharaohs; its sounds, according to him, being represented by the phonetic signs. 4. That it appears that the names of the kings, and the ordinary epithets attached to them, are written alphabetically in the cartouches or frames; but that besides these every king has another title of honour, or prenominal, which fills up another cartouche, and which seems composed partly of alphabetic and partly of symbolic characters, which last have hitherto been only explained by conjecture." Besides these and other general arguments against Champollion's system, for which we refer to Klaproth's work, Klaproth charges Champollion with having completely altered several cartouches of the table of Abydos to make them suit his hypothesis. And further, he does not forget to remind us that Champollion, while passing through Aix on his way to Egypt in 1828, saw a fine papyrus belonging to Mr. Sallier, written in demotic characters, which he gravely pronounced to be "a history of the campaigns of Sesostris Ramses, written in the ninth year of that monarch's reign by his bard and friend." This assertion was published as a great discovery by the Academy of Sciences of Aix, and the report was inserted in Ferussac's 'Bulletin Universel.'

During Champollion's visit to Turin in 1824, to examine the Egyptian Museum of that city, he wrote two letters to the Duke of Blacas d'Aulps, who had become his patron at the French court. In these letters he explains the names and titles of many of the Pharaohs written upon the monuments in the Turin collection, and he undertakes to class them into dynasties, with the assistance of Manethon. ('Lettres à M. le Duc de Blacas d'Aulps, relatives au Musée Royal Égyptien de Turin,' Paris, 1824-25.) His work on the Egyptian gods came out in parts, but has never been completed—'Panthéon Égyptien, ou Collection des Personnages Mythologiques de l'ancienne Égypte, d'après les Monuments, avec un texte explicatif.' Charles X. having determined to purchase a valuable collection of Egyptian antiquities, just arrived at Leghorn, for the museum at Paris, Champollion was appointed, through the Duke of Blacas, to proceed to Italy for the purpose of examining and valuing them. From Leghorn he

proceeded to Rome and Naples, in the company of Rosellini. On his return to Paris he was named Director of the Egyptian Museum at the Louvre, of which he published a description—'Notice descriptive des Monuments Egyptiens du Musée Charles X.,' 1827. In 1828 the King of France appointed a scientific expedition to proceed to Egypt, in order to examine the monuments of that country, under Champollion's direction. At the same time the Grand-Duke of Tuscany, Leopold II., appointed a similar expedition for the same object, at the head of which he placed Rosellini, Champollion's friend. The two expeditions, consisting of six Frenchmen and six Tuscans, sailed together from Toulon, and arrived at Alexandria in August 1828. Champollion remained in Egypt till the end of 1829, during which time he wrote the letters which are published under the title of 'Lettres écrites d'Égypte et de Nubie en 1828-9,' 8vo, Paris, 1833. On his return to France, in 1830, he was made a member of the Institute, and subsequently appointed, by Louis Philippe, Professor of Egyptian Antiquities in the College of France. It was agreed between the French and Tuscan governments that the result of the observations of the two expeditions should be published together in one work, in French and Italian, under the direction of Champollion and Rosellini, 'Monuments de l'Égypte et de la Nubie, considérés par rapport à l'Histoire, la Religion, et les Usages Civils et Domestiques de l'Antienne Égypte,' &c. The work began to appear in parts in 1832. In the letter-press accompanying this publication, Rosellini has not only adopted the general system of Champollion, but has carried it much farther than his friend. A sharp criticism upon it by Cataldo Jannelli was published in No. 19 of the 'Progresso,' a Neapolitan journal, Naples, 1835. While Champollion was preparing the first part of the new work for the press, he was attacked by a paralytic fit, and died at Paris on the 5th of March 1832.

Champollion's merits as a laborious student of Egyptian archaeology are undeniable; but his judgment seems not to have been sound, his deductions from his premises not always correct, and his learning (except on Egyptian antiquities) neither extensive nor exact. He corrected Dr. Young's first crude notions as to the phonetic symbols, and considerably extended the number of known signs; and this may perhaps lead to further results. Had he lived longer he might have modified some of his former assertions, and entered perhaps upon a safer path of investigation. For the controversy concerning the general application of the phonetic alphabet, see vol. ii. of the 'Egyptian Antiquities' of the British Museum, published in the 'Library of Entertaining Knowledge,' ch. x., on the 'Rosetta Stone,' where the subject is fully investigated. See also Professor Kosegarten, 'De prisca Aegyptiorum Literatura Commentatio,' 4to, 1828; Greppo's 'Essay on the Hieroglyphic System of Champollion,' translated by Stuart, Boston, 1830. Rosellini wrote a biographical notice of Champollion in the Florence 'Antologia' for April 1832. Champollion made a Coptic Grammar and Dictionary, which remained unpublished at his death, but which was surreptitiously published at Rome in 1842. The manuscripts of Champollion were purchased by the French government in 1833, with a view to their publication. The editing of them was confided to M. Champollion Figeac, and they appeared in 1834-48. A monument was erected by the town-council to the memory of Champollion in the principal place of his native town. His bust was placed in the Museum of Versailles by order of Louis Philippe, and copies of it were made by order of the Minister of the Interior for the town of Figeac, the Museum of Grenoble, and the library of the Institute.

CHANDLER, DR. RICHARD, was born at Elson in Hampshire, in 1738, studied at Winchester School, and afterwards entered Queen's College, Oxford, in May 1755. Soon after taking his Bachelor's degree (in 1759) he published 'Elegiaca Græca,' containing the fragments of Tyrteus, Simonides, Meleager, Alceus, &c., with notes. In 1763 he edited the splendid work 'Marmora Oxoniensia.' In 1764 he was sent by the Dilettanti Society to travel into Asia Minor and Greece, in company with Revett the architect and Pars the painter. They spent more than a year in Asia Minor; and in 1765 they proceeded to Athens, and passed another year in examining Attica and the Peloponnese. They returned to England in November 1766. The result of their labours, the 'Ionian Antiquities, or Ruins of Magnificent and Famous Buildings in Ionia,' 2 vols. folio, was published in London in 1769. In 1774 Chandler published 'Inscriptiones Antiquæ pleraque nondum editæ in Asia Minori et Græcia, præsertim Athenis collectæ,' fol., Oxford. His 'Travels in Asia Minor,' 4to, 1775, and 'Travels in Greece,' 4to, 1776, still rank among the best descriptions of those countries. There is a French translation (Paris, 1806) of the 'Travels in Asia Minor and in Greece,' with notes, by J. P. Servois and Barbis du Bocage. These two works have been since republished together, by the Rev. R. Churton, with Revett's remarks, and a biography of Dr. Chandler, 2 vols. 8vo, 1835. In 1773 Chandler took the degree of D.D.; and in 1779 he obtained the living of East Witleham and West Tisted, Hants. In 1785 he married, and afterwards travelled in Switzerland and Italy. In 1800 he was made rector of Tylehurst in Berkshire, when he published his 'History of Ilium, or Troy, including the adjacent country and the opposite coast of the Chersonesus,' 4to, London, 1802, in which he refuted Bryant's assertion "that the Trojan war was a fiction, and that no such city as Troy in Phrygia ever existed;" and he vindicated the veracity of Homer, and especially the truth of his local descriptions. Dr. Chandler died in

February 1810, in his seventy-second year. He left in manuscript, 'The Life of William Waynflete, Bishop of Winchester, Lord High Chancellor of England in the reign of Henry VI., and Founder of Magdalen College,' which was published in 8vo, London, 1811.

* CHANGARNIER, NICOLAS-ANNE-THÉODULE, the recent confidant, and to some extent the rival of Louis Napoleon, was born at Autun, on the 26th of April 1793. In early life, he was a strong partisan of the legitimist cause, having served in the king's body-guard, which he entered as a private, January 10, 1815. In 1821 he was transferred to the 60th regiment of the line, and accompanied the Duke of Angoulême to Spain two years afterwards. Already, in that campaign, the brilliant courage and the capacity of the young soldier drew attention upon him.

After the revolution of July in 1830, he went as captain of the 2nd Léger to Algeria; where his great activity and constant success, caused him to be sent on many perilous expeditions, in all of which his genius for war gave so much tone and dignity to his enterprises, that he was in reality the general, and his small troop an army. He soon became a chef-de-bataillon, and the first unsuccessful attempt upon Constantine, which overshadowed the fame of his brother officers, gave new life to that of Changarnier. Having reached Mansourah (November 24, 1836), at the moment when the 59th and 63rd were in full retreat, Changarnier, with his battalion, reduced to 300 men, took up the ground between the rest of their army and the main body of the enemy. Halting his men, and forming them into a square, he said to them: "Come, lads, let us look those fellows in the face; they are 6000, we are 300, so the game is equal." Inspired by the cool decision of their leader, his brave followers met the enemy with intrepid firmness, and drove them back with considerable slaughter. During the conflict a ball reached him in the middle of his square. He was made lieutenant-colonel of the 10th line for his conduct in this affair; then a colonel in 1838.

Constantly in the field, his history and that of the French war in Algeria are one. On the 4th of April 1841, when Medeyah was provisioned, General Changarnier's brigade was fiercely attacked in the Bois des Oliviers, both in flank and rear, by the cavalry and regular battalions of Abd-el-Kader. Struck on the shoulder, and supposed to be mortally wounded, he refused to quit the field; but alighting a moment, had the ball extracted, again led his column, and cut his way into the town. In November of the same year, he cleared the country about Boufarick of several wild tribes, taking many prisoners, and an immense herd of cattle.

His famous expedition in the mountains of Ouarencenes, in company with the Duke of Aumale, largely contributed to the establishment of the French supremacy in Algeria. On the 9th of April 1843 he received the appointment of lieutenant-general. He was sent on almost every expedition, and took part in almost every engagement. Clausel, Vallée, Bugeaud, and the Orléans' princes, spoke of him in the same terms of admiration. His own character lent a greatness to occasions which in themselves were small.

In 1843 he drew a circle round the country of the Beni-Menacer, where the Emir was once more raising the spirit of revolt, and subdued those warlike mountaineers. With this operation the long series of his exploits in Africa came to a close; and the general returned to France, after a most arduous service of thirteen years. In the month of September 1847, the Duke of Aumale having succeeded Marshal Bugeaud in the government of Algeria, became anxious to avail himself of the talents of his former comrade, and induced him to accept the command of the army in Algiers. The events which followed in February 1848 removed the prince from that province, but before he left the country he committed the charge of government, provisionally, to the general. On the arrival of General Cavaignac soon after, Changarnier delivered to the army an able address on the value and duty of obedience to the state, and returned to France.

He was now one of the Triumvirate of great names in France, and in May 1848 was appointed governor-general of Algeria, in the room of Cavaignac, whose presence had been deemed indispensable in the capital. On the 13th of June 1849, it was his good fortune to suppress, or rather to prevent, an insurrection in Paris by the strength and rapidity of his preparations. On the election of the president of the French republic, Changarnier was appointed Commander of the First Military Division, and all the military power of the metropolis centred in his hands. But this power, and the prestige of his military fame, gave umbrage to Louis Napoleon, who abolished his command, and reduced him to the state of a private citizen. On the 2nd of December 1851 he was arrested, and exiled soon after. He has since resided chiefly at Brussels.

(*Dictionnaire de Conversation; History of General Changarnier, by Fr***; Corkran, History of the National Assembly.*)

CHANNING, WILLIAM ELLERY, D.D., was the son of an eminent merchant of Newport, Rhode Island, United States, where he was born on the 12th of April, 1780. He was educated at Harvard College, and his first views are said to have been directed to the medical profession; but he was eventually induced by the lectures or advice of the Hollis professor of divinity to enter the ministry in the Unitarian communion, which however was not then distinguished in the United States from what is commonly called orthodox Christianity by

so clear a line as now. He took his degree in 1798, and soon after went to Virginia, and spent some time there as a teacher; but in 1803 he was appointed to the office in which he remained for the rest of his life—that of pastor of the Federal-street congregation in Boston. At this time he was considered to lean to what are called evangelical views; and several of the neighbouring clergymen of other persuasions used occasionally to preach from his pulpit. His own preaching early drew attention by its superior polish and eloquence; but not, it would appear, to any remarkable degree till he had officiated for some years, when his theology assumed a more decided character, and his congregation, having considerably increased, built him a larger church, and in 1824 gave him a colleague, the Rev. Mr. Gannett. What first brought him into general notice in his own country were several sermons which he published during the war of 1812. These were followed by a number of papers in the 'Christian Disciple,' the 'Christian Examiner,' and perhaps other Boston reviews or magazines. In England however Dr. Channing's name was not much heard of till after the appearance of his 'Remarks on the Character and Writings of John Milton,' originally published in the form of a review of the 'Treatise of Christian Doctrine' in the 'Christian Examiner' for 1826. In the same publication for 1829 appeared his 'Remarks on the Life and Character of Napoleon Bonaparte,' as a review of Scott's 'Life of Napoleon.' In 1830 a collection of Channing's writings was published in a royal 8vo volume at Boston, under the title of 'Reviews, Discourses, and Miscellanies.' He continued to produce occasional tracts, discourses, and other writings during the remainder of his life, of which several subsequent collections were formed, both in America and in England; but the most complete we believe is that published at Glasgow in 6 vols. 8vo, of which the first five were brought out in 1840, with the sanction and assistance of Dr. Channing himself, and the sixth in 1844 under the authority of his son, Mr. W. F. Channing. The subjects principally treated of, besides those already mentioned, are war, temperance, public education, the church, and especially the abolition of negro slavery, of which measure Channing was one of the warmest advocates. His death took place at Burlington, Vermont, on the 2nd of October 1842.

Channing is one of the most striking writers America has produced; and his works, besides their attractions of style, are all animated by a pure and lofty moral spirit. His eloquence however, though often imposing, has not much nature or real fire; its splendour is mostly verbal; the thoughts are true and just, rather than new or profound; it is exciting on a first perusal, but will hardly bear a second. Nothing that he has written therefore has much chance of long retaining its reputation; there is too little in it of the spirit of life; too little of anything that can be called its own, and that is not to be found elsewhere. Both in its rhetorical character however and in its strain of sentiment it was well calculated to produce an immediate effect.

CHANTREY, SIR FRANCIS, was born on the 7th of April 1782, at Norton, in Derbyshire, where his father was a farmer. Chantrey's father wished to make an attorney of him, but he preferred being an artist, and his predilection was for carving. He was accordingly bound for three years to a carver at Sheffield; but during the time of his apprenticeship he found that it was a style of work which afforded little scope for his true love for art, and he therefore turned his attention to modelling in clay. He tried his fortune as a modeller, first in Dublin, then in Edinburgh, and lastly in London. In London, Nollekens was greatly instrumental in promoting Chantrey's fortunes. The young sculptor (he was then four-and-twenty) sent a bust of J. R. Smith to the exhibition of the Royal Academy, which, in the disposition of the works for exhibition, attracted the admiration of Nollekens, who said—"It is a splendid work; let the man be known: remove one of my busts, and put this in its place." Nollekens himself did all that was in his power to make him known; but Chantrey, having once found the opportunity of making himself known, required thenceforth no other recommendation than his busts to ensure himself full employment in that department of art. In 1816 he was chosen an Associate, and in 1818 a Member, of the Royal Academy. In the following year (1819) he paid his first visit to Italy, where he was elected a member of the academies of Rome and Florence.

In the career of a uniformly successful artist there are few incidents to record: Chantrey's career for the last twenty years of his life, as a monumental sculptor, was unrivalled; beyond this sphere however he did not range. He was knighted by the queen in 1837, at which period he was already a sufferer from disease of the heart, and from this time he finished few works himself: their completion was entrusted to his able assistant Mr. Weekes. Of his poetic works, which are not many, few were executed from his own designs: the statue of Lady Louisa Russell, daughter of the late Duke of Bedford, at Woburn Abbey, and the 'Sleeping Children,' in the cathedral of Lichfield, his best sepulchral monument, were both executed from the designs of Stothard: the first is a child on tiptoe, pressing a dove to her bosom; the second is a monument to two children of the late W. Robinson, Esq. There are also in Woburn Abbey two reliefs from Homer by Chantrey—the 'Parting of Hector and Andromache,' and 'Penelope with the bow of Ulysses'; but they are calculated rather to detract from his reputation, or, in other words, are evidence that poetic art was beyond his sphere. They are engraved in plates xxix. and xxx. of the 'Outline Engravings and Descriptions of the Woburn Abbey Marbles.'

As a monumental sculptor Chantrey will rank high: some of his statues in this branch of art are among the finest specimens of their class. One of his best works is the bronze statue of William Pitt, in Hanover-square, London. There are also marble statues by him, in Westminster Abbey, of Francis Horner, Sir T. S. Raffles, George Canning, Rev. E. F. Sutton, and Sir John Malcolm. Among his principal works are also statues of Washington, in the state-house at Boston, United States; Spencer Percival, in All Saints' Church, Northampton; James Watt, in the church of Aston, near Birmingham; Sir Edward Hyde East and Bishop Heber, at Calcutta; Canning, in the town-hall of Liverpool; Mountstewart Elphinstone and Sir Charles Forbes, at Bombay; Dr. Ryder, bishop of Lichfield and Coventry, in Lichfield Cathedral; and Dr. Bathurst, bishop of Norwich, in Norwich Cathedral. His busts are extremely numerous; his sitters were a large proportion of the persons of rank and distinction of his time. He executed also a few equestrian statues in bronze, but their postures are formal and want vigour; the horses are particularly inanimate in the body and limbs. His last work of this class, the Wellington testimonial, now placed before the Royal Exchange, London, was executed nearly entirely by Mr. Weekes.

Though deservedly eminent in his style, and certainly one of the best sculptors of his time, Chantrey cannot be reckoned among great sculptors: his busts display no extraordinary powers of conception or of modelling, and the best of his statues are but simple draped figures in repose, well-proportioned, and with much characteristic expression; but they are not superior to similar works by many sculptors of less renown. In the treatment of his portraits however he always disposed the unpicturesque costume of the present day with the greatest judgment and with the least possible injury to the proportions of the human figure; he never left them stiff or stony, as they are on many of the statues in St. Paul's Cathedral, executed by some of Chantrey's contemporaries and immediate predecessors.

Chantrey had no children or very near relations, and he left the reversion of a portion of his property, at the death or second marriage of his wife, at the disposal, under certain restrictions, of the president and council of the Royal Academy of Arts in London, for the promotion of British Fine Art in painting and sculpture, including an annuity of 300*l.* for the president and 50*l.* for the secretary, payable on the 1st of January in every year. The interest of the residue is to be laid out in the purchase of works of Fine Art of the highest merit in painting and sculpture that can be obtained, either already executed or which may hereafter be executed by artists of any nation, provided such artists shall have actually resided in Great Britain during the executing and completing of such works; it being his express direction that no work of art shall be purchased unless it shall have been executed within the shores of Great Britain: and further, that in making such purchases, the works of the highest merit shall be chosen, solely with regard to their intrinsic merit, and a liberal price be paid, wholly at the discretion of the president and council of the Royal Academy. The president and council however will not be obliged to lay out annually the whole or any part of the annual sum at their disposal, which may be allowed to accumulate for not more than five years. All purchases must be bona fide purchases of finished works. The will expressly provides against commissioning any artist to execute works; and all purchases must be publicly exhibited for at least one month at the annual exhibition of the Royal Academy or elsewhere.

All these purchases are to be collected for the purpose of forming and establishing a "Public National Collection of British Fine Art in Painting and Sculpture," executed within the shores of Great Britain. The will provides also against any expenditure of these funds in the erection of a building to contain permanently the works thus purchased; it having been Chantrey's expectation that such building would be provided by the nation free of all charge upon his estate. The property devoted by Sir Francis Chantrey to this purpose is his residuary personal estate, over and above the property bequeathed to his wife, and all legacies; but he expresses a wish that at the decease of his wife all the property bequeathed to her should be by her devoted to the same purpose. Lady Chantrey however, so long as she remains a widow, has a life-interest in this residuary personal estate: its amount is not publicly known, but it is said to be about 2500*l.* per annum; it is vested in five trustees, including the president and treasurer of the Royal Academy. Chantrey left to his friend and principal assistant Allan Cunningham 2000*l.*, and, in a codicil, a life-annuity of 100*l.*, and, in case of his death, to his widow. He left also to his assistant Henry Weekes, 1000*l.*; provided in both cases that they continued in their offices as assistants, until the completion of his unfinished works, or such as it was necessary to finish. Allan Cunningham however did not survive Chantrey an entire year: Chantrey died on the 25th of November 1841; Cunningham died on the 5th of November 1842.

Chantrey was buried in a vault constructed by himself in the church of his native place, Norton in Derbyshire, and he bequeathed 200*l.* per annum to the clergyman of the place, so long as his tomb shall last, to instruct ten poor boys, and to pay annually 10*l.* to five poor men, and to five poor widows or unmarried women, selected by the clergyman, and being of the parish of Norton; the residue to be reserved by the clergyman for his own use in consideration of his trouble.

Lady Chantrey presented the original models of the entire series of Sir Francis Chantrey's busts, the greater part of his monumental figures, and his studies from the antique, to Oxford University, "on condition that a permanent place be assigned to them in the Western Sculpture Gallery" of the Taylor Buildings, where they now are, and form a singularly interesting, and in some respects unique, series of the portraits of many of the most eminent among Chantrey's contemporaries.

CHAPMAN, GEORGE, the earliest English translator of Homer, and known also as a prolific writer of dramas, was born in the year 1557. His birth-place is uncertain. Some have supposed him to have been a native of Hertfordshire, in which county, at Hitching-hill, he is known to have for some time resided. Wood believes him to have been of a Kentish family. The same writer asserts that he studied at Oxford, and that, although eminent in classics, he neglected philosophy, a fact which has been referred to as accounting for his want of an academic degree. Coming to London, he entered the ranks of the professional authors, and became an esteemed member of the best literary society, associating with Spenser, with Daniel, and with Shakspeare, who was six or seven years his junior. He was patronised by Sir Thomas Walsingham and his son, by Henry Prince of Wales, and by Somerset the royal favourite. The death of the prince, and the fall of the minion, may be supposed to have had an unfavourable influence on his position; and even before these events Chapman, with Ben Jonson and Marston, had narrowly escaped severe punishment for satirical reflections on the Scotch, contained in their comedy of 'Eastward Ho!' But, although the particulars of Chapman's history are little known, it is understood that he held some place about court; and there is no evidence of his having ever laboured under those pecuniary distresses which mark so painfully the biography of some of his literary contemporaries. His personal character appears to have been both respectable and amiable. Jonson declared to Drummond that he loved Chapman; and Anthony Wood asserts him to have been "a person of most reverend aspect, religious and temperate, qualities rarely meeting in a poet." He attained to a ripe old age, and died in London on the 12th of May 1634. He was buried in the church-yard of St. Giles-in-the-fields, where his friend Inigo Jones erected a monument to his memory.

Chapman's published writings are very numerous. Among his non-dramatic productions, the most valuable, as well as ambitious, was his famous translation of Homer into English fourteen-syllable verse. Seven books of his 'Iliad' appeared in 1598; twelve books appeared in folio about 1600; and, after the accession of King James in 1603, there was published in folio the complete translation: 'The Iliads of Homer, Prince of Poets, never before in any language truly translated, with a comment upon some of his chief places, done according to the Greek by George Chapman.' This work was reprinted, with introduction and notes by Dr. W. Cooke Taylor, London, 1843, 2 vols. 12mo. The 'Odyssey,' similarly translated, appeared in 1614, and was followed in the same year by the 'Battle of the Frogs and Mice,' and the Homeric Hymns and Epigrams. The following were Chapman's other non-dramatic works, original and translated:—1, 'The Shadow of Night, containing two Poetical Hymnes,' 1594, 4to. 2, 'Ovid's Banquet of Sence,' 1595, 4to. 3, 'Hero and Leander, begun by Ch. Marlow, and finished by George Chapman,' 1606, 4to. 4, 'Euthymia Raptus, or the Tears of Peace,' 1609, 4to. 5, 'An Epicede, or Funeral Song, on the most disastrous Death of the Highborn Prince of Men, Henry Prince of Wales,' 1612, 4to. 6, 'Andromeda Liberata, or the Nuptials of Perseus and Andromeda,' 1614, 4to. 7, 'The Georgicks of Hesiod, by George Chapman, translated elaborately out of the Greek,' 1618, 4to. 8, 'Pro Vere Autumni Lacrymæ, to the Memorie of Sir Horatio Vere,' 1622, 4to. 9, 'A Justification of a strange action of Nero, &c.; also a Just Reproof of a Roman Smell-Feast, being the Fifth Satyre of Juvenal,' 1629, 4to.

The following are the titles of Chapman's plays, with the dates of their printing:—1, 'The Blind Beggar of Alexandria,' a comedy, 1598. 2, 'An Humorous Day's Mirth,' a comedy, 1599. 3, 'All Fools,' a comedy; and 4, 'Eastward Ho,' a comedy, 1605 (by Chapman, Jonson, and Marston); both reprinted in Dodsley's collection. 5, 'The Gentleman Usher,' a comedy, 1606; 6, 'Monsieur d'Olive,' a comedy, 1606; and 7, 'Bussy d'Ambois,' a tragedy, 1607; all three reprinted in Dilke's 'Old English Plays.' 8, 'Cæsar and Pompey,' a tragedy, 1607. 9, and 10, 'The Conspiracy and Tragedy of Byron,' two tragedies, 1608. 11, 'May Day,' a comedy, 1611; reprinted in Dilke's collection. 12, 'The Widow's Tears,' a comedy, 1612; reprinted in Dodsley's collection. 13, 'The Revenge of Bussey d'Ambois,' a tragedy, 1613, in Dilke's collection. 14, 'The Masque of the Inns of Court,' 1613. 15, 'Two Wise Men and all the rest Fools,' a comedy, 1619. 16, 'The Tragedy of Alphonso, Emperor of Germany,' 1654. 17, 'Revenge for Honour,' a tragedy, 1654. 18 and 19, 'The Ball,' a comedy, and 'Chabot, Admiral of France,' a tragedy, both printed in 1639 as works of Chapman and Shirley, and reprinted in the modern edition of Shirley's works by Gifford, who pronounces Chapman to have plainly had the principal share in their composition. Among the many speculations as to the authorship of the drama called 'The Two Noble Kinsmen,' in which Shakspeare has been asserted to have assisted Fletcher, Mr. Knight, in his editions of the great poet's works, has conjectured that the parts attributed to him may really have been composed by Chapman.

Chapman's dramas, although works of much significance in the history of our old literature, are not the most valuable of his works. They are among the many productions of his time which were written by men tempted, through the fashion of the day, into a walk of composition for which they were but indifferently qualified. In comedy, which had been formed into a native school more completely than tragedy, Chapman adapts himself readily, and not without success, to the teaching of his juniors, especially Jonson and Fletcher; while he gives to the tone of his works not unfrequently an elevation of thought and a fulness of descriptive imagery which make some amends for the pervading stiffness of his portraiture of character and the forced and artificial turn of his incidents. In his tragic dramas he is, in point of plan and form, a semi-classic. He attempts at once to gratify the taste of his age and nation for the direct and vivid representation of dramatic horrors, and to maintain that tone of narrative declamation and of didactic reflection which Seneca had taught him, and to which his cast of mind made him naturally prone. The latter part of his 'Byron' is, as we venture to think, the best of his tragedies, and might better have deserved reprinting than the extravagant 'Bussy d'Ambois.' But Chapman's memory is best preserved, and his reputation as a poetical imaginer and thinker most fully vindicated, by his free translations from the Greek, and especially by his spirited and vigorous version of the Iliad. The republication of this fine old poem is a judicious tribute to the improved taste of our time in poetical literature. His Iliad, like his plays, is deformed by many faults. It is as unequal as careless. Indeed, he himself, on completing the work, re-wrote the first book entirely, and altered very much the other eleven that had previously been published. But his patience was not sufficient, either for correcting adequately what he had already written, or for carrying him carefully through the remainder of his task: the last twelve books were translated by him in less than fifteen weeks. And again, indolence and strong imagination concurred in tempting him to desert, in many places, the sense of his author, and to paint elaborately pictures for which Homer hardly gave him even the sketch. Yet for vigour of fancy, for a loose kind of faithfulness to the spirit of the original, for constant strength and frequent felicity of diction, the work is one of the finest poems which our language possesses. When Pope, who carefully read it, described it as a work which Homer might have written before arriving at years of discretion, his fastidious taste led him to do the old poet less justice than that which had been rendered by Waller, who confessed that he could never read Chapman's Iliad without a degree of rapture.

CHAPPE, CLAUDE, a French mechanician, who, though not the original inventor of a machine for transmitting intelligence with rapidity between places very distant from each other, must be considered as having devised the means of rendering such a machine available for that purpose. He was a nephew of the Abbé Chappe d'Auteroche, and was born at Brulon in Normandy, in 1763. It is said by his French biographers that, happening on some occasion in his youth to be separated from his friends, he conceived the idea of corresponding with them by means of signals; and that the result of his efforts to obtain this end was the invention of the machine which he called a telegraph (*τῆλε* and *γράφω*), or a semaphore (*σῆμα* and *φέρω*). Whether or not he had at that time any knowledge of the discoveries of Dr. Hook in England, or of Amontons in his own country, both of which were nearly a century earlier, is uncertain, but there appears to be some resemblance between his machine and that which was proposed by the former in his discourse to the Royal Society in 1684. Be that as it may, no doubt can exist that M. Chappe is justly entitled to the honour of having invented both a particular system of signals, and the mechanism by which the operations are performed.

This machine consisted of a vertical pillar of wood fifteen or sixteen feet high, at the top of which was a transverse beam eleven or twelve feet long, which turned on a joint at its centre, and was capable of being placed at any angle with the pillar; and at each extremity of the beam was a secondary arm, which also turned on a joint, and could be placed either in the same direction as the beam or at any angle with it, upwards or downwards. The various positions of the beam and secondary arms were to serve as indications of the letters of the alphabet, and of the ten numerals; the sentence to be transmitted was to be exhibited letter by letter from the first telegraph to the next in the line; it was to be repeated in the same manner from the second to the third, and so on to the last.

M. Chappe presented his invention to the French Legislative Assembly in 1792, when the revolution had disposed the minds of men for the reception of any novelty which promised to be of national utility; and in the following year the government decreed that an experiment should be made, in presence of certain commissioners, in order to try its efficacy. For this purpose there was formed between Paris and Lisle, at distances from each other equal to three or four leagues, a line of stations, at each of which one of the machines was constructed; and the first, which was immediately under the direction of the inventor, was placed on the roof of the Louvre. The sentence to be conveyed was received there from the hands of the members composing the Committee of Public Safety, and in 13 minutes 40 seconds it was delivered through all the intermediate stations to that at Lisle, a distance of 48 leagues. The result of the experiment being con-

sidered satisfactory, the use of the machine became general in France; and it is said that one of the first despatches conveyed in this manner to Paris announced the re-taking of the town of Condé.

The important advantages which might be derived from the use of the telegraph were immediately felt. A description of it was brought by an emigrant from Paris to Frankfurt-on-the-Maine, where two models were executed, which thence were sent to England by Mr. W. Playfair; and the invention, with modifications, was adopted in this country.

The claim of M. Chappe to the honour of being the inventor of this kind of machine appears to have been disputed by some of his contemporaries, who also invidiously represented its imperfections or exposed the mistakes which, as they asserted, might be made in using it; and these circumstances are said to have so preyed on his mind that he fell into a profound melancholy, which terminated his life in 1805, at the age of forty-two years.

CHAPPE, D'AUTEROCHÉ, JOHN, born 1722 (1728, Delambre), died 1769, in California, whither he had gone to observe the transit of Venus. He succeeded Lacaille at the Observatory of Paris, as assistant to Cassini de Thury, and published Halley's 'Tables,' in 1754. For his travels to Siberia and to California, &c., see Delambre's 'Hist. d'Astron. XVIII. siècle.'

CHAPTAL, JEAN ANTOINE, a distinguished French chemist, was born in 1756, at Nozaret (Lozère). His education commenced at Mende, whence he repaired to the School of Medicine at Montpellier, and afterwards to Paris. In 1781 he was appointed to the chemical chair recently founded by the States of Languedoc. Inheriting a large fortune from his uncle, he established some important chemical manufactories in his adopted city, and thus bestowed upon France several valuable products which were previously obtained from foreigners. In 1793 Chaptal was called to the capital by the Committee of Public Safety, to manage the manufactory of saltpetre, which substance could no longer be obtained from India, and the want of which was pressing. The great establishment of Grenelle thus became the scene of that zeal and ability of which Chaptal gave so many proofs during the whole of his existence. He was one of the first professors of the Polytechnic School; and the Institute elected him a member in the place left vacant by the death of Payen. After the establishment of the consulate, Napoleon called him to the Council of State; and in the year 9 (1801) appointed him Minister of the Interior. Towards the end of the year 12 Chaptal retired from these high appointments. During his administration of four years he conferred many benefits upon the state. Devoting much time to the examination of charitable establishments, which had suffered from the misfortunes of the times, he liquidated their debts; and originated several new institutions for the amelioration of the condition of the poor. As might however be expected from his habits, it was to the manufacturing interests of his country that his attention was principally directed; he established chambers of commerce, and consulting councils of arts and manufactures; the School of Arts and the Conservatory, which have become an important seminary and a great museum, are monuments of his enlightened solicitude for increasing the opportunities and means of instruction. He published useful processes, visited the manufactories, conversed with the workmen, offered them his advice, applauded their discoveries, and encouraged the importation of processes and apparatus from abroad; in fact, he extended his views and his care to every substance and circumstance which he considered favourable to the improvement of manufactories. Some disappointments which he could not foresee, and certainly did not merit, obscured the close of Chaptal's brilliant career; but he supported them with dignity, without murmuring, and without breathing a complaint. He consoled himself among his friends, by study, and by fulfilling duties which had been imposed upon him, or which he had craved for himself. Too well informed not to understand the nature of his disease, and feeling his end approaching, he resigned himself like a philosopher, and making the requisite arrangements for leaving a world where he had but few days to remain, he died beloved and surrounded by his numerous family, bestowing on them his blessing as his last farewell." (Thénard.) He died at Paris, 29th July 1832, in the 76th year of his age. He was a senator under the Empire, and at the time of his death he was Peer of France and a Grand Officer of the Legion of Honour. He was one of the first founders of the Society of Encouragement, over which he presided many years.

Chaptal's principal works are 'Elémens de Chimie,' 3 vols. 8vo. The first edition appeared in 1790, and the fourth in 1803. It has been translated into most languages. 'Essai sur le Perfectionnement des Arts Chimiques en France,' 8vo, 1800; 'Art de Faire, de Gouverner, et de Perfectionner les Vins,' 1 vol. 8vo (first edition 1801, second, 1819); 'Traité théorique et pratique sur la Culture de la Vigne,' 2 vols. 8vo (first edition, 1801; second in 1811); 'Art du Teinturier et du Dégraisseur,' 8vo, 1800; 'Essai sur le Blanchiment,' 8vo, 1801; 'Chimie appliquée aux Arts,' 4 vols. 8vo, 1807; 'Art de la Teinture du Coton en Rouge,' 8vo, 1807; 'De l'Industrie Française,' 2 vols. 8vo, 1819; 'Mémoire sur le Sucre de Betteraves,' 8vo (first edition, 1815; second edition, 1821); 'Chimie appliquée à l'Agriculture,' 2 vols. 8vo (first edition, 1823; second edition, 1829).

CHARDIN, SIR JOHN, was born at Paris in November 1643. His

father, who was a Huguenot, or Protestant, carried on the business of a jeweller in the French capital, and brought up his son to the same profession. As soon however as Chardin was of age, in order to gratify his taste for travelling, and "to endeavour the advancement of his fortunes and estate," he left France for the East. During his first journey, which lasted from 1664 to 1670, he visited Persia and the East Indies, and returning to Paris, he published in 12mo 'An Account of the Coronation of Solyman III., Shah of Persia.' During his residence in Persia he gained access to the court, and was appointed agent to the Shah, who commissioned him to make purchases of jewels and trinkets for him in Europe. At the end of 1671 Chardin again departed for Persia by the route of Constantinople, the Black Sea, and Armenia. He arrived at Ispahan in June 1673, and remained in Persia till 1677, "chiefly," he says, "following the court in its removals, but also making some particular journeys, as well of curiosity as business, to prosecute my intentions, studying the language, and assiduously frequenting the most eminent and most knowing men of the nation, the better to inform myself in all things that were curious and new to us in Europe." Few travellers have been so conscientious and painstaking, or have had such good opportunities of acquainting themselves with the country and the manners and customs of Persia. He spoke the language like a native, he knew Ispahan better than Paris, and he visited nearly every part of the country, traversing, he says, "the whole length and breadth thereof."

In April 1681 he came to London, where he settled as jeweller to the court and nobility. On the 24th of the same month of April 1681 he was knighted by Charles II., and on the same day married to a young lady, the daughter of a French Protestant refugee, from Rouen. In the following year he was elected Fellow of the Royal Society, which had recently been established, and some papers written by Sir John appear in the earliest number of the 'Transactions' of that society. He continued to carry on a considerable trade in jewels, prosecuting at the same time his studies of the oriental languages and antiquities. He did not publish an account of his eastern travels until 1686, and then he only brought out the first part of them, being his journey from Paris to Ispahan. ('Travels of Sir John Chardin,' fol., London, 1686.) This volume, with an unfortunate prophecy of future glory and a long reign, was rather pompously dedicated to James II., who two years later was driven from his throne. Chardin was a good courtier, but he had obligations to acknowledge to James as well as to Charles II. The latter king had employed him diplomatically on an important mission to Holland, and in 1683 Sir John had figured at the Hague and Amsterdam as agent for the English East India Company. In 1711 appeared the second part of his travels. During the latter part of his life he lived at Turnham Green, and, according to an entry in the church books, he was buried at Chiswick on the 29th of December 1713. His travels have been translated into various languages, and often reprinted. There is a very good edition (in French) in 4 vols. 4to, with plates, published at Amsterdam in 1735, which we have consulted; but the last and best edition is said to be that of Paris, 1811, in 10 vols. 8vo, with notes, by Langlès, which we have not seen.

About sixty years after his death, some manuscript notes which Chardin had written in India to illustrate passages in the Scriptures by a comparison of modern eastern usages, and which had long been lost, were recovered by his descendants, who advertised a reward for them. They were nearly all incorporated in Mr. Harmer's 'Observations on divers passages of Scripture, illustrated by books of travels,' &c.

CHARES of Mitylene, Master of the Ceremonies to Alexander the Great, made a collection of anecdotes, or perhaps rather wrote an account of the private life and adventures of the king. We may judge from the fragments in Athenæus that this work contained numerous details which were exceedingly curious and interesting, (Athenæus, 'Deipn.' Casaub., lib. 93, 124; x. 434, &c.)

CHARISIUS, AURELIUS ARCADIVS, a Roman jurist, who is supposed to have lived about the time of Constantine the Great. It is certain that he lived at least after Modestinus, whom he quotes. Modestinus lived under the emperor Alexander Severus (A.D. 232-235). Charisius was Magister Libellorum Supplicum, a keeper of petitions, as we learn from the title of an excerpt from his own writings ('Dig.' 1, tit. 11.) He wrote a work, in one book, 'De Testibus'; a work, in one book, 'De Officio Prefecto Prætorio'; and a work, in one book, 'De Muneribus Civilibus' (see 'Index Florentinus').

His writings contain some words that are perhaps not used by the earlier jurists, as 'regimenta,' 'incunctabilia' ('Dig.' 22, tit. 5, s. 21.) His style and the words that he uses clearly show him to be one of the latest of the Roman jurists. Cujacius says that Charisius was a Christian; but the proof is not given. There are a few excerpts from the three works of Charisius in the 'Digest.'

CHARITON, the author of a Greek romance, in eight books, entitled 'The Loves of Chæreas and Callirrhoe.' The writer calls himself Chariton of Aphrodisia. The time at which he lived is uncertain, but probably not earlier than the fourth century of our era. Though this, like most other Greek romances, displays little invention, it has some merit in point of style. Chariton was published by D'Orville, Amsterdam, 1750, 3 vols. 4to, with a valuable commentary. It was translated into German by Schmieder, Leipzig, 1806, 8vo, and into French by Larcher.

CHARLEMAGNE, KARL DER GROSS, or Charles the Great, son of Pepin le Bref, king of the Franks, and of Bertha, daughter of Caribert, count of Laon, and grandson of Charles Martel, was born about 742 in the castle of Salzburg in Bavaria, a country which Pepin had conquered, as well as part of Saxony. Pepin died in 768, and Charles and Karlomann, his sons, succeeded to the vast dominions of the Franks. Charles had Austrasia and Neustria, with part of Germany; Karlomann had Burgundy and South Gaul. Karlomann died in 771, leaving two infant sons, but Charles possessed himself of his dominions; and Karlomann's widow, with her children, took refuge at the court of Desiderius, king of the Longobards. Charles was now sovereign of the whole Frankish monarchy, which extended not only over the present France, but also over nearly one-half of Germany. The Franks were still, in a great measure, a German nation; and the native language of Charles was a dialect of the Teutonic. In 772 Charles began his wars against the Saxons, which continued with various interruptions till 803. Witikind, the principal chief of the Saxons, a cunning and brave barbarian, gave him full employment for many years. The Saxons were Pagans, and Charles and his Franks seem to have felt little scruple in massacring them by thousands, even after they had laid down their arms. In 774 Charles being applied to by Pope Adrian I. against Desiderius, king of the Longobards, who threatened Rome, hastened from Germany to Italy, crossed the Alps by the pass of Susa, defeated Desiderius at Pavia, and took him prisoner. He assumed the crown of Lombardy, and confirmed Pepin's donation of the Exarchate of Ravenna and the Pentapolis to the Pope, who on his part acknowledged Charles as Patrician of Rome and Suzerain of Italy, with the right of confirming the election of the popes. In 775 Charles proceeded again to Germany against the Saxons. In the following year he returned to Italy to quell some insurrections; in 778 he went to Spain against the Saracens, and conquered part of Catalonia, Aragon, and Navarre; but on recrossing the Pyrenees, his rear guard was defeated at Roncesvalles by the Vascones and the Saracens united. Several nobles of Charles's court fell on that day, among whom was Roland, warden of the borders of Brittany, 'Prefectus Britannici Limenis,' who has become the hero of many a romantic tale. In 780 Witikind having defeated several bodies of Franks, Charles found it necessary to visit Germany again in person; and after several sanguinary campaigns, Witikind was obliged to submit and receive baptism. The alternative of death or Christianity was held out to thousands of the Saxons, who generally preferred the latter; and Charles, by transplanting whole colonies of them into remote parts of France or Italy, broke their strength. Tassilo, duke of Bavaria, a feudatory of the Frankish monarchs, having assisted or connived at Witikind's incursions, Charles invaded Bavaria, and brought the duke before the diet of the great lords assembled at Ingelheim, where Tassilo was found guilty of treason and condemned to death. Charles spared his life, but had him confined in a convent in 794. As for Witikind he lived the rest of his days in peace, on his domains in the north of Germany, and his posterity is said to be perpetuated in the House of Oldenburg, the stock of the present reigning houses of Denmark and Russia.

In the year 800 Charles being victorious everywhere, and master of the best part of Europe, visited Rome, where he was solemnly crowned Emperor of the West by Pope Leo III., with the title of Carolus I. Caesar Augustus. He was called by the historians Carolus Magnus, from which the French have made Charlemagne; German writers call him Karl der Gross. Nicephorus I., emperor of Constantinople, sent an embassy to Charles by which he acknowledged him Emperor of the West, with the title of Augustus, defining at the same time the limits between the two empires, which seem to have been the Raab in Hungary, and the mountains of Carniola down to the Gulf of Istria; and in Italy, the old boundary between the duchy of Benevento, and the Greek possessions in Apulia and Magna Grecia. Charlemagne had therefore Germany, the Netherlands, the Gauls, the greater part of Italy and Spain as far as the Ebro, with the Balearic Islands, Corsica, and Sardinia. From the Ebro to the mouth of the Elbe, from the Atlantic to the mountains of Bohemia and the Raab, and from the British Channel to the Volturno—was the extent of his dominions. He was on good terms with the Saxon kings of Britain. The kalifs of Baghdad sent embassies to him. Bohemia, which was then inhabited by Slavonian tribes, he never subjugated. About 807 or 808, the first mention occurs in history of the Normans and Danes making descents on the coast of France. Charlemagne seems to have felt the danger of this new enemy, for he took great pains to fortify the extensive coast-line of his dominions; he stationed armed vessels in every harbour, and made Boulogne one of his principal naval stations. In 813 Charlemagne named his third son Louis, called afterwards Louis le Débonnaire, his colleague in the empire. He had lost his two elder sons, Pepin and Charles; but he appointed Bernard, the son of Charles, king of Italy. In January 814, Charlemagne died of pleurisy at Aix-la Chapelle after a reign of forty-seven years. He was buried with great pomp in the cathedral at Aix-la-Chapelle.

Charlemagne may be considered the principal regenerator of Western Europe after the destruction of the Roman empire. He was ambitious, but his ambition was of an enlarged kind, and led to great and useful results. He was not merely a successful conqueror, but a statesman and a legislator; and his mind appears wonderfully enlight-

ened when contrasted with the barbarism that surrounded him. He was the first to enforce obedience and discipline among the turbulent Franks, and he effectually curbed the insubordination of his vassals, which his father Pepin had been unable to subdue. He was the founder of the Germanic empire, having transformed tribes of lawless barbarians, such as the Saxons, the Bavarians, the Frisians, &c., into a federation of civilised nations. His predecessors, Charles Martel and Pepin, had checked the advance of the Saracens on the side of the Pyrenees; Charlemagne drove them back beyond the Ebro. His overthrow of the Longobards in Italy has been viewed in various lights by party historians. He has been considered by some as having, by his alliance with the popes, favoured the encroachments of their spiritual power over temporal affairs. But it ought to be observed that in his lifetime at least he always asserted the superiority of the empire over the church in temporal matters, that he crowned himself king of Italy, and that even at Rome the laws were proclaimed in his name ('Imperante Domino nostro Carolo'), and the coin bore his stamp. Other writers have assumed that the overthrow of the Longobards was a misfortune to Italy, because they have fancied that their power was likely to effect that union of the peninsula which has been the favourite vision of the Italians in all ages. But that union, had it been possible, was more likely to be effected by a sovereign like Charlemagne, who ruled singly and firmly over his vassals, and who was acknowledged as emperor of the West and successor to the Cæsars, than by an elective king like that of the Longobards, who was every moment at variance either with some one of the numerous dukes, who ruled absolutely each his respective territory, or with the Greek emperors, who still retained nearly one-half of Italy. Besides, it ought not to be forgotten that the Longobards, even under their best kings, always retained a broad distinction between themselves the conquerors, and the Romans or conquered race. This humiliating and often oppressive distinction Charlemagne abolished, and by so doing he in fact emancipated the original Italian population from bondage. Those who may wish to look further into this often mis-stated question will find a sober and argumentative discussion of it in Manzoni's 'Discurso storico sopra alcuni punti della Storia Longobardica in Italia,' which accompanies his historical drama of 'Adelchi.' Charlemagne promoted instruction by the only means then known, by founding monasteries and endowing churches with schools attached to them. He enacted a series of regulations upon civil and ecclesiastical matters which may be considered as forming a code of laws. He often assembled diets of the great lords and bishops, and consulted them upon important matters, thus showing a deference to the opinion of the only classes that had then any pretensions to education. Upon the same principle, he favoured the clergy as being the only scholars of that age. Aleuin, Paulus Diaconus, and other learned men, were honoured with his favour. He was easy of access to the humble and poor, and showed himself just and merciful towards them. He was, on the contrary, at times harsh and cruel to his enemies and to his rebellious subjects, whom he treated in the same manner that they treated their own enemies or dependents. His first wife was Hermengarda, daughter of Desiderius, king of the Longobardi, whom he repudiated after a twelvemonth, with the pope's approbation, to marry Ildegerda, a German princess, by whom he had most of his numerous children. After her death he married successively Fastrada and Luitgarda. He had also several natural children.

(Eginhard, *Vita Caroli Magni*, in Ducheane's *Rerum Francorum Scriptores*, where are also *Annales de Gestis Caroli Magni*, and *Fragmenta de Rebus Gestis Caroli Magni cum Hunis et Slavis*, both by anonymous writers. Eginhard was a contemporary of Charlemagne, and one of his favourites. See also Struve, *Rerum Germanicarum Scriptores*, tom. i., and the other numerous French and German historians.)

CHARLES I., King of England, the third son of James I. and Anne, daughter of Frederick II., king of Denmark, was born at Dunfermline, in Fifeshire, North Britain, on the 19th of November 1600. James's second son, Robert, having died in infancy, and his eldest, Prince Henry, in his nineteenth year, in 1612, Charles became heir-apparent to the crown. He was not however created Prince of Wales till the 1st (other authorities say the 4th) of November 1616. His title before this was Duke of York and Cornwall.

Almost the only transaction in which Charles figured before he ascended the throne was the extraordinary expedition to Spain made at the suggestion and in the company of the Duke of Buckingham, in the year 1623, to conclude in person the negotiations for his marriage with the Infanta Maria, a business which had occupied his father for nearly the preceding seven years. The affair was probably prevented from being brought to the intended conclusion by this very journey. After it was broken off, Charles and his father directed their views to a French match, the negotiation for which was in progress when James died, on the 27th of March 1625. The new king's marriage with the Princess Henrietta Maria, the youngest daughter of Henri IV., was solemnised by proxy, at Paris, on the 11th of May.

At the accession of Charles, circumstances and the minds of men were ripe for a renewal of that struggle between the popular and the monarchical principles of the constitution which his predecessor had with difficulty put down, when it broke out in the parliament assembled in 1620. Charles began his reign by retaining as his chief adviser

his father's favourite, the unpopular, unprincipled and incapable Buckingham. At the same time the difficulties in which he was involved by the war that had just been entered into with Spain, offered to the popular party an opportunity of pursuing their objects, which seemed too promising to be neglected.

The reign commenced accordingly with a contest between the king and the parliament, the latter firmly refusing to grant the supplies demanded by his Majesty until they had obtained both a redress of grievances and a limitation of the prerogative. Charles, on his part, met the resistance of the parliament both by insisting upon preserving the prerogative entire, and by boldly putting it in force. In the course of this first contest three parliaments were successively called together and dismissed. The first met 13th of June 1625, and was dissolved 12th of August in the same year; the second met 6th of February 1626, and was dissolved, before it had passed a single act, 15th of June; the third met 17th of March 1628, was suddenly prorogued 26th of June, was called together for a second session 20th of January 1629, and was finally dissolved 10th of March of the same year. All this time the proceedings of the king continued to be of the most arbitrary character. Money was collected from the people by force; the influence of the crown was exercised in the most open manner to overawe the judges, in cases in which the liberty of the subject was concerned; the first privilege of parliament itself was violated by the seizure of members of the House of Commons, and their commitment to prison, for words alleged to have been spoken by them in debate. Nor is Charles free from the charge of having resorted to manœuvring and subterfuge to escape from the demands with which he was pressed. He is especially exposed to the charge of such insincerity and indirectness by his conduct in the affair of the Petition of Rights, which was passed in the first session of his third parliament, and to which he was eventually compelled to give his assent. This was the greatest, indeed it may be said the only victory obtained by the popular party in the course of the struggle; and it was rendered ineffectual for the present by the temporary success of the king in the plan which he at length adopted of governing without parliaments. Immediately before entering on this line of policy he wisely made peace, first, on the 14th of April 1629 with France, with which power he had entered (in July 1626) into a foolish war, every operation in which was a disgraceful failure; and secondly, on the 5th of November 1630 with Spain, the war with which had not been more creditable to his arms. Meanwhile also the assassination of Buckingham, on the 23rd of August 1628, had rid him of this evil adviser.

His principal advisers now were the queen, Bishop Laud, and Wentworth, created earl of Strafford. The state of things now established, and which may be described as the complete subjugation of the constitution by the prerogative of the crown, lasted for nearly eight years. The only memorable attempt at resistance was that made by Hampden, who refused to pay his assessment of ship-money, and whose case was argued before the twelve judges in April 1637, and decided in favour of the crown. Meantime however the opposition of the people of Scotland to the Episcopal form of church government, which had for some time been established among them, suddenly burst out into a flame. The first disturbances took place at Edinburgh, in the end of July 1637, and by the beginning of the following year the whole country was in a state of insurrection against the royal authority. In these circumstances Charles called together his fourth parliament, which met on the 13th of April 1640. The temper which the members showed however induced him to dissolve it on the 5th of May following. But the Scotch army having entered England on the 20th of August, he again found himself forced to have recourse to the representatives of the people. The result was, the meeting on the 3rd of November of a fifth parliament, which is generally known under the name of the Long Parliament.

The first proceedings of this assembly amounted to entering into a complete alliance with the Scottish insurgents. By one bill after another the king was stripped of all the most objectionable of his prerogatives. The Commons also voted that no bishop shall have any vote in parliament nor bear any sway in temporal affairs, and that no clergyman shall be in the commission of the peace. Of his advisers, Laud was sent to the Tower, and Strafford was executed in conformity with an act of attainder, his assenting to which has always been regarded as one of the great stains on the character of Charles. Laud also was executed after he had remained a prisoner in the Tower more than four years. After having yielded everything else however, Charles refused his assent to the Militia Bill, which was presented to him in February 1642, the object of which was to transfer all the military power of the kingdom into the hands of the parliament. The first blood drawn in the civil war which followed was at the indecisive battle of Edgehill, fought on Sunday, the 23rd of October, in that year. After this the war extended itself over the whole kingdom. For some time success seemed to incline to the royal side, and at the beginning of the year 1644, throughout both the west and the north of England, all opposition to the king was nearly subdued. In February of that year however another Scottish army crossed the border, and on the 2nd of July, at Marston Moor, the royalists sustained a defeat from the combined Scottish and parliamentary forces, which proved a fatal blow to the king's affairs. The brilliant exploits of the Marquis of Montrose in Scotland, at the end of this year and the beginning of

the next, were thrown away in the circumstances in which his royal master now was. At length, on the 14th of June 1645 was fought the battle of Naseby, which may be said to have finished the war. On the 5th of May 1646 Charles delivered himself up to the Scotch army encamped before Newark, who on the 30th of January 1647 gave him up to the commissioners of the English parliament. On the 3rd of June he was forcibly taken by Cornet Joyce out of the hands of the commissioners, and carried to the army then lying at Triploah Heath, and now in open rebellion against their old masters of the parliament. On the 16th of August he was brought by the army to Hampton Court, from which he made his escape on the 11th of November, and eventually sought refuge with Hammond, the parliamentary governor of the Isle of Wight. Here he was detained a close prisoner in Carisbrook Castle till the 30th of November 1648, when he was seized by Colonel Ewer, and carried to Hurst Castle, on the opposite coast of Hampshire, by an order of the council of officers in the army. Meanwhile risings in his favour, which had been attempted in various parts of the kingdom, were all suppressed without difficulty by the now dominant army. An army in the Presbyterian interest, which was advancing from Scotland under the conduct of the Duke of Hamilton, was met on the 17th of August at Langside near Preston by Cromwell, who after completely routing it penetrated as far as Edinburgh, and reduced everything to subjection in that quarter. On the 6th of December, Colonel Pride took possession of the House of Commons, with a strong detachment of soldiers, and cleared it by force of all the members, except the minority of about 150, who were in the independent interest. On the 23rd the king was brought in custody to Windsor, and on the 15th of January 1649, to St. James's. On the 20th he was brought to trial in Westminster Hall, before what was designated the High Court of Justice. Sentence of death was pronounced against him on the 27th, and he was executed by decapitation on a scaffold erected in front of the Banqueting House at Whitehall, at two in the afternoon of the 30th.

Charles I. had eight children by Queen Henrietta, of whom six survived him, namely, Charles, prince of Wales, and James, duke of York, afterwards kings of England; Henry, afterwards created duke of Gloucester; Mary, married to William, prince of Orange, by whom she became mother of William, afterwards king of England; Elizabeth, who died a prisoner in Carisbrook Castle, 8th of September, 1650, in her fifteenth year; and Henrietta Maria, who married Philip, duke of Orléans, from whom, through a daughter, is descended the royal family of Sardinia.

The literary works attributed to King Charles have been collected and published under the title of 'Reliquiæ Sacre Carolinæ.' A list of them may be found in Horace Walpole's 'Royal and Noble Authors.' They consist chiefly of letters and a few state papers, and of the famous 'Eikon Basilike,' which first appeared immediately after the death of the king; but his claim to the authorship of this work has been much disputed, and is now generally considered to have been disproved, though the Rev. Dr. Ch. Wordsworth in his work entitled, 'Who wrote the Eikon Basilike,' and the replies which he published in answer to the reviews of that work, has strongly contended that the 'Eikon' was the production of the king. Charles however was certainly one of the most elegant and forcible English writers of his time, and a great friend to the fine arts, which he encouraged in the early part of his reign.

(The original authorities for the history of the reign of Charles I. are very numerous. Among those of greatest importance may be mentioned Rushworth's 'Historical Collections;' Whitlock's 'Memoirs of English Affairs;' Clarendon's 'History of the Grand Rebellion;' and May's 'History of the (Long) Parliament;' to which must be added, both for its invaluable mass of original letters, as well as for the 'Elucidations' of the editor, Carlyle's 'Letters of Oliver Cromwell.' An important recent addition to the documentary matter is the collection of letters despatched weekly by Charles to his queen during the whole of the year 1646, and printed under the editorial care of Mr. J. Bruce, by the Camden Society, 1856. The general reader will find perhaps a sufficiently ample detail of the events of the time in the histories of Rapin, Hume, and Lingard, and he will do well to read the recent series of works on this period by M. Guizot, as exhibiting Charles and his opponents from a point of view somewhat different from that of the English historians, and also as giving the running commentary of a thoroughly well-informed historian and statesman, who has himself lived and taken part in a revolutionary struggle in many respects bearing no faint resemblance to that of the reign of Charles I. It will be enough to mention the volumes of Brodie, Godwin, D'Israeli, &c., as among the more recent works on the reign of Charles I.)

CHARLES II., King of England, the second son of Charles I., was born on the 29th of May, 1630. His elder brother, named Charles James, born 18th March 1629, had died on the day of his birth. On the breaking out of the civil war, in 1642, the Prince of Wales, then only twelve years of age, was appointed by his father to the command of the troop of horse which he raised as a body-guard on taking up his quarters at York; and in 1645 he was sent to serve with the royal troops in the west, with the title of general. On the ruin of the royal cause after the battle of Naseby, the prince retired, first to Scilly, and afterwards to Jersey, from whence in September 1646, he went to Paris, and joined the queen, his mother. He after-

wards took up his residence at the Hague, and being there when he received the news of the death of his father, he immediately assumed the title of king. On the 3rd of February 1649, he was proclaimed king of Scotland at Edinburgh. Meantime he had left Holland, and having gone in the first instance to Paris, had afterwards proceeded to Jersey. There he received the deputy of the Committee of Estates of Scotland, and agreed to accept the crown of that kingdom on the conditions imposed by the Presbyterians, who were the dominant party there. He arrived in the north of Scotland 23rd of June 1650, and having been forced to take the covenant before landing, was again proclaimed at Edinburgh on the 15th of July. On the 1st of January 1651, he was crowned at Scone. Cromwell however had already made himself master of the greater part of Scotland; on which Charles adopted the resolution of marching to the south. He entered England on the 6th of August, and taking possession of the city of Carlisle, was there proclaimed king. The battle of Worcester however in which he was signally defeated by Cromwell, on the 3rd of September, put an end to his enterprise. For some weeks he wandered about in disguise; at last on the 15th of October he embarked at Shoreham, in Sussex, and a few days after arrived in safety at Fescamp, in Normandy. From Fescamp he went to Paris, where he remained till June 1654. He then retired, first to Aix-la-Chapelle, and afterwards to Cologne; but being obliged to leave the French territory on peace being concluded between England and France, in October 1655, he retired to Bruges and resided afterwards principally at that town and at Brussels. He was at Brussels when he received the news of the death of Oliver Cromwell, in the beginning of September 1658. In the confusion into which everything fell in England after the resignation or deposition of the protector Richard, Charles removed to Calais, in August 1659, that he might be ready to take advantage of circumstances. He had still however to wait for some time longer. He opened a negotiation with General Monk, in April 1660, at which time he was at Breda, having arrived there on the 4th of that month. His letters to the House of Lords, his majesty's gracious declaration to all his loving subjects (in which he promised much that he never performed), and his letter to the House of Commons, are all dated from the court at Breda in April 1660. On the 1st of May the parliament voted his restoration, and he was proclaimed in London on the 8th. He embarked at the Hague on the 23rd of the same month, and entered London on the 29th.

We can give only a very general sketch of the progress of events during this reign. It commenced with a complete restoration of the ancient order of things, both in church and state. Although such of those concerned in the condemnation of the preceding king as could be apprehended were tried and executed, this measure of vengeance appears to have been in accordance with the popular sentiment of the time; and even the ejection of the Presbyterian clergy, which took place in August, 1662, excited no general manifestation of feeling against the government. The first of Charles's acts which seem to have been decidedly unpopular were his sale of Dunkirk to France, and his declaration of indulgence, intended to favour the Catholics, both of which proceedings took place in the latter part of this year. From this time Lord Clarendon, who had till now been the king's chief adviser, but who had opposed the indulgence, began to lose his influence at court. That minister also speedily lost his popularity by resisting the war with Holland, into which feelings of commercial jealousy were precipitating the parliament and the nation. The war broke out in February 1665, and was soon made more serious by a rupture with France. Hostilities however were terminated for the present by the peace of Breda, concluded 10th of July 1667. This event was speedily followed by the dismissal of Clarendon from the administration, and eventually his banishment from the realm by act of parliament. In January 1668 was concluded, by the exertions of Sir William Temple, the treaty of triple alliance (as it was called) between England, Holland, and Sweden, with a view of opposing the schemes of France, almost the only meritorious act of this disgraceful reign. It was not long however before the formation of the famous ministry known by the name of the Cabal, whose designs were to make the power of the English crown absolute by the aid of the king of France, overturned the state of things thus established. An alliance with France was followed by a quarrel with Holland, against which power war was declared in March, 1672. These transactions however roused a violent popular opposition both in the nation and in parliament; and after Shaftesbury, the head of the ministry, had retired from the storm, the king was compelled to make peace with Holland in February, 1674. But, although now standing neutral in the war, he still maintained a close connection with the French king, from whom indeed there is no doubt that he was in the receipt of an annual pension.

The most memorable affair of the following years was the announcement, in 1678, of the pretended Popish Plot, in the midst of the ferment excited by which Charles, apprehensive of the lengths to which the parliament, participating in the popular excitement, appeared to be ready to go, adopted the bold course of dissolving that body, which had sat, one year excepted, during the whole course of the reign. Of three more parliaments however which he afterwards successively called, none turned out more compliant or manageable; and he dissolved the last of them, which had been summoned to meet at

Oxford on the 28th of March 1681, after it had sat only a week. In the first of the three, which met in March, 1679, the Habeas Corpus Act was passed. Meanwhile an alarming insurrection of the Scotch Covenanters, driven mad by the oppressive administration of Lauderdale, had been suppressed by their defeat at Bothwell Bridge, on the 22nd of June 1679. From the year 1681 Charles governed without parliaments, and after the most arbitrary manner. In 1683 many of the municipal corporations in the kingdom were compelled to surrender their charters into the hands of the king, by writs of 'quo warranto' being issued against them. Their charters were restored with such modifications as placed the municipalities entirely under the influence of the crown, and made them subservient to the king's purpose of having the House of Commons under his absolute control. (See the charters of Bedford, Ipswich, Lynn Regis, &c., granted by Charles II.) But Charles did not live long enough to meet a House of Commons elected under this system. The outrageous proceedings of the government at length provoked the conspiracy of some of the friends of liberty and the constitution, known by the name of the Rye-House Plot, the detection of which was followed by the execution of Lord Russell and Algernon Sidney, the two most eminent persons involved in it, and of several of their subordinate associates. Charles was suddenly seized with apoplexy on the 2nd of February 1685, and expired on Friday the 6th. He had for some time been a Roman Catholic, though the fact was carefully concealed, and he died in communion with that church.

Many of the legislative measures of this reign were of great importance. By the Corporation Act, Roman Catholics and Dissenters were excluded from all corporate offices, and it is only in our own day that the exclusion was repealed: this act however it should be remembered was carried in direct opposition to Charles and the court. The Habeas Corpus Act, as already mentioned, was passed in this reign. By a statute passed in the twelfth year of this king's reign, the old military tenures, one of the most oppressive relics of feudalism, were abolished, and one tenure of free and common socage was established for all the freehold lands of the laity. The right of wardship of infant heirs to lands held by military tenure, a right which was for the benefit of the guardian rather than the ward, ceased by the same statute, which enabled every father, by deed or will, to appoint guardians of his estates, and of course of his infant children.

Charles II. was married on the 21st of May 1662, to Catherine, daughter of John IV. king of Portugal, who long survived him; but he had no children by his queen. His natural children were, 1, James, duke of Monmouth, by Mrs. Lucy Walters, born at Rotterdam in 1649, ancestor of the dukes of Buccleuch; 2, Mary, also by Mrs. Walters; 3, Charlotte-Jemima-Henrietta-Maria Boyle (alias Fitzroy), by Elizabeth Viscountess Shannon; 4, Charles, surnamed Fitz-Charles, by Mrs. Catherine Peg; 5, another daughter by Mrs. Peg, who died in infancy; 6, Charles Fitzroy, duke of Southampton, by the Duchess of Cleveland; 7, Henry Fitzroy, duke of Grafton, by the same, ancestor of the dukes of Grafton; 8, George Fitzroy, duke of Northumberland, by the same; 9, Charlotte Fitzroy, by the same; 10, Charles Beauclerc, duke of St. Albans, by Mrs. Nell Gwynn, ancestor of the dukes of St. Albans; 11, Charles Lennox, duke of Richmond, by Louisa Querouaille, a French woman, created Duchess of Portsmouth, ancestor of the dukes of Richmond; and 12, Mary Tudor, by Mrs. Mary Davis.

CHARLES EDWARD. [STUART FAMILY.]

CHARLES MARTEL was a natural son of Pepin d'Heristal, duke of Austrasia, and mayor of the palace under the last Merovingian kings. After Pepin's death Charles was proclaimed Duke of Austrasia, A.D. 715. Having defeated the king Chilperic II. (719), he obliged him to appoint him mayor of the palace, which in fact was the same thing as appointing him irresponsible prime minister, with all the real authority, while the king was a mere shadow. In 720 Chilperic died, and was succeeded by Thierry IV., under whom Charles continued to possess the chief authority in the state. Charles defeated Eudes, duke of Aquitania, and obliged him to do homage to the Frankish crown. He afterwards defeated the Saracens of Spain in a great battle between Tours and Poitiers (732), in which their numerous host was destroyed. He was called Martel (hammer) in consequence of this victory. The battle of Poitiers, and the subsequent conquest of Provence, where the Saracens had formed several strongholds, effectually checked the advance of the Mussulmans into the heart of Europe. This great victory of Charles Martel has been confounded by subsequent chroniclers and writers of romance with the expeditions of Charlemagne against the Saracens, which were far from being so momentous or so important in their results. Charles Martel also defeated the Frisians, annexed their country to the monarchy, and obliged them to embrace Christianity. He also fought successfully against the Saxons and other German tribes. After Thierry's death (736), Charles Martel continued to hold the supreme authority, under the title of Duke of the Franks, for the rest of his life, no king being appointed to succeed Thierry. Charles Martel died in 741, at Crécy, on the river Oise, and his two sons, Karlomann and Pepin, divided the dominions of the Franks between them. Charles Martel was not a favourite with the clergy of his time, because he obliged them to contribute towards the expenses of the war against the Saracens. He also is said to have conferred ecclesiastical benefices on some of his bravest soldiers.

CHARLES I., Emperor. [CHARLEMAGNE.]

CHARLES II., called the Bald, son of Louis le Débonnaire, and king of France, was crowned Emperor of the West after the death of Louis II. in 875. He died in 877. He is noticed more fully as CHARLES II. of France.

CHARLES III., called the Fat, son of Louis the Germanic, and nephew of Charles II., was elected Emperor and King of the Romans in 881. He was at the same time king of France, but on account of his incapacity he was deposed from both thrones by a general diet of French and German lords, held at Mainz in 887, and died the following year, near Constance, in the greatest distress. From that epoch the crown of Germany was finally and for ever separated from that of France. [See CHARLES III. of France.]

CHARLES IV., of the house of Luxembourg, King of Bohemia, was elected emperor in 1347. The most remarkable event of his reign is the promulgation of the Golden Bull at the diet of Nürnberg in 1356, which became the fundamental law of the German empire. By this bull the number of electors was fixed at seven—three ecclesiastic, the archbishops of Mainz, Trèves, and Cologne; and four secular, the King of Bohemia, the Count Palatine of the Rhine, the Duke of Saxony, and the Margrave of Brandenburg, and to each of these was attached a high office of the imperial state or household. The Archbishop of Mainz was appointed archchancellor of the empire, the Archbishop of Cologne archchancellor of the kingdom of Italy, and the Archbishop of Trèves archchancellor of the kingdom of Arles, a feudal dependence of the imperial crown. The secular electors had nominal offices in the imperial household assigned to them. The rights and privileges of the electors, and the forms of the election, were likewise defined. Charles died in November, 1378, at Prag in Bohemia, after thirty years of a comparatively peaceful reign. He is charged by German historians with having preferred the interests of his own family to those of the empire. His son Wenceslaus succeeded him both as emperor and as king of Bohemia.

CHARLES V. of Germany (Don Carlos I. of Spain) was born at Ghent in the year 1500. His father, the Archduke Philip of Austria, was the son of the emperor Maximilian I., and of Mary, the daughter of Charles the Bold, and heiress of the house of Burgundy. His mother was Joanna, the only child of Ferdinand of Aragon and Isabella of Castile. By the death of Philip in 1506, Charles inherited the Netherlands and Franche Comté. He was brought up in Flanders, under the care of William de Croy, lord of Chièvres, whom his grandfather Maximilian appointed to be his governor, with Adrian of Utrecht as his preceptor. [ADRIAN VI.] By the death of Ferdinand of Aragon, January 1516, Charles, then sixteen years of age, inherited the crowns of Aragon and Castile, with their vast possessions in the New World, as well as the kingdoms of Naples and Sicily, and the island of Sardinia. After the death of his grandfather Maximilian in 1519, he was elected Emperor of Germany, his brother Ferdinand being entrusted with the administration of the hereditary dominions of the house of Austria.

Upon the death of Ferdinand of Spain, Joanna was acknowledged queen; but being in a state of imbecility, she was unable to exercise the sovereign power. Charles was therefore proclaimed king conjointly with his mother. Cardinal Ximenes, the celebrated minister of Ferdinand, sent pressing invitations to Charles to repair to his Spanish kingdoms; but Charles, young and inexperienced, and surrounded by Flemish ministers and favourites who did not wish for his departure from Flanders, delayed more than a twelvemonth before he set out for Spain. At last, in September 1517, he embarked with his Flemish court, and landed at Villa Victoria in Asturias, where the Castilian nobility hastened to meet him. Ximenes also, old and infirm as he was, went to meet the young king; but he fell ill on the road, and died at Aranda, after receiving a cold letter of dismissal from Charles. Discontent soon showed itself among the Castilians at the insolence and rapacity of the Flemish courtiers. William de Croy, his wife, his nephew, and Sauvage, whom Charles was imprudently induced to appoint Chancellor of Castile in place of Ximenes, and several other Flemish favourites, thought of nothing but amassing money in Spain and transmitting it to Flanders. Upon Charles assembling the Cortes of Castile at Valladolid, marks of a stubborn spirit soon discovered themselves among the members. At Saragozza he was obliged to swear to maintain the rights and liberties of the Aragonese before they would acknowledge him king. In Catalonia he likewise assembled the Cortes of that principality. While he was in this province he received the news of the emperor Maximilian's death, which happened in January 1519. A few months afterwards he was himself elected to succeed his grandfather, and he hastened his preparations in order to leave Spain for Germany. Having appointed Adrain of Utrecht regent of Castile, Don Juan de Lanuza viceroy of Aragon, and Don Diego de Mendoza viceroy of Valencia, he sailed from Coruña in May 1520; landed at Dover on his way, where he had an interview with Henry VIII. and Cardinal Wolsey, who showed him great attention; and was crowned Emperor at Aix-la-Chapelle, 23rd of October 1520.

Charles found Germany disturbed by Luther's incipient schism. At a diet held at Worms in January 1521, Luther was summoned to appear, and Charles gave him a safe-conduct for his security. Luther came, refused to retract his opinions, and appealed to a general council. He was however allowed to depart in safety, the majority of the diet,

and Charles at their head, refusing to renew the disgraceful scenes of Constance. After his departure, an edict of outlawry was issued against him in the name of the emperor and by the authority of the Diet. For the sequel of this momentous controversy see LUTHER.

While Charles was absent from Spain, the towns of Castile broke out into open insurrection. The nobles were hurt at the influence and interference of the Flemings in the affairs of Spain, and especially at the appointment of Adrian of Utrecht, Charles's former preceptor, as head of the Regency, whose stern and rigid demeanour was not calculated to soothe the pride of the Castilian nobility. The higher clergy were likewise offended at the nomination of young William de Croy, the nephew of the Lord of Chièvres, to the archbishopric of Toledo; and fearing that ecclesiastical benefices would be henceforth bestowed upon strangers, they joined the nobles and commons, and excited the people to resistance by their sermons and writings. "It is certain," says a modern Spanish writer, "that if the procuradores or commons in the Cortes and the towns of the Holy League had offered to maintain unaltered the temporal authority and privileges of the Church, most of the bishops would have sided with them." (A. de Arguelles, 'Introducción al Examen Histórico de la Reforma Constitucional.') The procuradores or deputies of the towns showed a still more determined spirit. The remonstrances of the Cortes being unheeded by the Regents, several of the towns openly revolted in 1520, and convoked a junta of their deputies. Padilla, a young nobleman of Toledo, placed himself at the head of the Comuneros, as the party of the towns was called. They assembled troops, issued proclamations, and renounced all allegiance to the Regency, but appealed to Charles himself, to whom they sent a statement of their grievances, asking for immediate redress, and the dismissal of obnoxious regents and ministers. Padilla took possession of the person of Joanna, who was still styled in all public acts Queen of Castile in conjunction with her son. Joanna had been for years insane; but when Padilla and others spoke to her of the injustice which they had suffered, she seemed to have a lucid interval, and promised redress. She even received in state the deputies of the towns and the members of the junta, who kissed her hand and swore allegiance to her; but after the ceremony she relapsed into her usual melancholy absent mood, and they were unable to make her sign any paper. For some months the affairs of the Comuneros seemed to prosper; they defeated the troops of the Regency at Tordeallas, and almost all the towns of Castile embraced their cause. But the Junta having showed a disposition to curtail the privileges of the nobility and clergy, among others the important one of being exempt from taxes, they lost the support of those two powerful bodies. The commons agitated the question of the former crown lands, of which many of the nobility had got possession in course of time, and proposed that they should be re-annexed to the royal domains. The nobles now openly espoused the part of the crown, and armed their vassals. They attacked the Comuneros at Villareal, defeated them, and took Padilla prisoner, who was immediately executed. His wife, Maria Pacheco, defended herself for a short time within Toledo, and at last contrived to escape into Portugal. Charles soon after came into Spain, and assumed the reins of government. He behaved with much indulgence, issued an amnesty for all past political offences, excepting only the leaders, whom however he showed no eagerness to seek after. The war which broke out about that time between him and France soon engrossed all his attention, and he only assembled the Cortes of Castile to demand fresh supplies of money, till at last they refused in 1539, alleging the privilege of the nobility and clergy to be exempt from taxes. He dismissed them, and from that time summoned neither the nobles nor clergy, but merely the deputies of the eighteen cities, who proved sufficiently manageable. Charles's armies were triumphant in Italy; they drove the French from Lombardy, took Genoa, and at last, in February 1525, gained the great battle of Pavia, and made Francis I. prisoner. Francis was taken to Madrid, whence he was released, by a convention between him and Charles, in January 1526, but the war broke out afresh soon after. The pope and the Florentines, having taken alarm at the power of Charles V., joined the French. In 1527 the troops of Charles V., commanded by the Connétable of Bourbon, marched upon Rome, took and plundered it in a shameful manner, and made the pope prisoner. [CLEMENT VII.] Meantime, Charles V. at Madrid was ordering prayers to be offered up in the churches for the deliverance of the pope, saying that he was obliged to make war against the temporal sovereign of Rome, but not upon the spiritual head of the church. The treaty of Cambrai, in 1529, restored peace between Charles and Francis, who gave up all his claims to Italy and Flanders. In June of the same year, Charles and Pope Clement were also reconciled; and in March 1530 Charles was crowned by the pope at Bologna as emperor and king of Lombardy. He then united his troops to those of the pope against the republic of Florence, which still held out; and in August of the same year the Florentines were obliged to capitulate, and to receive for their prince Alexander de' Medici. [COSMO I. DE' MEDICI.]

Charles after his coronation set out for Germany, where the consequences of the religious schism became every day more threatening. At a great diet, held at Augsburg in June 1530, the confession of faith of the Lutheran Church was solemnly presented to him. Charles adopted a temporising policy towards the Protestants of Germany. He allowed them the free exercise of their religion, which in fact he could

not refuse without entering into a war of extermination; but he referred ultimately the question to the general council, which he urged the pope to convoke, but the council (that of Trent) did not take place till after Charles's death. Charles was not intolerant by disposition; his mind was of an inquisitive turn, and he showed at various times considerable indulgence towards the doctrines of the Protestants. After his death doubts even of his orthodoxy were entertained by the Spanish Inquisition, which imprisoned and examined some of his familiar attendants.

In 1535, Europe being at peace, Charles sailed with a large armament for Tunis, where Khair Eddin Barbarossa, the dread of the Christians in the Mediterranean, had fortified himself. Charles, supported by his admiral, Andrea Doria, stormed La Goletta, and defeated Barbarossa; the Christian slaves in Tunis meantime having revolted, the gates of the city were opened, and the Imperial soldiers entering in disorder began to plunder and kill the inhabitants, without any possibility of their officers restraining them. About 30,000 Mussulmans of all ages and both sexes perished on that occasion. When order was restored, Charles entered Tunis, where he re-established on the throne Muley Hassan, who had been dispossessed by Barbarossa, on condition of acknowledging himself his vassal, and retaining a Spanish garrison at La Goletta. Charles returned to Italy and landed at Naples in triumph, having liberated 20,000 Christian slaves, and given, for a time, an effectual blow to Barbarossa and his piracy. On his return to Europe in 1536, he found King Francis again prepared for war. The French invaded Piedmont, but Charles collecting his forces in the north of Italy, drove them back. He invaded Provence, besieged Marseille, but could not take it, and after having devastated Provence and lost nearly one half of his army, he withdrew into Italy with the rest. In 1538 a truce for ten years was entered into between Francis and Charles through the mediation of the pope. The truce however was broken in 1542. In 1539 the people of Ghent, Charles V.'s native place, revolted on account of some encroachment on their privileges, and the rebellion threatening to spread to other towns of Flanders, Charles, who was then in Spain, asked Francis for a safe-conduct to cross France on his way to Flanders, which Francis immediately granted. He was received by Francis with the greatest honours, although some of the French courtiers advised him to take advantage of the opportunity to secure the person of Charles, and oblige him to sign the cession of the duchy of Milan in favour of one of Francis's sons; but Francis disdained the suggestion. The citizens of Ghent having surrendered at discretion were treated by Charles with great severity; 26 of the leaders of the revolt being executed in 1540.

In 1541 Charles sailed with an armament to attack Algiers, against the advice of his old admiral, Andrea Doria. He landed near that city, began the siege, and built a redoubt on a hill commanding the town, which is still called the Fort of the Emperor, but his troops were cut off by disease and by the Arabs. A dreadful storm dispersed his fleet, and Charles re-embarked with a small portion of his men, leaving his artillery and baggage behind.

In 1542 war broke out again between Francis and Charles. The ostensible cause of it was the seizure which had taken place the year before of Rincon, a Spanish refugee, who had gone over to Francis, and had been sent by him to Constantinople to contract an alliance with Sultan Solymán against Charles. Rincon succeeded, returned to France, and set off again for Constantinople with Fregoso, a Genoese refugee, whom Francis had also taken into his service. These two emissaries, in passing through Italy, were seized by the Marquis del Vasto, governor of Milan, put to the torture, and then put to death, as traitors to their sovereign. In accordance with the treaty, Solymán sent Barbarossa with a large fleet to ravage the coasts of Italy, and join Francis's squadron on the coast of Provence. (BARBAROSSA.) The war was carried on by land in Flanders, Roussillon, and in Piedmont, where Charles's troops lost the battle of Cerisoles against the Count of Enghien. Charles however invaded Champagne; and his ally, Henry VIII. of England, entered Picardy in 1544, but soon after peace was made at Crespi between Charles and Francis. One of the terms of this peace was that both sovereigns engaged themselves to destroy Protestantism in their respective dominions. In France they began to fulfil this engagement by massacring the Protestants in the towns of Cabrières and Merindol; in Germany Charles proceeded by less sanguinary and more formal means. The diet of Worms, in 1545, passed several resolutions against the Protestants, in consequence of which they rose in arms in 1546, under Frederic, elector of Saxony and the landgrave of Hesse. Charles defeated them and took the two princes prisoners. He gave the electorate of Saxony to Maurice, a kinsman of Frederic. Maurice acted with consummate skill, so as to deceive Charles himself, during several years, as to his real intentions. He appeared to side with the emperor, fought bravely for him, but at the same time took care that the cause of the Protestants should not be rendered totally desperate; he urged Charles to liberate the landgrave of Hesse, who was his father-in-law, and on Charles's repeated refusals he entered into secret correspondence with the other Protestant princes to be ready to rise at a given signal. At last, in 1552, Maurice threw off the mask, by taking the field at the head of the Protestant confederacy, and was very near surprising the emperor at Innsbruck, whence Charles was obliged to fly in a hurry. He also frightened

away the fathers of the council assembled at Trent. At this crisis Henri II. of France, who had succeeded Francis I., resumed hostilities against the emperor. Under these circumstances Charles was obliged to sign the treaty of Passau with the Protestant princes of Germany, in August 1552, by which the Protestants obtained the free exercise of their religion in their dominions. This treaty was afterwards confirmed by a solemn declaration of the diet at Augsburg in 1555, which was called the "peace of religion," for it was the foundation of religious freedom in Germany.

The war continued with the French on one side and with the Turks in Hungary on the other. In 1554, Philip, Charles's son, married Mary, queen of England, upon which occasion his father made over to him the crowns of Naples and Sicily. In 1555 Joanna of Spain died, after having been insane for nearly fifty years. Charles being now nominally as well as in reality sole king of the Spanish monarchy, put in effect a resolution which he had formed for some years before. Having assembled the States of the Low Countries at Brussels, on the 25th of October 1555, he appeared there seated between his son Philip and his sister, the Queen of Hungary, and resigned the sovereignty of the Netherlands, his paternal dominions, to Philip. He then rose, and leaning on the Prince of Orange for support, as he was suffering severely from the gout, he addressed the assembly, recapitulating the acts of his long administration. "Ever since the age of seventeen," he said, "he had devoted all his thoughts and exertions to public objects, seldom reserving any portion of his time for the indulgence of ease or pleasure. He had visited Germany nine times, Spain six times, France four, Italy seven, Flanders ten times, England twice, and Africa twice; had made eleven voyages by sea; he had not avoided labour or repined under fatigue in the arduous office of governing his extensive dominions; but now his constitution failed him, and his infirmities warned him that it was time to retire from the helm. He was not so fond of reigning as to wish to retain the sceptre with a powerless hand!" He added that "if, in the course of a long administration, he had committed errors—if, under the pressure of a multiplicity of affairs, he had neglected or wronged any one of his subjects, he now implored their forgiveness, while for his part he felt grateful for their fidelity and attachment, and he should with his last breath pray for their welfare." Then turning to Philip, he gave him some salutary advice, especially to respect the laws and the liberties of his subjects; after which, exhausted with fatigue and emotion, he closed the impressive scene. Two weeks after he made over to Philip, with the same solemnity and before a large assembly of Spanish grandees and German princes, the crowns of Spain and of the Indies. In the following year, August 1556, he likewise resigned the imperial crown to his brother Ferdinand, who had already been elected king of the Romans and his successor; and after visiting his native place, Ghent, he embarked for Spain with a small retinue. On landing at Laredo in Biscay he kissed the ground, saying, "Naked I came out of my mother's womb, and naked I return to thee, thou common mother of mankind." In February 1557, accompanied by one gentleman attendant and twelve domestics, he retired to the monastery of St. Yuste of the Hieronymite order, situated near Plasencia, in Estremadura, in a sequestered valley at the foot of the Sierra de Gredos, where he had caused apartments to be prepared for him. There he lived for about eighteen months, employed either in his garden, or in contriving works of ingenious mechanism, of which he was remarkably fond, and in which he was assisted by Turriano, a clever mechanician of the time, and occasionally diverting himself with literature, in which he was assisted by a learned gentleman of the chamber, William Van Male. In the last six months of his existence, his body becoming more and more enfeebled by repeated fits of the gout, his mind lost its energy, and he fell into gloomy reveries, and the practice of ascetic austerities. Among other things he had his own funeral obsequies performed in the chapel of the convent (August 30, 1558). The fatigue and excitement of this ceremony, in which he took part, brought on a fit of fever, which in about three weeks carried him off: he died on the 21st of September 1558, in his fifty-ninth year.

(Antonio de Vera, *Vida y Hechos de D. Carlos I.*; Robertson, *History of Charles V.*; Botta, *Storia d'Italia*; and numerous other historians. The circumstances of the last months of his life have recently been narrated (from original documents in the French Foreign-Office) in a work of remarkable interest, *The Cloister-Life of the Emperor Charles the Fifth*, by W. Stirling.)

CHARLES VI. of Germany, born in 1685, was the son of the Emperor Leopold I. Charles II. of Spain, the last offspring of the Spanish branch of the house of Austria, being childless, Leopold claimed the inheritance of the crown of Spain for one of his children, as next of blood. He fixed upon his younger son, the Archduke Charles, as the presumptive heir, and king Charles confirmed the choice by his will; but the intrigues of Louis XIV. and his friends at the court of Spain made the king alter his will before his death in favour of Philip of Anjou, whose grandmother was daughter to Philip IV. of Spain and sister to Charles II. This gave rise to the long war of the Spanish succession, in which most of the other European powers took part. After the death of Charles II. in November 1700, Philip of Anjou was proclaimed under the name of Philip V., but the emperor, England, Holland, and Portugal supported the claims of the Archduke Charles, who landed at Lisbon in March

1704 with some English and Dutch troops, and was assisted by the Portuguese. Catalonia and Aragon declared themselves for Charles, who entered Madrid in 1706, and was there proclaimed king of Spain. The Duke of Berwick however drove him away from the capital, and Charles retired into Valencia. The battle of Almanza, in April 1707, decided the question in favour of Philip. The war continued for several years more in the eastern provinces of Spain, as well as in Italy, Germany, and the Netherlands, till 1714, when Charles, who in 1711 had succeeded his elder brother Joseph I. on the imperial throne, gave up his claims to the Spanish crown by the treaty of Rastadt, retaining however the kingdom of Naples and the Island of Sardinia, which last he afterwards exchanged for Sicily. In 1716 the Emperor Charles joined the Venetians in a war against the Turks, whom the Prince Eugene defeated at Peterwaradin, after which he took Belgrade and a great part of Serbia, which, as well as Temeswar, were formally ceded by the Porte to Austria by the treaty of Passarowitz in 1718, but were afterwards lost again to Austria by the peace of Belgrade in 1739.

In 1724 Charles issued the Pragmatic Sanction, or fundamental law, which regulates the order of succession in the family of Austria. By this law, in default of male issue, Charles's eldest daughter, Maria Theresa, was called to the inheritance of the Austrian dominions, and her children and descendants after her. The Pragmatic Sanction was guaranteed by all the German princes and several of the other powers of Europe, with the exception of the French and Spanish Bourbons, who were always jealous of the power of Austria.

The death of Augustus II., king of Poland, in February 1733, was the signal of a new war on the part of the Bourbons against Austria, ostensibly on account of the Polish succession, which was disputed between Augustus III. and Stanislaus Leczinski. By the peace of Vienna in November 1735 the emperor gave up Naples and Sicily to Don Carlos, Infante of Spain, while the succession of Tuscany, after the death of Gian Gastone, the last of the Medici, who was childless, was secured to Maria Theresa of Austria and her husband Francis of Lorraine, who in 1739 took possession of that fine country. The Emperor Charles died at Vienna, 20th of October 1740, and was succeeded in his hereditary dominions, and afterwards in the empire, by his daughter Maria Theresa, after a long and memorable war known by the name of the war of the Austrian succession. [MARIA THERESA.] Charles was the last male offspring of the house of Austria Hapsburg. The present house, though frequently called the house of Hapsburg, is Austria-Lorraine, being the descendants of Maria Theresa and Francis of Lorraine.

CHARLES, the name of several of the kings of France. Charlemagne, especially by English writers, is commonly reckoned as Charles I. of France, and Charles le Chauve, as Charles II.; but then it is necessary, in order to bring the later monarchs into conformity with the admitted designations, to reckon both Charles le Gros, and Charles le Simple, as Charles III. There was doubtless much confusion of title while the Carolingian princes wore the crowns of both France and Germany, but it appears to be now the practice of French writers to omit Charlemagne from their list of Charleses, and commence with Charles le Chauve; and we shall do the same.

CHARLES I., Le Chauve (the Bald), the son of Louis le Débonnaire, and grandson of Charlemagne, was born at Frankfurt-on-the-Maine, A.D. 823; his mother, Judith, was the second wife of Louis, who had, before the birth of Charles, parted his dominions among his three sons—Lothaire, whom he associated with himself in the empire, and Pepin and Louis, to whom he gave respectively the kingdoms of Aquitaine and Bavaria. The birth of Charles was regarded by these princes with jealousy, which was greatly increased when, by a new partition of his dominions, Louis formed for Charles the kingdom of Germany, comprehending Switzerland, Swabia, and the Grisons (829). In the year 833 Charles was shut up in a monastery, in the diocese of Trèves, by his brothers, who had successfully revolted against their father; but in a few years (839), new partitions of the empire, one previous to, and another consequent upon the death of Pepin, king of Aquitaine, gave to him much larger dominions than his first kingdom of Germany: the second partition assigned to him all that part of France which lies west of the Rhône and the Meuse.

Soon after the death of Louis le Débonnaire (840), Charles, now approaching manhood, was involved in hostilities with his brother Lothaire (who had claimed the succession to the imperial crown), and with his nephew Pepin, son of the deceased king of Aquitaine. He allied himself with his brother, Louis of Bavaria, and these two gained the victory in a sanguinary engagement at Fontenay, near Auxerre, over Lothaire and Pepin (841); but the victors were so weakened by the loss they had sustained, that Charles thought it prudent to retire across the Seine. In the following year, Lothaire, renouncing his claim to supremacy, made proposals of peace to his brothers, and the year 843 was signalled by the final partition of the empire of Charlemagne. By this partition Charles obtained the acknowledged possession of that part of France which lies to the west of the Meuse, Saône, and Rhône; and of that part of Spain which lies between the Pyrenees and the Ebro. The remainder of France, with Italy, formed the portion of Lothaire, and Germany became the portion of Louis, hence denominated Le Germanique. The French portion of Lothaire's

dominions took hence the names of France de Lothaire, Lotharingia, and in later times Lorraine.

The following years of the reign of Charles (843 to 858) were marked by the ravages of the Northmen, who took Rouen (841), Nantes and Saintes (843), Bordeaux (843 and 848), Paris (845 and 856), Tours (853), Blois (854), Orléans (856), and other places; by the sack of Marseille (848), by some Greek pirates; and by the wars with Nounéod of Bretagne and Pepin of Aquitaine, each of whom Charles was obliged to allow to remain in possession of a considerable portion of his dominions, with the title and power of king. In the war with Pepin, Charles put to death Bernard, duke of Septimania, his reputed father. In 852 Pepin was however delivered up, by one of his own partisans, Sanche, marquis of Gasconne, to Charles, who shaved his head and shut him up in a convent, from which he escaped to dispute again with Charles the sovereignty of Aquitaine. Before his escape the people of Aquitaine had offered their crown to Louis, son of Louis le Germanique, who accepted their offer, and in 855 Charles conferred the crown of this part of his dominions upon his second son, Charles, who was yet in his minority. The unhappy country of Aquitaine was ravaged by the troops of these rival claimants, as well as by the Northmen and Saracens, who came as their allies; and the people themselves, disgusted by their degenerate princes when in prosperity, but pitying them when reduced to adversity, shifted their allegiance from one to another with great facility. Charles made little effort to defend his kingdom from invasion, and incurred by his misconduct the contempt of his subjects.

In 858 the subjects of Charles called in his brother Louis le Germanique, to whom they offered the crown. Charles was obliged to abandon his kingdom, but he regained it the following year, and the influence of the church brought the brothers to a reconciliation. The following years of Charles's reign, though marked by the success of some of his ambitious schemes, yet brought little advantage to his people, who continued to suffer under the miseries of civil discord and the ravages of the savage Northmen. The mighty fabric of empire which Charlemagne had erected was hastening to decay through the misgovernment of his weak and worthless successors, and the kingly power was fast sinking, while the power of the great feudal lords was rising on its ruins. In 863 Charles had to engage in war with his sons—Louis, whom he had created king of Neustria, and Charles, king of Aquitaine—who had both married without his consent, and had been excited to revolt by the relations of their wives. They were however obliged to submit, though they seem to have obtained by their submission an increase of power and possessions. Charles of Aquitaine died miserably (866), in consequence of a wound accidentally received two years before. Pepin of Aquitaine had fallen again into the hands of Charles le Chauve, after having endeavoured in vain to support himself against him by means of the Northmen; and having been condemned to death as a traitor by a diet of the French (864), ended his changeful life some years after in a dungeon, to which he had been consigned by a commutation of his sentence.

In 866, Charles, disheartened by the successes of a party of Northmen who had ascended the Seine, concluded with them a most disgraceful treaty, agreeing to pay them four thousand pounds weight of silver, on condition that they should cease their depredations; to deliver up or make compensation for all the French whom they had reduced to slavery and who had escaped, and to pay a certain sum for every Northman who had been killed by his subjects. But those who infested the banks of the Loire do not seem to have been included in this treaty; with them therefore hostilities were continued, and in one of the conflicts with them, Robert le Fort, count of Anjou, the most celebrated of the French captains of his day, and the first of that race of 'dukes of France' which afterwards ascended the throne in the person of Hugues Capet, lost his life.

The emperor Lothaire, brother of Charles, had died in the year 855, and his kingdom had been divided between his three sons. Louis, who took the title of emperor, had Italy; Lothaire, the younger, had the provinces between the Rhine and the Meuse; and Charles those between the Rhône and the Alps. Upon the death of this Charles in 863, his portion was divided between his two brothers. Charles le Chauve was anxious to seize a portion of the spoil, but was obliged to forego his purpose. In 869, Lothaire the younger, who had been involved in a series of disputes with the pope, arising from his domestic circumstances, died, and his dominions were shared between his uncles, Louis le Germanique and Charles le Chauve, to the injury of the emperor Louis, his brother and rightful heir. Louis le Germanique subsequently restored his share of the spoil to the emperor; but Charles was not so scrupulous, and retained what he had seized.

In 875 the emperor Louis II. died without issue, and in him the elder branch of the descendants of Louis le Débonnaire became extinct. Louis le Germanique and Charles (both invited by the powerful lords of Italy, who desired to counterbalance the power of one by that of the other) hastened to take possession of their nephew's dominions; Charles going in person, and Louis sending his two sons, Karlmann and Charles le Gros. These young princes however were compelled or prevailed upon to withdraw, and Charles, by the favour of the pope, received the imperial crown at Rome on Christmas-Day 875, and was again crowned at Pontyon (between Châlons and Langres) in 876. Charles's dominions then attained their greatest extent: he

possessed all the countries now comprehended in France (except Alsace, Lorraine, and a part of Burgundy) and Italy. But he was not secure from attack: the Northmen, though their ravages had somewhat slackened, continued to infest the coasts and rivers; and Louis, irritated by the retreat of his sons from Italy, attacked France (876), before Charles had returned from Italy, but upon his return he retreated. The death of Louis the same year offered new allurements to the ambition of Charles, who prepared forthwith to attack Louis of Saxony, one of the sons of the deceased prince and heir to one part of his dominions. The troops of Charles were defeated (876), and in the following year Charles was driven out of Italy by Karlomann, another of the sons of Louis, and ended his days at a place called Brios, in the neighbourhood of Mount Cenis in the Alps. He died in 877, at the age of fifty-four, having reigned thirty-seven years from the time of his father's death.

Charles experienced much trouble in his family: the rebellion of his sons Louis (who succeeded him, and is known in French history as Louis le Begue) and Charles has been noticed. His fourth son, Carloman, whom he had brought up in a cloister, a life quite unsuited to his turbulent genius, gave him much trouble by his disobedience; but the unhappy youth was at last punished by the loss of his eyes, an infliction which he did not long survive. The pope, Adrian II., supported the rebellious prince, and addressed to his father a letter marked by arrogance as yet unparalleled in the feats of papal assumption. The king's reply was calm and dignified; but the honour of it is probably due rather to Hincmar, who wrote it, than to the prince in whose name it was written. Charles was twice married; his first wife was Hermentrude, daughter of Eudes, count of Orléans; his second Richilde, daughter of Beuves, count of Ardennes, and sister of Richard, duke of Bourgogne and of Boson, afterwards king of Provence.

CHARLES II., known as Charles le Gros, or the Fat, was the son of Louis le Germanique, and by consequence nephew of Charles le Chauve. He was born about 832, and, upon the death of his father in 876, had inherited a portion of his dominions, which was designated the kingdom of Suabia, and included Suabia, Switzerland, and Alsace. By the death of his brother Carloman in 880, he acquired the kingdom of Italy, and was crowned at Rome, by the pope, emperor of the West, about the end of the same year or the beginning of the next. In 882 he obtained the kingdom of Saxony by the death of his other brother, Louis of Saxony, and the crown of France by the death of Carloman in 884. He thus reunited under one sceptre the dominions of Charlemagne, with the exception of that part of Spain which lies between the Pyrenees and the Ebro, and the country between the Rhône and the Alps, which had been formed into a kingdom by the successful ambition of Boson, and perhaps Bretagne and Gascogne. Charles however showed an utter incapacity of governing the extensive dominions thus acquired. The Northmen ravaged his coasts; one of their chieftains, Godfrid, who had previously extorted from the cowardice of the empire the sovereignty of Friedland, began to stir again; and Hugues, whom the church stigmatised as illegitimate, son of Lothaire II., desolated Lorraine, which he claimed as his inheritance. Charles determined to remove by treachery those whom he dared not face in battle; and at a conference appointed by him, Godfrid was assassinated, and Hugues made prisoner, deprived of his eyes, and shut up in a convent.

In 885-86, Paris was besieged by the Northmen, and bravely defended for more than a year by Eudes, count of Paris, son of Robert le Fort, count of Anjou and duke of France, and two ecclesiastics, and it was not until it was reduced to the last extremity that Charles advanced to its relief. He entered Paris with his army, but not venturing to encounter the Northmen, who had concentrated their forces, he signed a treaty, by virtue of which he paid to the barbarians a considerable sum, to engage them to quit the environs of Paris and transfer the war more into the interior of France, to a country as yet little injured.

The charge which he made in 887 against his chancellor Liutward, bishop of Vercelli, tended by its consequences to increase the contempt into which Charles had fallen, and he was compelled to resign the imperial crown to his nephew Arnolph, an illegitimate son of Karlomann, king of Bavaria and Italy. He survived his deposition only a few weeks, dying early in the year 888 at a castle named Indinga, in Suabia.

CHARLES III., le Simple, was son of Louis II. le Begue, or the Stutterer, by Adelaide, who claimed to be the second wife of that monarch; but her title to be regarded as his wife depended upon the validity of his first marriage. In the reigns of Louis III. and Carloman, the issue of the first marriage of Louis II., she was regarded as his concubine, and consequently Charles was looked upon as illegitimate; but whatever defects there might be in his claim, they were disregarded when the discontented nobles thought it right to set him up in opposition to Eudes, count of Paris, who had been elected king of France upon the death of Charles le Gros. By these malcontents he was elected king at Reims in 893, and crowned by the archbishop of that city; but his youth (he was only fourteen) and the weakness of his character incapacitated him from maintaining himself against Eudes. On the death of that prince, Charles, who had experienced various changes of fortune, was elected king in 898, without any

competitor, but over a circumscribed territory and with very limited power.

The reign of Charles was marked by a signal event, the cession to the Northmen, who, under their chief Rollo or Rollo, had committed great ravages, of that part of France called from them Normandie. This cession, however justly it may be ascribed to the weakness or the cowardice of Charles, was not in itself unwise; the population of the province was replenished by an infusion of warlike inhabitants, and the activity and energy of the new settlers recovered the district from the desert state to which their previous ravages had reduced it. By the treaty in which the cession was made, Charles agreed to give his own daughter in marriage to Rollo, while Rollo and his barbarous followers consented to become Christians. The treaty was ratified at a meeting near the river Epte; but when Rollo was required to do homage to Charles as his sovereign by kissing his foot, he refused, and deputed the duty to one of his followers, who performed his part so roughly as to overset the king: neither Charles nor his nobles ventured however to resent the insult.

Upon the decease of Louis, king of Germany, the nobles of Lorraine bestowed the sovereignty of that country upon Charles, while the rest of the Germans elected Conrad to the imperial crown. Wars with his vassals, and especially with Henry, duke of Saxony, prevented Conrad from vigorously attacking Charles; but when the above-mentioned Henry came to the throne, he recovered a portion of Lorraine for the imperial crown. The remainder of Charles's reign was unfortunate. The Hungarians ravaged his dominions (919), and his powerful and malcontent nobles excited internal troubles. Charles managed to protract his downfall for a year or two; but at last his subjects, irritated by the favour he showed to his confidant Haganon, whose humble parentage and arrogant conduct made him odious to them, drove him from his kingdom, which was seized by Robert, duke of France, and brother of the late king Eudes. By violating an armistice, Charles managed to surprise his rival. Robert was killed in the engagement, but his troops, under the command of his son Hugues, gained the victory; and Raoul, duke of Bourgogne, was elected king in his room. Charles, having in vain sought assistance in several quarters, was beguiled by the promises of Heribert, or Herbert, count of Vermandois, who made himself master of his person, and placed him in confinement (923). His wife, sister of Athelstan, king of the Anglo-Saxons, took refuge in England with her son Louis, then a boy, but afterwards king under the title of Louis IV. Outremer. A quarrel between the Count of Vermandois and the King Raoul seemed to offer a gleam of hope to Charles, who was set at liberty by Herbert; but the difference was soon made up, and Charles was remanded to confinement (928). Raoul treated his fallen rival with considerable kindness, paid him a visit, and bestowed upon him several presents. Charles died in captivity in 929, after a reign distinguished alike by incapacity and misfortune.

CHARLES IV., le Bel (the Handsome), third son of Philippe IV., le Bel, succeeded his brother, Philippe V., le Long, in 1322. He had received in the lifetime of his father the county of La Marche as an appanage. He had in the commencement of his late brother's reign vindicated the right of a female claimant to the throne, but that brother had succeeded in procuring from the states-general of the nation a declaration that females could not succeed to the crown of France; and upon Philippe's death without male issue the principle thus recognised led to the undisputed succession of his brother Charles.

The reign of Charles was short (1322-28), and not marked by any great events. His first care was to divorce his wife Blanche, daughter of Otho, count of Bourgogne, who had been convicted of adultery, and shut up in prison. He procured a divorce, on the ground not of adultery, but on that of consanguinity, and married Marie of Luxembourg, daughter of the Emperor Henry VII. He proceeded to considerable severities against the financiers who had managed the revenues of the late king, causing the chief of them, Girard la Guete, to be put to the torture, of which he died. He also put to death Lille Jourdain, a noble of Languedoc, accused of murder and other crimes; and is said to have used great severity towards unjust judges. He was engaged in war with Edward II. of England, who had married Isabella, sister of Charles. Isabella being sent to the court of France to compromise the quarrel, succeeded in that object, but obtained from Charles support both of money and men in the armament which she prepared against her husband, and his favourite, Le Despenser. Charles intrigued also with the pope in order to obtain the imperial crown, then disputed between Frederic of Austria and Louis of Bavaria; and his gold led to the invasion of Germany by a horde of pagan barbarians, Lithuanians, Wallachians, and Russians. It was on occasion of a visit paid by Charles to Toulouse (1323), that the people of that city sought to revive the ancient Provencal poetry by the institution of a yearly concourse of poets at the Floral Games: this institution, with modifications, continued down to the revolution. Charles lost his wife and an infant son in 1324. Within three months he married a third wife, Jeanne, daughter of his uncle, the Count of Evreux; but he had no male issue by her. He died in 1328; and in him ended the direct succession of the line of Capet, the crown passing into the collateral branch of Valois.

CHARLES V., le Sage, was the son of the unfortunate King Jean II., who was taken prisoner by Edward the Black Prince at

Poitiers in 1356. Charles, then duke of Normandie, was present during this battle, but he escaped by flight, of which he is said to have set the first example.

During the captivity of his father (1356-60), he seems to have held the reins of government as his lieutenant. At the commencement of his administration he was involved in disputes with the States-general, the appointed meeting of which was hastened by the disastrous result of the conflict of Poitiers. The spirit of liberty was rising in that assembly, and they presented remonstrances upon the mal-administration of the government, respectful in their terms, though strong and pointed in their complaints. Robert le Cocq, bishop of Laon, and Etienne Marcel, provost of the merchants of Paris, were the leaders of the popular party in these struggles. The constitution of the French monarchy gave however to the court a resource which frequently baffled the opposition of the States-General. The kings applied to the States of the provinces into which that great kingdom had been all but dismembered: and from these smaller assemblies they experienced more deference than from the combined body, in which the spirit of freedom could display itself with more effect.

Charles, after dissolving the States-General, obtained a considerable grant from the States of Languedoc, assembled at Toulouse: and the example thus set was followed during the winter in many other provinces. But Charles was still pressed by pecuniary difficulties; and after resorting to a debasement of the coinage, without filling his exchequer, he was compelled again to summon the States-General. From this assembly he procured funds sufficient for the levy and maintenance of 30,000 men, but he had to purchase this aid by various concessions to the public spirit, perhaps also to the ambition of the representative body. A standing committee of thirty-six deputies represented, during the intervals between the meetings of the States, the popular party in that assembly, and maintained a continual struggle with the crown. Over this committee a temporary revulsion of public feeling enabled Charles to triumph; but upon the re-assembling of the States-General, the popular party regained the ascendancy, and Marcel, supported by the unprincipled Charles le Mauvais, king of Navarre, brother-in-law of the Duke of Normandie, proceeded to the most violent excesses. Strong in the support of the multitude, whom he instructed to wear hoods of red and blue, he burst into the presence of the duke, massacred two of his principal officers of state in his presence, while the rabble hunted down and murdered a third. Charles was compelled to wear the colours of Marcel, and assure the infuriated mob that he rejoiced in the destruction of traitors.

In the States-General the predominance of Marcel was increased by the retirement of many of the prelates and nobles, disgusted by the preponderance of the 'tiers état,' or commons. The States increased however the appearance of Charles's authority by requesting him, as he had now reached the age of twenty-one, to take the title of regent; and the provincial assemblies, in which the nobles predominated, so far supported him as to enable him to menace the 'bourgeois,' or citizens, of Paris, with blockade. He obtained too the alliance of the King of Navarre, who had been by Marcel's interest invested with the dignity of captain-general of Paris. Marcel's blind confidence in this traitorous prince proved his ruin. He had fortified the castle of the Louvre, and provisioned Paris for a siege; but arranged with Navarre for the surrender of the gate St. Antoine. Some of his fellow citizens, detecting the design and raising the populace, murdered Marcel, and several of his adherents, and threw their bodies into the Seine. The regent Charles soon occupied the capital, by the submission of the inhabitants, and avenged himself by numberless executions.

A dispute with the King of Navarre, whose wealth enabled him to assemble a powerful force of mercenaries, was the next trouble of Charles; and before this dispute was accommodated some of the finest parts of the Isle of France, Picardie, and Vermandois, had been overrun by the mercenaries. 'The free companies,' the name assumed by the soldiery who were disbanded during the existing truce between France and England, pillaged various parts of France without opposition; and a dreadful insurrection of the peasantry, who assumed the title of the 'Jacquerie,' added to the horrors of the time. [CAILLET, GUILLAUME.] The Jacquerie was supported by the bourgeois of Paris and other places, but the insurrection was completely put down. Negotiations for John's release were going on in the interval, but were defeated by the regent, who knew that his power would be brought to an end on his father's return, and by the King of Navarre, to whose plans the existing anarchy offered the greatest scope. At last, after a fresh invasion of France by the English, one of whose commanders, the brave Sir Walter Manny, shattered a lance against one of the barriers of Paris, where the regent was, the release of John was obtained by the treaty of Bretigny (1360), and he returned to France and resumed the government.

Upon the death of John, in 1364, Charles resumed the reins of power, not now as lieutenant or regent during the absence of another, but as king in his own right; and though his conduct has been deemed by some to afford no proof of wisdom or energy, yet his measures seem to have been well chosen and well timed. He gained no distinction as a soldier, but in his reign France recovered in a great

degree from the disasters which preceded his accession. His surname, Le Sage (the Wise), has been supposed to be indicative of his attainments in literature, which were, for the age in which he lived, above mediocrity, rather than of his general capacity; but it seems to have been not inapplicable to his understanding also, for, if he were not wise in the higher acceptation of the word, he certainly possessed a considerable amount of shrewdness and cunning. The early part of Charles's reign was distinguished by another dispute with the ever faithless and unsettled King of Navarre; but the valour and conduct of Bertrand du Guesclin gave the superiority to the French. An accommodation with this prince, combined with the conclusion of the war for the succession of Bretagne, in which the English and French engaged as auxiliaries, and the opening afforded by the civil dissensions of Castile, and by other events, for the engagement of 'the free companies' in foreign parts, afforded some relief to France, and allowed Charles to contemplate the recovery of the advantages gained by the English in war, and confirmed to them by the treaty of Bretigny.

By that treaty Aquitaine had been erected into a principality independent of the crown of France, in favour of the gallant Edward, so well known as the Black Prince. But Edward had disgusted his subjects by the imposts to which he subjected them, in order to supply his necessities; and some of his most important vassals, the Sire d'Albret and the Count d'Armagnac, had been won over to the French interest; and at length a general assembly of the Gascon barons appealed to Charles as suzerain—an appeal to which the latter readily responded, although the complete independence of Aquitaine had been established by the peace of Bretigny. He summoned Edward, whom he knew to be languishing under the disease which finally wore him down to the grave, to appear before the Court of Peers at Paris. The indignant warrior replied to the summons, "that the commands of the King of France should be obeyed; but that when he attended his pleasure in Paris it should be with his helmet on his head, and with sixty thousand men in his train." A declaration of war was also sent over to England, and insultingly borne by one of Charles's household servants, instead of by a person of rank and importance equal to the occasion (1369). The reason assigned for this indignity was that the Black Prince had imprisoned (some say put to death) those who bore the French king's message to him. It was therefore thought unadvisable to risk the lives of persons of rank.

Charles had chosen the time for the rupture with judgment. Edward III. was getting in years; the Black Prince was languishing with disease; and of their best officers several had been removed by death. Sir John Chandos and Sir Walter Manny, the most distinguished of them, survived the recommencement of hostilities but a very short time, the first falling in battle, and the second dying soon after. Charles forbade his troops to engage in pitched battles, in which experience had shown their inferiority; but the system of warfare pursued enabled them to gain strength, while that of their opponents wasted away. The re-capture of Limoges, which had been surrendered to the French by the treachery of its bishop, was the last exploit of the Black Prince, who soon returned to England to linger and die; his subordinates and successors had neither ability nor influence; and the talents and energy of Du Guesclin and Clisson (two natives of Bretagne), and the alliance of Castile, gave the predominance to the French, and enabled them to conquer Bretagne, the duke of which took refuge in England. A well-equipped army of 30,000 men, under John of Gaunt, duke of Lancaster, marched indeed right across France from Calais to Bordeaux unopposed. Charles prudently kept his forces in walled towns, and allowed his enemies to waste their strength in struggling with destitution and famine amidst the desiles of Auvergne and Limousin, and of the 30,000 scarcely 6000 [reached Bordeaux (1373)]. A truce for a year was afterwards concluded and prolonged, and negotiations were entered into. During the continuance of this truce occurred the deaths of the Black Prince (1376), and of his father, Edward III. (1377). Charles employed the interval in regulating the succession and the guardianship of his children, and in settling the establishments and portions of the younger branches of the royal family.

Before intelligence reached France of the death of Edward III., Charles had determined to renew hostilities, and the expiration of the truce enabled him to do so within a week after the English king had breathed his last. The English coast was insulted and ravaged by a combined French and Castilian fleet, and Charles's brother, the Duke of Anjou, made a prosperous campaign in Guienne (1377). But notwithstanding these advantages, the throne of Charles was surrounded with many increasing difficulties. He met with some success against the King of Navarre, whom he hated, and whom he now stripped of all his possessions in Normandy, except Cherbourg, which Navarre secured by an alliance with England; but the Castilians, whom he had engaged to attack the kingdom of Navarre itself, retreated upon the arrival of an English force at Bordeaux. The Duke of Anjou succeeded in suppressing some disturbances at Nîmes and Montpellier (1378-80) provoked by the rapacity of his government; but the severity with which he treated the latter city, and the general odiousness of his administration, rendered him so unpopular, that the king deemed it advisable to remove him. The exiled Duke of Bretagne returned from England, and the reviving affections of his people (whose estrangement from him had mainly contributed to the conquest

of the duchy by the French) enabled him to regain his dominions. The English assisted him in the enterprise; and a body of their troops marched unresisted from Calais to Bretagne (1380), Charles restraining by positive injunction the martial ardour of his brother, the Duke of Bourgogne, who with a superior body of forces hung upon their rear.

At this conjuncture Charles died at the age of forty-three, after a reign of more than sixteen years. He married Jeanne, daughter of the Duke of Bourbon, by whom he had nine children, of whom three survived him. His learning has already been adverted to: it may be added that the Royal Library at Paris owes its origin to him. Notwithstanding the wars he carried on, Charles left his exchequer well filled.

CHARLES VI., called *Le Bien-aimé* (the Well-beloved), son of the last-mentioned prince, came to the throne upon the death of his father in 1380, being yet in his minority. The guardianship of the king's person and the administration of his power became the subject of dispute between his uncles, Louis of Anjou, Jean of Berri, and Philippe of Bourgogne; the first-mentioned of whom had managed upon the death of Charles V. to possess himself of the crown-jewels and treasure, and of a deposit of the precious metals in bars, which that king had caused to be secretly built into the walls of his palace at Melun. The difference was terminated by an arrangement: Anjou was allowed to retain the valuables which he had purloined, and the king was declared to be of an age to assume the government, which was however really regulated by a council.

The beginning of Charles's reign was marked by intestine commotions. The Duke of Berri, governor of Languedoc, goaded the people of that province into rebellion by exactions as galling as those of his brother and predecessor Louis of Anjou. These troubles were not immediately extinguished either by the powerful force or dreadful severity of the duke, although he succeeded in repressing open insurrection; for the peasantry took refuge in the woods, and waged against those of higher station a war as much marked by un pitying atrocity as that of the *Jaquerie*. [CHARLES V.] An attempt to establish a market-toll led to serious commotions both at Rouen and at Paris; the commotions were suppressed, and were followed by numerous executions, open and secret, in both cities.

Troubles in Flanders, where the wealthy inhabitants of the great manufacturing towns were engaged in perpetual broils with their feudal lords, next engaged the attention of the young king. The Flemings had rebelled against Count Louis, father-in-law of the Duke of Bourgogne; and the king marched to the support of the count with a completely-appointed army, and defeated Philippe von Arteveld, leader of the Flemings, in the great battle of Rosbecque, with dreadful slaughter (1382). Courtray was plundered, and Bruges and Tournay came into the hands of the French; but Ghent and other places held out, and the approach of winter compelled the king to disband his army. Upon his return to Paris, Charles punished severely some tumults which the citizens had raised during his absence, and similar measures of coercion were adopted at Rouen, Châlons-sur-Marne, Reims, Sens, and Orléans. A campaign, the following year, against the Flemings, who were supported by a body of English under Henry le Spenser, the warlike bishop of Norwich, was on the whole successful, though not marked by any brilliant exploit. This war partook of the nature of a religious war, for it was the time of the great schism in the papacy, and the English and Flemings supported Urban VI., one of the claimants, while the French supported Clement VII., his rival. The troubles of Flanders were composed by a treaty (1384), during the negotiation of which the Count of Flanders died, stabbed, according to some accounts, by the Duke of Berri, the king's uncle.

The year 1385 was distinguished by the marriage of Charles with Isabelle, daughter of the Duke of Bavaria-Ingolstadt, as well as by a renewal of the troubles in Flanders; and the following year (1386) by the assemblage of a vast force for the invasion of England. This force amounted, according to Froissart, to 20,000 men-at-arms, 20,000 crossbowmen, partly Genoese, and 20,000 'stout varlets.' Other accounts enlarge the number to 600,000 fighting men. A fleet almost innumerable, 1287 vessels according to some, was collected on the coast of Flanders from all parts of Europe, from the Baltic to the extremity of Spain; and an enormous wooden bulwark was constructed, capable of sheltering, it was said, the whole army from the dreaded archery of England: it could be taken to pieces and replaced at pleasure. But various delays, whether from contrary winds or other causes, prevented the sailing of the fleet, or a tempest so far shattered it as to frustrate its object; and the king, who was to embark in person, returned to Paris, after exhausting his resources in the equipment of such a force, and desolating by the consequences of its march the face of the country which he traversed. The project of invasion was resumed next year, with preparations of a far less costly nature; but this expedition was set aside by the captivity of the Constable de Clisson, who was treacherously seized by his mortal enemy De Montfort, duke of Bretagne, who was jealous of De Clisson's proposed alliance with the house of Blois, which had disputed the succession of Bretagne with De Montfort. De Clisson was released, but upon hard conditions; and his hostility was probably diverted from England to Bretagne. In the year 1388 Charles undertook an expedition against the Duke of Gueldres, but he could obtain only a qualified submission; and the

result of the expedition was, considering his superior force, regarded as inglorious. The public murmured, and it is likely their murmurs were chiefly directed against the king's uncles, the dukes of Berri and Bourgogne, for the king took the opportunity to emancipate himself from the tutelage in which he had been held by these royal dukes. The cardinal of Laon, who had acted a prominent part in bringing about this change, was taken off by poison: the immediate author of his death was detected, but the probable instigators of the crime were too lofty for punishment.

A variety of events of greater or less importance, such as an unsuccessful expedition of the French to Tunis, under the Duke of Bourbon, the king's maternal uncle; a projected expedition against Tunis, and subsequently against Rome, by Charles himself; an unsuccessful attack on the Viscount of Milan by the Count of Armagnac; a vain negotiation for peace with England, which issued only in the prolongation of the existing truce; and an illness of the king, the precursor, it is likely, of his subsequent malady, occupied the succeeding period to the spring of the year 1392. In that year an attempt was made to assassinate De Clisson, and the Duke of Bretagne, if he did not instigate the crime, protected the criminal. This determined Charles to march against him; and it was in this march that the insanity manifested itself, which rendered Charles for the rest of his reign a mere tool in the hands of others. He had indeed brief lucid intervals, and there seemed, on one occasion, a prospect of recovery, when an accident at a masquerade, in 1393, by which he was nearly burnt to death, occasioned a relapse.

The period which succeeded the king's insanity was mainly occupied in a struggle for that power which he was no longer able to wield, between the Duke of Orléans, his brother, and the Duke of Bourgogne, the most energetic and ambitious of his uncles. The latter established a preponderant authority, though not without many fluctuations. He chased from court and despoiled of his office the Constable de Clisson, who retired to his estates in Bretagne, and carried on hostilities against his old enemy, the duke of that province, until 1395, when a treaty terminated their difference. By an edict issued in 1394 the Jews were banished from France: this edict continued unrepealed for centuries. The year 1396 was marked by the marriage of Richard II. of England with the daughter of Charles; but the deposition of the bridegroom, two or three years afterwards, and the tender age of the bride, rendered it only a marriage in form. The same year was marked by the unfortunate expedition of the Count of Nevers against the Turks, and by the submission of Genoa to France. The Genoese however shook off the French yoke in 1409. The hatred which the Duke of Bourgogne entertained against the Duke of Orléans was marked by his encouraging the popular belief that the Duchess of Orléans had caused the king's disease by magic, and by his supporting the Genoese against the Viscount of Milan, the father of the duchess. Upon the death of the Duke of Bourgogne in 1404, his power, and his rivalry, descended to his son, more ambitious and unscrupulous than his father.

The death of the Duke of Bourgogne threw the reins of government for a time into the hands of the Duke of Orléans, to whom public opinion imputed too great intimacy with the queen, and whose luxury and thoughtlessness exhausted the revenues of the crown, while his manifestations of hostility against Henry IV. of England would have led probably to a renewal of the war, had not Henry's attention been fully taken up in securing his usurped throne. It is to be observed that the hostilities between the two nations had been suspended by a succession of truces rather than closed by a definitive treaty. The Duke of Bourgogne, who was regarded by the commonalty, especially of Paris, as the champion of their liberties, having acquired, in 1405, possession of the persons of the king and the dauphin Louis, began to gain the ascendancy over Orléans; a reconciliation, cordial in appearance, was effected, but their hatred continued to rankle, until it was revealed by the murder of the latter by the former, in 1407.

We pass over the subsequent struggles between the factions of the Bourguignons and the Armagnacs, as the rival party was designated, the warfare and massacres to which they led, and the negotiations of the Armagnacs with the King of England, in order to come to the invasion of France by Henry V. of England, who had lately succeeded his father Henry IV. on the throne. Henry V. had negotiated for the hand of Catherine, daughter of Charles, and demanded as her portion the arrears of the ransom of King John, and all the provinces which had been ceded to the English by the treaty of Bretigny; while Charles was not willing to give more than 800,000 crowns, and the duchy or principality of Aquitaine, as it had been possessed by Edward the Black Prince; refusing to give up the other territories which by that treaty had been ceded to England. A rupture was evidently impending, and the domestic troubles of France were increased by the dauphin, who at this conjuncture seized the reigns of government, and alienated the leaders of both the contending factions. The Armagnacs however rallied round him for the defence of their country against foreign invasion, and to their party belonged the long list of nobles and gentlemen who fell in the disastrous battle of Agincourt (1415). The dauphin died shortly after this, and was survived little more than a year by his next brother, Jean, to whom the title devolved: on the death of Jean it came to a still younger brother, Charles, afterwards Charles VII. The Armagnac faction now predominated, and the

pre-eminence was exercised with remorseless oppressiveness by the Count of Armagnac, constable of France. His measures stimulated the Parisians to support the Duke of Burgogne, who was also aided by the Queen Isabelle of Bavaria, whom for her licentiousness the Armagnacs had exiled to Tours: the Bourguignons consequently surprised the capital, the dregs of the populace rose and ferociously murdered Armagnac and his partisans, including many bishops and persons of rank, and many of inferior degree. The king fell into their hands, and the young dauphin was rescued only by the vigour and activity of Tannegui de Châtel (1418). The dauphin established his court at Poitiers; and the Bourguignons retained Paris; while Normandy was overrun, and its capital, Rouen, taken by Henry V. (1419). The subsequent assassination of the Duke of Burgogne at Montreuil threw his party into the arms of the English, and led to the treaty of Troyes, by which the administration of France was placed in the hands of Henry V., and his succession to the throne, upon the death of Charles, was stipulated. He married the Princess Catherine, and prosecuted the war vigorously and successfully against the dauphin, who was driven to take refuge in the southern provinces. During the absence of Henry in England, an English army, under the Duke of Clarence, was defeated at Baugé, but on Henry's return the English regained their superiority, and held it till their king's death, 31st of August 1422. Charles survived him only a few weeks, dying on the 21st of October in the same year, after a long and disastrous reign of forty-two years.

CHARLES VII., le Victorieux (the Victorious), son of Charles VI., succeeded, upon his father's death (October 1422) to a kingdom, the greater part of which was possessed by enemies, foreign or domestic. He celebrated his coronation at Poitiers in 1423, and summoned an assembly of the States-General at Bourges. The commencement of his reign was disastrous; his troops, of whom Scottish auxiliaries formed a considerable portion, were defeated at Crevant and Verneuil, while his court was stained with the blood of two of his favourites, successively victims to the jealousy of the constable Arthur of Richemont, a branch of the ducal family of Bretagne.

In 1428 a body of English forces, under the most renowned of their officers, besieged Orléans, which was defended by Dunois, a bastard of the family of Orléans, Xaintrailles, and other distinguished Frenchmen. The siege was vigorously pressed, and Charles manifested little of the energy which the state of his affairs required. The deliverance of Orléans and the revival of the spirit of the French may be ascribed mainly to Jeanne d'Arc [ARC, JEANNE D'], whose extraordinary character and claims to supernatural influence impressed both parties and turned the tide of fortune. Charles carried on the war by his generals, seldom exposing his person in the field, a caution which the death or captivity of nearly all the members of his family, and the evils that would have resulted from any accident to him, seem fully to justify. Success attended his arms; the English power declined; and the treaty of Arras, by which Charles was reconciled to the Duke of Burgogne, and the death of the able Duke of Bedford (regent for his nephew Henry VI. of England) [BEDFORD, DUKE OF], both which events occurred in the year 1435, rendered the superiority of the French arms decisive. Paris opened its gates to the French in 1436. Normandy was reconquered in 1450, and the final subjugation of Guienne was secured by the battle of Castillon in 1453, and the English possessions were reduced to Calais and the surrounding territory. It was during the course of the war [1428] that Charles was crowned (for a second time) at Reims. The condition of France, during the continuance of hostilities, was most wretched, not that the war was carried on by the two great powers with energy and vigour, but that the provinces were ravaged by bands of armed marauders, while famine and pestilence wasted Paris and the adjacent provinces shortly after the expulsion of the English from the capital in 1436: nearly 50,000 persons are said to have died in Paris alone.

While engaged in struggling with the English, Charles distinguished himself by two measures, which may be considered as the most beneficial of his reign. The first of these was the issuing of that ordinance, known in history by the title of the 'Pragmatic Sanction,' which is regarded as having laid the foundation of the liberties of the Gallican church. This ordinance recognised the superiority of oecumenical or general councils over the popes; and denied to the pontiffs, with a few exceptions, the appointment of bishops, who were to be elected by their respective chapters subject to the royal approval: it prevented the interference of the Romish see in the disposal of inferior benefices, and abolished the abuse of 'expectations' or promises in reversion while the incumbents were yet living. It contained several other regulations tending to curtail the revenue or the authority of the papal court. The other great measure of Charles was the reform of the army. The irregular bands which had constituted the military force of the kingdom, served at pleasure and on their own terms, and by their lawless ravages became the scourge of the country which they professed to defend. By firmness and wisdom the king converted these marauding detachments into a well-disciplined standing army, and however the change may have subsequently tended to consolidate the royal power and extinguish political freedom, it can hardly be considered as other than a benefit at the time it was made [1440]. The provinces were delivered from military licence, and the army, though reduced perhaps in numbers, increased in efficiency. It was not with-

out considerable opposition that Charles effected his purpose: the great military leaders formed a cabal, which assumed the name of 'Praguerie' (from the popular commotions which had agitated Bohemia in the time of Huss), and the dauphin, a youth of seventeen (afterwards Louis XI.), joined the malcontents. But the king was supported by the bulk of the nation, and by his firmness carried his point. For the wild and untameable spirits among the common soldiers, a suitable outlet was found in two expeditions, one under the dauphin (who had been brought back to his duty) against the Swiss and in support of Frederick III. of Austria; another, under the king himself, against Metz, one of the free cities of Lorraine, which René of Anjou, duke of Lorraine, wished to incorporate with his duchy.

Though the success of Charles's arms seems to give justice to his title of 'the Victorious,' and under his government the kingdom was raised from the lowest point of depression to a respectable and flourishing state, yet in his court and in his family this monarch was far from happy. In his early youth he was the object of his insane father's caprice, and of the hatred of his licentious mother, who had allied herself to the Bourguignon faction. His wife, Marie of Anjou, was indeed the faithful and affectionate companion of his early distress, notwithstanding the just cause of jealousy which he gave her; and her spirit is said to have roused him from the indolence and depression in which he was disposed to sink when the predominance of the English was in its zenith. Tradition has transferred to another the part which she thus performed:—Agnes Sorel, the mistress of Charles, has been mentioned as the encourager of the king when he was faint-hearted, but her influence was of later date than the period of Charles's greatest depression (Note Z in Hallam's 'Middle Ages,' vol. i. chap. 1. part II.); she died in 1450, and all contemporaries agree in commendation of her loveliness and her intellectual powers. The artfulness and malignity which the dauphin (Charles's eldest son) manifested when he became king [LOUIS XI.], are sufficient to account for the jealousy with which his father from an early period regarded him. The connection of this prince with the 'Praguerie' has been already noticed; his subsequent disputes with his father increased to such a degree that he fled to the territories of the Duke of Burgogne, by whom he was sheltered, and who was consequently involved in disputes with Charles, who desired his son's return. As to the court of Charles, the first person who exercised predominant influence there was Tannegui du Châtel, the prime agent in the murder of Jean Sans Peur, duke of Burgogne (1419); but when Arthur of Bretagne, count of Richemont, became constable of France, he perceived that the removal of Tannegui was necessary in order to open the way for a reconciliation with the Bourguignons, of the desirableness of which he was early sensible. Tannegui was consequently sent into honourable exile from the court as seneschal of Beaucaire, in 1424. The violence of Richemont, a blunt rough soldier, involved him in disputes with the minions of the court, and two of them were hastily and arbitrarily executed by his procurement; a third, La Trémouille, more artful, maintained his post, and the court became divided into two factions—that of La Trémouille and that of Richemont; ultimately however the constable prevailed. At a later period, Antony of Chabannes, lord of Dammartin, became predominant. He had caused, in 1453, the ruin, by false accusation, of Jacques Cœur, a merchant and banker of Bourges, whose extensive business and great wealth had enabled him to afford Charles most important aid in financial affairs; and it was from jealousy or fear of Dammartin that the Dauphin Louis fled to Burgogne. Dammartin seems to have retained his influence until the death of Charles, which took place from a singular cause. He appears to have inherited from his father a taint of insanity, and the latter end of his life was embittered by monomania, manifesting itself in the apprehension that his children had conspired to poison him. Under this apprehension he refused food for seven days, and died of exhaustion at Mehun-sur-Yèvre, near Bourges, on the 22nd of July 1461.

It was in the reign of this prince that the Greek language was first taught in the University of Paris. That university is said to have contained at this time 25,000 students.

CHARLES VIII., son of Louis XI., succeeded to the throne upon the death of his father in 1483, being little more than thirteen years old. His father had failed to appoint any regency, and the guardianship of the king and the kingdom became consequently an object of ambition to those whose proximity in blood to the crown authorised them in aspiring to such an elevation. The dignity of president of the council of state was bestowed on the Duke of Orléans, next heir to the throne; but the guardianship of the king's person, together with the real power of the government, was bestowed upon Anne of France, lady of Beaujeu, the king's eldest sister, at that time about twenty-two years of age.

The minority of Charles was troubled by the disturbances raised by the ambitious nobles, impatient of the predominance of the lady of Beaujeu. In 1485 the Duke of Orléans and the Count Dunois, son of the famous Count Dunois who had defended Orléans against the English [CHARLES VII.], raised the standard of rebellion, but submitted on the king's approach; their discontent however continued, and Orléans retired into Bretagne, the duke of which province afforded him protection, and united with Maximilian, king of the Romans, in intrigues against France. In 1485-86 Dunois, with the Count of Angoulême, attempted an insurrection in Guienne, but was forced to

submit; and after this success the king marched into Picardie to oppose Maximilian. The following year the war continued on the side of Picardie, and the king ordered the invasion of Bretagne by a considerable force. The invasion was renewed in 1488, when the French commander, Louis de la Trémoille, or Tremouille, one of the first generals of his day, gained a complete victory over the troops of Bretagne, and of the insurgent lords and their allies at St. Aubin de Cormier. The Duke of Orléans, the Prince of Orange, and other persons of note were taken; and La Trémoille executed without delay such of his prisoners as were of rank, except the duke and prince, who were kept in close imprisonment. The submission of the Duke of Bretagne, which resulted from the defeat of his troops at St. Aubin de Cormier, was speedily followed by his death; and the hand of Anne, his daughter and heiress, was eagerly sought by several suitors. Of these, Maximilian, king of the Romans, obtained the preference, and a marriage by proxy took place, probably in 1500; but before the arrival of Maximilian, who delayed above a year, the match was broken off, and the young duchess was united in a firmer union to the King of France. This marriage was preceded by an unexpected revolution at the court of France: Charles, now in his twenty-first year, freed himself from the guardianship of his sister, released the Duke of Orléans, and broke off his engagement with a daughter of Maximilian, to whom he had been betrothed, and who had been sent for her education to the court of France. These events led to a war with Maximilian, who was supported by Henry VII. of England, and by Ferdinand and Isabella of Spain; but the French averted the hostility of Henry, who had commenced the siege of Boulogne, by a payment of money, and of Ferdinand by the cession of Roussillon and Cerdagne. Maximilian also agreed to terms; the counties of Bourgoigne (Franche Comté) and Charolois were ceded to him; and the treaty of Senlis (1493), by delivering Charles from the pressure of hostilities at home, enabled him to turn his thoughts to the prospect opening to his ambition at the extremity of Italy.

The house of Anjou, a younger branch of the royal family of France, had claimed and contested the crown of Naples with a branch of the royal house of Aragon, which latter had obtained possession. The right of the house of Anjou had been purchased by Louis XI. and transmitted to Charles VIII.; and this prince, instigated by Ludovico Sforza, surnamed Le More (usurper of the government of Milan under the guise of being regent for his imbecile nephew, Giovanni Galeazzo), determined to support his claim to the kingdom of Naples by force of arms. In 1494 he set out for Italy, at the head of an army of 3600 men-at-arms, 20,000 native infantry, 8000 Swiss mercenaries, and a formidable train of artillery. In his advance he experienced little resistance, and, in despite of the advice of his most sagacious counsellors, who recommended him to make himself master of the Milanese and of Genoa, he pushed on towards Naples. Excepting Sforza, none of the Italian potentates seem to have supported him: Pietro de' Medici, who governed Florence, opposed him, as also Pope Alexander VI. Charles however entered Florence and Rome, where he made a treaty with the pope, and early in 1495 he set out from Rome for Naples. He entered this city also without a struggle, the King of Naples having quitted it three days before his arrival. At his entry he wore the insignia of the Eastern Empire, having purchased the rights of Andrew Palæologus, nephew of the last of the eastern emperors, Constantine Palæologus; for his ambitious views extended from the possession of Naples to that of Constantinople, and from that again to the redemption of the Holy Sepulchre.

While Charles was staying at Naples a league was formed between the pope, the emperor, Ferdinand of Spain, the republic of Venice, and the treacherous Sforza, to intercept him on his return. The Neapolitans, who had at first welcomed the French, began to grow disgusted with them, especially the nobles, who saw themselves excluded from the great offices of state. Charles determined to return with his army, which, after deducting the force left at Naples, was reduced to about 9000 men. The confederates awaited him with a far superior force (approaching 40,000 men), near Fornovo, not far from the foot of the Apennines, about ten miles from Piacenza. The French were victorious; but the victory obtained for them little more than a secure retreat, and the deliverance of the Duke of Orléans, who was besieged in Novara. Naples was recovered by the great captain Gonsalvo of Cordova, a Spanish general, who forced the French under the Duke of Montpensier to an accommodation, and enabled the King of Naples to re-enter his capital three months after he was driven from it. Charles meditated a second expedition into Italy, and the Duke of Orléans, who had claims on the Milanese, was appointed to the command; but the duke was not anxious to be distant from the court, and the influence of the party opposed to the expedition, and the want of money, retarded the preparations, and the affair was not pressed with any activity. Charles had three sons by his queen, Anne of Bretagne, but all had died; and Orléans was still next heir to the throne, the prospect of ascending which was brought nearer by the declining health of the king. The short remainder of Charles's reign was occupied in attention to the internal government of the country, in which some useful reforms were commenced. He died in 1498, of the effects of a blow on the head, received while passing through a door-way which was not high enough.

CHARLES IX. was the second son of Henri II., and succeeded to

the throne on the death of his elder brother Francis II. in 1560, being then in his eleventh year. The government during his minority was administered by his mother Catherine de' Medici, while Anthony of Bourbon, king of Navarre, had the title of lieutenant-general of the kingdom. The release of the Prince of Condé, brother of the King of Navarre, who had been imprisoned during the preceding reign, was one of the first acts of the new government; the prince had been looked up to as the leader of the Reformed or Huguenot party, to which the King of Navarre now also joined himself. Alarmed at the growing strength of the Calvinists, the Constable Montmorenci and the Duke of Guise, previously rivals and enemies, were reconciled, and formed, with the Marshal St. André, a union to which the Huguenots gave the name of the *Triumvirate*. Thus early in the king's reign did the parties seek to strengthen themselves, whose animosity and struggles deluged France with blood. A project suggested by the King of Navarre for the resumption by the crown of all the grants of the last two reigns, in which the members of the *triumvirate* had largely shared, had probably considerable influence in the formation of this union.

An edict prohibiting the public preaching of the reformed religion on pain of exile having been issued in 1561, the Huguenots refused obedience, and took up arms in defence of their liberty. Their chiefs demanded a public conference with the Catholics; and the demand led to the celebrated 'colloquy of Poissy,' in which Theodore Beza defended the cause of the reformed, and the Cardinal of Lorraine that of the Catholic church, before the king, the princes of the blood, and a number of nobles and dignified ecclesiastics. The disputants remained, as might be supposed, unconverted; but the conference served the King of Navarre as a pretext for abandoning the party of the reformed, and reconciling himself with the Guises. A promise of the restoration of Navarre proper, which had been conquered by Spain, was probably the lure that drew him over. But it was not by words that the differences of the parties were to be decided: disturbances arose in the provinces; and the Queen Mother, jealous of the union of Navarre with the Guises, by which her own influence was diminished, sought to win the support of the Huguenots, by procuring an edict to be issued allowing them the exercise of their religion out of the towns. The peace thus established was of short continuance; a quarrel between some domestics of the Duke of Guise, and a congregation of Protestants at Vassy in Champagne, led to the massacre of the latter, and became the signal for hostility. The Protestants possessed the predominance in the south and west of France; they held Orléans, Blois, Tours, Angers, La Rochelle, Poitiers, Rouen, Havre-de-Grace, and Dieppe; and they were supported by Elizabeth of England, and the Protestants of Germany. The Catholics had for them the king and the court, the regular army, the capital, the provinces of the north and east, the talent of the Guises, and the support of Philip II. of Spain. The first important event was the siege and capture of Rouen in 1562 by the Catholics, who lost their general, the king of Navarre, mortally wounded during the siege. The Prince of Condé, and the Admiral Coligni, with the Protestant army, threatened the capital; but being obliged to withdraw, were overtaken at Dreux, where they were defeated, and the prince was made prisoner. The Protestants had however early in the action captured the Constable Montmorenci, commander of the Catholics, and the constable and the prince were soon after exchanged. The Marshal St. André, another member of the *triumvirate*, fell in this battle.

The following year (1563) was marked by the siege of Orléans, and the assassination of the Duke of Guise, commander of the besieging army, by Poltrot, a Protestant. The removal of the duke probably prepared the way for peace, which was concluded not long after his death. Havre, which had been placed by the Huguenots in the hands of the English, was taken from them in July of this year by a French army under the Constable: and peace with England was subsequently made. In 1564 the king by an edict revoked some of the advantages which had been conceded to the Huguenots at the peace concluded the foregoing year, and disgusted the Prince of Condé, by refusing to fulfil a promise that he should be made lieutenant-general of the kingdom in the place of his late brother, the King of Navarre. The court, strong in the support of an army, which had been raised to guard the frontier from any violation consequent upon the revolt of the Netherlands against Spain, excited the jealousy of the Protestant leaders; and Condé and Coligni attempted, in 1567, to carry off the king. This led to the second religious war, in which Catherine de' Medici was decidedly hostile to the Huguenots, whom previously she had been inclined to favour.

The battle of St. Denis, in which the Constable Montmorenci was killed (1567), led to no decisive result. Peace was made in 1568, but it was soon after broken: neither party had confidence in the other; and the king issued a decree declaring that he would have only one religion in France, and ordering all the ministers of the reformed party to leave the kingdom. The battle of Jarnac in Angoumois was fought in 1569, and the Protestants lost both the victory and their leader the Prince of Condé, who was taken and shot in cold blood after the battle by Montesquieu, captain of the Guards to the king's brother, the Duke of Anjou, who commanded the Catholic army. Henri of Bourbon, prince of Béarn, afterwards Henri IV. was now recognised

as head of the Protestant party, but he was yet only a youth of sixteen, and the command remained in the hands of Coligny. The king was jealous of the rising reputation of his brother; the Protestants were reinforced from Germany, and gained an advantage at La Roche ABeille in Limousin; however the vain attempt upon Poitiers, and a second bloody defeat which they sustained from the Duke of Anjou at Montcontour in Poitou in 1569, would perhaps have been fatal to their party but for the resolution of Coligny, and the reviving jealousy of the king towards his brother. Peace was soon afterwards (1570) made on terms more favourable to the Huguenots than the events of the war would lead us to expect. An amnesty was granted to them, and liberty of conscience; their worship was allowed in all places held by them during the war, and at any rate in two towns of each province; and four strong places, Rochelle, Montauban, Cognac, and La Charité, were to be garrisoned by them as securities for the faithful performance of the treaty. In the same year Charles married Elizabeth, daughter of the Emperor Maximilian II.

For the massacre of St. Bartholomew we refer below. This dreadful event, if it for a moment paralysed the Protestants, roused them, after the first astonishment had passed away, to resistance and vengeance. They held Rochelle, which the royal forces besieged in vain; the massacre had alienated many of the Catholics from the court, and led to the formation of a middle party, called *Les Politiques*, headed by the family of Montmorenci. The Protestant courts and nations, and many even of the Catholic, recoiled with horror and loathing from the perpetrators of so foul a deed. Charles felt that he had covered himself with eternal infamy. Conscience-stricken at the part he had taken in the massacre, he granted peace to the Huguenots. The short remainder of his reign was troubled by the contests of parties at the court, by plots and rumours of plots. Charles died May 30, 1574, having lived nearly twenty-four years, and reigned thirteen years and a half.

THE MASSACRE OF ST. BARTHOLOMEW is so important an event in connection with the life of Charles IX., and with the history of France, that we append here a separate account of it, and the circumstances which led to its perpetration. It is called the 'Bartholomew Massacre,' or simply 'the Bartholomew,' because it occurred on the 24th of August, St. Bartholomew's day. 'Huguenot' was the name by which the French Protestants are invariably designated by contemporary writers. There has been much discussion as to the origin of the term. According to some, it comes from a German word used in Switzerland, which signifies sworn ('eidgenoes'), or bound by oath. Others, with Castelnau, who lived at the time it first came into use, tell us that it was an epithet of contempt, derived from a very small coin inferior even to the mailles, the smallest coin then in use in France, which had been in circulation since Hugo Capet.

As the Bartholomew massacre is one of the most contested passages in history, and as there is no historical question upon which it is more difficult to form an opinion not open to objections, it will be convenient to divide this article into two portions: 1st, a simple narrative of the transactions; 2nd, a brief summary of the opinions of historians with reference to the probable motives of those who planned and executed it.

§ 1. The progress of the reformation in France was different from what it was in England, where, being the act of the civil magistrate, it was conducted with more moderation: in France, on the contrary, the ruling powers were strongly opposed to it, and its progress was wholly owing to the zeal and courage of individuals. In England there was a sort of compromise with the feelings and opinions of the adherents of the ancient faith; while in France a Protestant meant not merely one who shook off the papal authority, but one who denounced the pope as anti-Christ, and the ceremonies of the Romish Church as the worship of Belial. In their tenets and political condition the Huguenots closely resembled the English puritans of the 17th century. Like them, discountenanced and at length persecuted by the court, the French Huguenots became a distinct people in their native country, abhorring and abhorred by their Catholic fellow-subjects; united to each other by the closest ties of religion and a common temporal interest, and submitting solely and implicitly, in peace and in war, to the guidance of their own leaders. The wars between these irreconcilable parties were, as might be expected, frequent and bloody.

In August 1570 a treaty of peace was concluded between the French king, Charles IX., and his Huguenot subjects. This was the third contract of the kind that had been entered into between these parties within eight years. The two first were shamefully violated as it suited the purpose of the stronger party. It was natural therefore that the Protestant leaders should feel very distrustful as to the motives of the Court with regard to the new act of pacification; and this distrust was far from being lessened by the circumstance that the overtures to peace proceeded from the Court, and that the terms of the treaty were unusually favourable to the Huguenots. The veteran Coligny (see COLIGNY), admiral of France, however lent all the influence of his authority, as the leader of the Huguenots, towards promoting the avowed object of the treaty. He was earnestly pressed to court; but suspicious of the queen-mother, the celebrated Catherine de' Medici, and of the party of the Duke of Guise, he refused the invitation, and retired to the strong Huguenot fortress of Rochelle. He was accompanied by the young Prince of Navarre (afterwards

Henri IV.), Condé, and other chiefs of the Protestant party. This distrust, however, of the admiral, was entirely effaced before the end of the second year from the date of the treaty. Charles IX. was but twenty years of age when he ostentatiously sought to be reconciled with his Huguenot subjects. The peace was emphatically called his own peace, and he boasted that he had made it in opposition to his mother and other counsellors, saying, that he was tired of civil dissensions, and convinced, from experience, of the impossibility of reducing all his subjects to the same religion. His extreme youth—his impetuous and open temper—and, if we may believe Walsingham, who was the English ambassador at Paris at the time, the unsettled state of his religious opinions, inclining "to those of the new religion,"—naturally operated in removing the distrust of Coligny. Contrary to what had happened after former treaties, pains were taken to observe the articles of pacification, and to punish those who infringed them. Charles spoke of the admiral in terms of praise and admiration; the complaints of the Huguenots were listened to with attention, and their reasonable requests granted; and their friends were in favour, while their enemies were in apparent disgrace at court. Early in 1571 Charles offered his sister in marriage to the Prince of Navarre, the acknowledged head of the Huguenot party; and though the pope refused to grant a dispensation for the marriage, and the Spanish Court and the Guises strongly opposed it, he persisted in bringing it about, threatening the papal nuncio that he would have the ceremony performed without a dispensation, if the pope continued obstinate in withholding it. He enlisted the personal ambition of the admiral on his side, by offering to send an army, under his command, into Flanders, to co-operate with the Prince of Orange against the King of Spain.

Charles again, in the summer of 1571, earnestly solicited the admiral to repair to court. The letter of invitation, written with his own hand, was entrusted to Teligny, the admiral's son-in-law. It was backed by warm solicitations from Montmorenci, the admiral's near relation, and the Marshal de Cosse, his intimate friend. Coligny's apprehensions at length gave way, and in September of the same year he repaired to Blois, where Charles held his court. His reception was apparently the most cordial and respectful: he was restored to all his honours and dignities, and loaded with presents. The king called him "Father," and in a tone of affection added, "We have you at last, and you shall not escape us."

This apparent favour of the king towards the admiral continued without interruption for many months. When absent from court, Charles maintained a correspondence with him by letters; and in their private conversation he at least affected to unbosom himself without reserve to his new friend; cautioned him against his mother and her Italian favourites, spoke disparagingly of his brother Anjou, and in giving the character of his marshals, freely described their faults and censured their vices. Coligny was completely won by this frank demeanour of the young king, and employed his influence to induce the other Huguenot chiefs to repair to court. Though repeatedly warned of his danger his confidence was unshaken. "Rather," said he, "than renew the horrors of civil war, I would be dragged a corpse through the streets of Paris."

The marriage of Henry of Navarre with Margaret, the king's sister, was celebrated with great pomp on Monday the 18th of August 1572. Most of the Protestant nobility and gentry, with the admiral at their head, attended on the occasion; and as their prejudices would not let them enter a church where mass was celebrated, the ceremony was performed in a temporary building near the cathedral of Notre Dame. The Tuesday, Wednesday, and Thursday were passed in all sorts of festivities. On Friday the 22nd, Coligny attended a council at the Louvre, and went afterwards with the king to the tennis-court, where Charles and the Duke of Guise played a game against two Huguenot gentlemen. As he walked slowly home, reading a paper, an arquebuss was discharged at him from the upper window of a house occupied by a dependant of the Duke of Guise. One ball shattered his hand, another lodged in his right arm. The king was still playing at tennis with the Duke of Guise when the news of this attack reached him. He threw down his racket—exclaiming "Shall I never have peace!" and retired apparently dejected to his apartment. He joined the King of Navarre and the Prince of Condé in their lamentations, and promised, with threats of vengeance, to punish the guilty.

The admiral's wounds were declared on the 23rd not to be dangerous. He expressed a wish to see the king. Charles visited the wounded man, accompanied by his mother and a train of courtiers. Coligny requested to speak with the king alone, and Charles commanded his mother and brother to remain at a distance. Catherine afterwards acknowledged that these were the most painful moments she ever experienced. "Her consciousness of guilt, the interest with which Charles listened to the admiral, the crowds of armed men in constant motion through the house, their looks and whispers and gestures, all conspired to fill her with terror. Unable to remain any longer in such a situation, she interrupted the conference, by pretending that silence and repose were necessary for the recovery of the admiral. During her return in the same carriage with the king, she employed every artifice to draw from him the particulars of the conversation. He disclosed sufficient to add to her alarm." This passage, which we have extracted from Lingard's history, is confirmed in the main by the

narrative of the St. Bartholomew, attributed to the Duke of Anjou, afterwards Henri III., who had a large share in its design and execution. He tells us that as the admiral began to speak earnestly, Catherine came up and drew the king away, but not till she had heard the admiral advise him not to let his mother and brother have so much of his authority.

On the first news of the admiral's wound the Huguenots repaired in crowds to his residence, and offered their services, with menacing language against the Guises—the suspected assassins. A royal guard was placed to protect the house of Coligny from popular violence; and under a similar pretext of regard for his safety, the Catholics were ordered to evacuate and the Protestants to occupy the quarter in which he resided.

The attempt at assassination was not the work of the Guises: it was planned by the Duke of Anjou, the Duchess of Nemours, and the queen-mother. The father of the Duke of Guise, and first husband of the Duchess of Nemours, was assassinated by a Huguenot fanatic, who alleged that he committed the crime under the sanction of the admiral; and since that event Coligny always felt that his life was in danger from one who, whether justly or unjustly, regarded him as the murderer of his father. The attempt at assassination having failed, the conspirators met on the morning of Saturday the 23rd, in secret conference. Baffled revenge and the dread of vindictive retaliation augmented the ferocity of their counsels. On Saturday dinner, the hour for which at that time was noon, the queen-mother was seen to enter the king's chamber: Anjou and some lords of the Catholic party joined her there soon afterwards. According to Charles's account of this meeting, as reported by his sister Margaret, he was then suddenly informed of a treasonable conspiracy on the part of the Huguenots against himself and family; was told that the admiral and his friends were at that moment plotting his destruction, and that if he did not promptly anticipate the designs of his enemies, and if he waited till next morning, he and his family might be sacrificed. Under this impression, he states, he gave a reluctant hurried consent to the proposition of his counsellors, exclaiming, as he left the room, that he hoped not a single Huguenot would be left alive to reproach him with the deed. The plan of the massacre had been previously arranged, and its execution intrusted to the Dukes of Guise, Anjou, and Aumale, Montpensier, and Marshal Tavannes.

It wanted two hours of the appointed time: all was still at the Louvre. A short time before the signal was given, Charles, his mother, and Anjou repaired to an open balcony, and awaited the result in breathless silence. This awful suspense was broken by the report of a pistol. Charles shook with horror—his frame trembled, his resolution failed him, and cold drops stood upon his brow. But the die was cast—the bell of a neighbouring church tolled—and the work of slaughter commenced.

This was at two o'clock in the morning. Before five o'clock the admiral and his friends were murdered in cold blood, and their remains treated with brutal indignity. Revenge and hatred being thus satiated on the Huguenot chiefs, the tocsin was sounded from the parliament house, calling on the populace of Paris to join in the carnage, and protect their religion and their king against Huguenot treason. It is not necessary to enter into the details of this most pernicious butchery. "Death to the Huguenots—treason—courage—our game is in the toils—Kill every man of them—it is the king's orders," shouted the court leaders, as they galloped through the streets, cheering the armed citizens to the slaughter. "Kill! kill!—bleeding is as wholesome in August as in May," shouted the Marshal Tavannes, another of the planners of the massacre. The fury of the court was thus seconded by the long pent-up hatred of the Parisian populace; and the Huguenots were butchered in their beds, or endeavouring to escape, without any regard to age, sex, or condition. Nor was the slaughter wholly confined to the Protestants. Secret revenge and personal hatred embraced that favourable opportunity of gratification, and many Catholics fell by the hand of Catholic assassins.

Towards evening the excesses of the populace became so alarming that the king, by sound of trumpet, commanded every man to return to his house, under penalty of death, excepting the officers of the guards and the civic authorities; and on the second day he issued another proclamation, declaring, under pain of death, that no person should kill or pillage another, unless duly authorised. Indeed it would seem that the massacre was more extensive and indiscriminate than its projectors had anticipated; and that it was necessary to check the disorderly fury of the populace. The slaughter however partially continued for three days. On the evening of the first day, Charles despatched letters to his ambassadors in foreign courts, and to all his governors and chief officers in France, bemoaning the massacre that had taken place, but imputing it entirely to the private dissension between the houses of Guise and Coligny.

On the following day, the 25th, he wrote to Schomberg, his agent with the Protestant princes of Germany, that having been apprised by some of the Huguenots themselves of a conspiracy formed by the admiral and his friends to murder him, his mother, and brothers, he had been forced to sanction the counter attacks of the house of Guise, in consequence of which, the admiral, and some gentlemen of his party, had been slain; since which, the populace, exasperated by the report of the conspiracy, and indignant at the restraint imposed

upon the royal family, had been guilty of violent excesses, and, to his great regret, had killed all the chiefs of the Huguenots who were at Paris.

Next day however Charles went in state to the parliament of Paris, and avowed himself the author of the massacre, claiming to himself the merit of having thereby given peace to his kingdom; he denounced the admiral and his adherents as traitors, and declared that he had timely defeated a conspiracy to murder the royal family.

These are the leading facts of the Bartholomew Massacre, concerning the truth of which there is no controversy. They are admitted and appealed to by historians who take the most opposite views of the motives which led to them. And this brings us to the second part of the subject.

§ 2. Two questions have arisen out of a consideration of the facts which we have just narrated:—1. Was the massacre the result of a premeditated plot, concealed with infinite cunning for months, according to some, years, that is, since the meeting at Bayonne in 1564; or was it the sudden consequence of the failure of the attack upon the life of the admiral two days before its occurrence?—2. Admitting it to have been premeditated, was Charles privy to the plot, and consequently, was the peace of 1570, the marriage of his sister, and his friendly demeanour towards the admiral and the Huguenot chiefs, one piece of the most profound treachery and dissimulation? Volumes have been written in reference to these questions; our limits confine us to a statement of their results.

We shall dispose of the first question rather summarily. The conferences at Bayonne between Catherine de' Medici and the Duke of Alva were secret: if ever reduced to writing, no direct proof of the decisions in which they terminated has come down to us. There is however strong substantial evidence to show that they related to the most effectual means of subduing the Protestants in France and Flanders. Mutual succour was stipulated and afforded. Adriano, a contemporary historian of credit, and who is supposed to have derived the materials of his history from the journal of Cosmo, duke of Tuscany, who died in 1574, states that Alva declared for an immediate extermination, and treated the proposition of France (to allure the Huguenot lords and princes back to the bosom of the ancient church) as faint-hearted, and treason to the cause of God. Catherine represented that such an extirpation as Alva contemplated was beyond the ability of the royal power in France. They agreed as to the end, but differed as to the best means of accomplishing it; and the conference terminated with the parties merely agreeing as to the general principle of destroying the incorrigible ringleader of the heretical faction; each sovereign being at liberty to select the opportunity and modes of execution which best suited the circumstances of his own dominions. This statement is adopted by the judicious De Thou. Strada, the historian of Alva's government in Flanders, who wrote from the papers of the House of Parma, says, in reference to the hypothesis, that the Bartholomew was planned at Bayonne, that he cannot from his own knowledge either affirm or deny the accusation; but inclines to the belief that it is true ("potius inclinatus animus ut credam"). It was on this occasion that Alva made use of the celebrated expression mentioned by Davila and Mathieu, and which Henri IV., then Prince of Bearn, and a stripling, who was present at the interview, told to Calignon, chancellor of Navarre, that he would rather catch the large fish and let the small fry alone; "one salmon," said he, "is worth a hundred frogs."—"Une tête de saumon valoit mieux que celles de cent grenouilles." The subsequent conduct of Alva and the queen-mother, coupled with this indirect testimony, enable us to answer the first question thus far in the affirmative: that there existed, as far back as the conference at Bayonne, a general determination on the part of the courts of Spain and France to subdue, if not extirpate Protestantism; but no concerted plot, or settled plan of operations.

The evidence is much more conflicting with regard to the sincerity of Charles in the affair of the peace of 1570, and the events that followed it, with regard to his share in devising the Bartholomew. Against the supposition of his having been perhaps the most profound dissembler that the world has ever seen, there is, in the first place, a strong objection derived from his extreme youth, and his fickle, restless, vehement, and childishly ungovernable character. He was only twenty-four when he died, and though nominally a king from the tenth year of his age, the government was so completely in the hands of his mother, and such was the ascendancy of that remarkable and wicked woman over his mind, that it is hardly possible to speak with certainty as to his genuine disposition, or to affirm on what occasions he was a mere puppet, and when a free agent. His vacillation of purpose has been remarked by those who have stigmatised him as a master of the arts of simulation; while the cruelty of his sports, and the ferocious violence of his temper when under the influence of passion, have been justly referred to as an argument to show that an heretical enemy once in his toils would have little to hope from his humanity. "His education," says Mr. Allen, who has sketched his character with no friendly hand, "had been neglected by his mother, who desired to retain the conduct of affairs, and brought him forward on those occasions only when she wished to inspire terror by his furious passions. Active, or rather restless, from temperament, he was never tranquil for an instant, but was continually occupied with some violent exercise or other; and when he had nothing better

to do, he would amuse himself with shoeing a horse, or working at a forge." But this was not the temperament of a deep dissembler. Adopting l'apître Masson's character of him as the true one, that he was impatient, passionate, false, and faithless, is it possible that he should have played the part of simulator and dissimulator to such perfection, that a scrutinising and suspicious observer like Walsingham, during three years that he was ambassador at the French court, in almost daily personal intercourse with him, never for a moment doubted his sincerity? Then, as we have seen, the admiral to the last moment placed the most undoubting confidence in the king's professions of friendship. Facts however are stubborn things, and we have no favourite hypothesis to support. When the marriage of the king's sister with the Prince of Navarre was under discussion, Pope Pius V. sent his nephew, the Cardinal Alexandrino, to the court of France to prevent it. Charles took the cardinal by the hand, and said (we quote from the 'Lettres d'Osat,' referred to by Mr. Allen in his controversy with Dr. Lingard), "I entirely agree with what you say, and am thankful to you and the pope for your advice: if I had any other means than this marriage of taking vengeance on my enemies, I would not persist in it; but I have not." Cardinal Alexandrino was hardly gone from court, when the Queen of Navarre, the mother of Henri, arrived at Blois to conclude the marriage. Charles received her with every demonstration of affection and cordiality; boasted to her that he had treated the monk who came to break off the marriage as his impudence deserved; adding that he "would give his sister, not to the Prince of Navarre, but to the Huguenots, in order to remove all doubts on their minds as to the peace." "And again, my Aunt," said he, "I honour you more than the pope, and I love my sister more than I fear him. I am no Huguenot, neither am I a fool; and if Mr. Pope does not mend his manners, I will myself give away Margery in full conventicle." (Mathieu; 'Mémoires de l'Etat'.)

It was on this occasion, according to De Thou, Sully, and other authorities, that Charles is said to have exultingly asked his mother—"Have I not played my part well?" "Yes," said she; "but to commence is nothing, unless you go through." "Leave it to me," he replied with an oath. "I will net them for you, every one." Others postpone the vaunting of his dissimulation till after the massacre; and a manuscript in the 'Bibliothèque du Roi,' quoted by Mr. Allen, adds, "That he complained of the hardship of being obliged to dissimulate so long." There is one other trait of perfidy, among many told of him, which we shall quote, and leave to speak for itself.

On the evening of St. Bartholomew, and after he had given his orders for the massacre, he redoubled his kindness to the King of Navarre, and desired him to introduce some of his best officers into the Louvre, that they might be at hand in case of any disturbances from the Guises. These officers were butchered next morning in his presence.

That the peace of 1570 was, so far as Catherine de' Medici and her party was concerned, a piece of treachery, got up for the sole purpose of luring the Huguenot chiefs to their destruction, is the almost universal opinion of historians, and is admitted by those who deny that Charles had any guilty share in the transaction; De Thou alone hesitates to admit that long-meditated treachery. Opinions are more divided with respect to the closeness of the connection between the massacre and the general design to cut off the leader (the "tête de saumon" of Alva) of the Protestant party. One great difficulty presents itself. The attempt upon the life of the admiral was made at the instigation of Catherine and her son Anjou, the great devisers of the massacre. If they really designed from the first a general massacre, why did they run the very great risk of defeating their purpose by cutting off the admiral alone without the other leaders? If the admiral had fallen at the instant by the hand of the assassin, is it not highly probable that his friends would have fled from Paris to a place of safety!—at all events, they would not have been butchered unresistingly and in cold blood. On the other hand, if the death of the admiral was the sole or chief object of the machinations of the court, why did they defer it so long or attempt it in so bungling a way? The Italian writer Davila has furnished a refined and subtle explanation of this difficulty, characteristic of the dark plotting and wily policy of his country. According to this hypothesis (which is in some degree adopted by De Thou), the plan of Catherine and her secret council was, that Coligny should be assassinated under such circumstances as to fix the guilt upon the Guises, in the hope that the Huguenots would immediately rise in arms and wreak their vengeance upon the Guises; and that object having been obtained, that they would in turn be themselves overpowered and massacred by the royal forces. By this means Catherine would extinguish at one stroke the rival houses of Guise and Chatillon, both equally obnoxious to the court. But we agree with Mr. Allen that this hypothesis is too refined and uncertain a speculation even for Catherine, and that the difficulty is not explained by it. To our minds the difficulty is best explained by the supposition that Charles was not only not privy to the original design of the massacre, but that its plotters were doubtful of obtaining his consent. His occasional ferocity during and after the massacre, and the inconsistencies of his public declarations with respect to its origin, are by no means contradictory to this supposition, which moreover receives considerable support from what Sully tells us of his subsequent remorse. While

the massacre was going on, Charles seemed like one possessed. A few days after, he said to the celebrated Ambrose Paré, his surgeon and a Huguenot, "I know not how it is, but for the last few days I feel like one in a fever; my mind and body are both disturbed. Every moment, whether I am asleep or awake, visions of murdered corpses covered with blood and hideous to the sight, haunt me. Oh, I wish they had spared the innocent and the imbecile!" Charles died in less than two years after the massacre, in agony mental and physical. "In this state," says Sully, "the miserable day of St. Bartholomew was, without ceasing, present to his mind; and he showed by his transports of regret, and by his fears, how much he repented of it."

CHARLES X., King of France (CHARLES PHILIPPE, Comte d'Artois), born at Versailles, in October 1757, was the youngest son of the Dauphin, grandson of Louis XV., and brother of Louis XVI. His title, as a junior member of the royal family, was Comte d'Artois. The Duke de la Vauguyon, who was appointed tutor to him, as well as to his brothers, selected for their teachers several bishops and abbés.

Charles married, in the year 1773, Maria Theresa of Savoy, sister to the wife of his brother, afterwards Louis XVIII. His youth was dissipated and stormy, and he fought a duel with the Duke of Bourbon in consequence of a quarrel between them at the opera. When the disturbances which preceded the Revolution began, the Count d'Artois showed himself from the first opposed to concession, and he remained consistent in his opposition throughout the whole period of the Revolution, whilst his brother Louis, count of Provence, afterwards Louis XVIII., seemed to court popularity, and took pains to please the Constitutional party. Charles was one of the first to emigrate: he left France in July 1789, after the first popular insurrection and the destruction of the Bastille. He repaired to Turin, and from thence went to Vienna, and lastly to Pilnitz, where he attended the first congress of princes assembled to oppose the French revolution. After Louis XVI. had accepted the constitution in 1791, he invited the Count d'Artois to return to France, which he, in concert with his brother the Count of Provence, who had now joined him at Coblenz, refused to do, and they gave their reasons in a kind of manifesto. In consequence of this, the Legislative Assembly stopped his allowance on the civil list, and ordered the seizure of his property, in May 1792. The war having broken out, the Count d'Artois assumed the command of a body of emigrants, who acted in concert with the Prussian and Austrian armies on the Rhine. After the execution of Louis XVI. the Count d'Artois repaired to Russia, where he received fair promises from Catharine, but no efficient assistance. He then made an attempt on the coast of Brittany, but soon after returned to England, and went to reside in Edinburgh, where he remained some years. In 1809 he rejoined his brother, who had assumed the title of Louis XVIII., at Hartwell. In 1814 he went to Germany to wait for events. After Napoleon's abdication, he entered France with the title of Lieutenant-General of the Kingdom, and issued a proclamation to the French, in which he promised liberty and order, the reign of the law, the abolition of the conscription, and of the "droits réunis," and an entire forgetfulness of the past. He entered Paris on the 12th of April 1814, attended by a body of national guards. The Senate acknowledged his authority, in expectation of the arrival of Louis XVIII. He told the Senate that his brother was determined to reign as a constitutional king, with two chambers, and to grant individual liberty and the liberty of the press. When Louis XVIII. arrived in Paris, the Count d'Artois, whose title was now that of 'Monsieur,' was made Colonel-General of the National Guards. In March 1815 he was obliged to leave France with the king, in consequence of Bonaparte's return from Elba, but he went back after the battle of Waterloo. In February 1820 he lost his second son, the Duc de Berry, by the hand of an assassin. His elder son, the Duc d'Angoulême, who had married his cousin, the daughter of Louis XVI., was childless. The Duc de Berry left only one daughter, but several months after his death his widow was delivered of a son, the present Duc de Bordeaux.

Louis XVIII. died on the 16th of September 1824, and Charles X. was proclaimed king. On the 27th he made his entrance into Paris in the midst of acclamations. One of his first acts was an ordinance abolishing the censorship of the newspapers and other periodicals, which had been re-established by an ordinance of his predecessor in the previous month of August. This threw over him a momentary gleam of popularity; but there was a strong party, or rather a combination of parties, which disliked and mistrusted him from the first, and by his bigotry and folly he soon justified their mistrust. In April 1825, a project of a law, or bill, was laid by ministers before the chambers against the guilt of sacrilege, awarding the penalty of death for the profanation of the consecrated host, and other severe penalties for the profanation of the sacred utensils of churches, &c. The law was passed; but it had a bad effect on public opinion. By another law, an annual sum of thirty millions of francs was charged on the national debt, to be distributed as an indemnity among the emigrants whose property had been confiscated. In April 1826, a declaration signed by most of the archbishops and bishops of France was presented to the king, denouncing all attempts to subject the temporal authority of kings to the papal power, a principle always reprobated by the Gallican Church. In 1827 a law was passed against the slave-trade, which contained against those engaged in it the penalties of

banishment, fines, and confiscation. In the same session a bill was presented by ministers concerning the 'police of the press,' which in effect re-established the censorship for all pamphlets of less than 21 sheets, though it was not till a few months later that it was formally re-established. The new bill also compelled the editors of periodical papers to declare the names of all the proprietors of the papers, and give security to a heavy amount. Under the third head of the bill, severe penalties were inflicted for offences of the press against the person of the king, the royal dignity, the religion of the state, and other communions acknowledged by the state, foreign sovereigns and princes, the courts of justice, &c. After a warm debate ministers thought proper to withdraw their bill; this created a lively sensation in Paris. Soon after, at a grand review of the national guards, Charles X. was saluted by cries from the ranks of "Down with the ministers;" "Down with the Jesuits!" The king, looking on some of the most clamorous, told them firmly, "I am come here to receive homage, and not lessons." He then disbanded the national guards. In November the king dissolved the House of Deputies, and directed new elections to be proceeded with. He then took off again the censorship of the journals. By another ordinance he created seventy-six new peers. In January 1828 a new ministry was formed. Messrs. Villele, Peyronnet, Corbière, &c., gave in their resignations, and were succeeded by Viscount Martignac, and Counts de la Ferronnays, Portalis, and others. This change was considered as a sort of concession to liberal principles. A commission was appointed, at the suggestion of the new ministry, to frame a project of municipal administration for all France. Another commission was formed to inquire into the discipline and method of education which prevailed in the 'petits Séminaires,' or colleges for clerical students, which were said to have fallen under the direction of disguised Jesuits, as the Society of the Jesuits was not authorised by the laws of France.

The king's speech at the opening of the session of 1828 was conciliatory. A law was passed in the Chambers concerning newspapers and other periodicals, fixing the amount of security to be given by the proprietors, and enacting other regulations for the police of the press. The commission on the clerical seminaries having made its report, stating that seven or eight of those establishments were actually under the direction of members of the Society of Jesuits, the king issued an ordinance placing the establishments thus specified under the jurisdiction of the university, and ordering that in future no director or teacher should be admitted in any clerical seminary unless he declared in writing that he did not belong to any of the religious congregations not legally established in France.

In 1829 an elaborate project of a new municipal law was laid before the Chambers by the Martignac ministry. It was rejected, and the king was encouraged to try a ministry of decided royalists. This new ministry was appointed in August 1829, after the Chambers had been prorogued. It consisted of Prince Polignac, Messrs. Montbel, Haussez, La Bourdonnaye, Guernon Rainville, and others. As soon as the new appointments were known the public indignation broke forth, and a loud cry was set up by the newspapers that the king should dismiss the obnoxious ministers. Associations were formed with the object of refusing to pay the taxes. Prosecutions were instituted by the king's attorneys against the more violent journals, but in several instances the courts acquitted the accused. Meantime the country was thriving, the new ministers were effecting retrenchments, and proposing a corresponding reduction of taxation.

On the 2nd of March 1830 Charles X. opened the Chambers. He spoke of his friendly relations with the foreign powers, of the final emancipation of Greece, of the intended expedition against Algiers, and he lastly expressed his firm resolve to transmit to his successors the unimpaired rights of the crown, which he said constituted the best safeguard of the public liberties secured by the Charter. In reply to this speech, the address voted in the Chamber of Deputies, by a majority of forty, told the king plainly that his ministers had not the confidence of the representatives of the nation. The deputies who voted this address were 221 in number. The king, on receiving the address, said that his heart was grieved to find that he had not the support of the Chambers, in order to fulfil all the good which he intended; his resolutions however were immovable. His ministers would let them know his intentions. The next day, the 19th of March, the Chamber was prorogued to the 1st of September, and some time after a dissolution was proclaimed, and new elections were made. During the spring incendiary fires broke out in Normandy and other provinces, and the sufferers were mostly small farmers and cottagers. Among those who were seized as guilty of incendiarism, the majority were women. Suspicious and mutual accusations were bandied about from one political party to the other concerning these fires, but no clue was obtained as to the real instigators. The new elections increased the opposition majority to nearly two-thirds of the number of deputies. Meantime news arrived of the conquest of Algiers, but the tidings were received surlily by the opposition. Every act of the ministry was reprobated. This state of things could not last. The king called together a council of ministers, in which it was resolved to give an extended interpretation to article 14 of the Charter, which gave the king the power "of providing by ordinances for the safety of the state, and for the repression of any attempt against the dignity

of the crown." On the 25th of July the king issued several ordinances countersigned by his ministers. The first ordinance suspended the liberty of the periodical press. No journal or periodical was to be allowed to appear without the royal permission. No pamphlet of less than twenty sheets was to be published without the permission of the secretary of state for the home department, or of the local prefect. Ordinance 2 dissolved the newly-elected House of Deputies, which had not yet assembled. Ordinance 3 altered the system of election, reduced the number of the deputies from 430 to 253, and placed the new elections under the direct influence of the prefects. All the ordinances showed but too plainly the spirit in which the king was 'immoveably' determined to reign; but the last ordinance was decidedly an infraction of the constitution or Charter, for the king had no right to alter the law of election. The sequel is well known. Most of the editors of newspapers signed an energetic protest against the ordinances, and continued to publish as before, and the tribunal of first instance, and the tribunal of commerce, authorised them to do so. Then came the protest of a number of deputies, denouncing the ordinances as illegal, and proclaiming popular insurrection as a duty. Several master manufacturers turned out their men and shut up their factories, and a mass of people took up arms. Meantime Charles remained quietly at St. Cloud, and merely sent Marshal Marmont to take the command of the garrison of the capital, which consisted of about 10,000 men, one-half of whom could not be depended upon. On the 27th of July the first encounter took place between the troops and the people. Next day an ordinance declared Paris to be in a state of siege, or, in other words, under martial law. The fighting in the streets became more general. Many of the national guards joined the people, who hoisted the tri-coloured flag, in opposition to the white flag of the Bourbons. The Hôtel-de-Ville was taken and retaken. On the 29th the people attacked the Louvre and the Tuileries, the regiments of the line abandoned their post, and Marmont with the guards evacuated Paris. On the 30th a number of deputies and peers proclaimed the Duc d'Orléans lieutenant-general of the kingdom, and Charles X. confirmed his nomination on the 1st of August. On the 2nd of August Charles X. abdicated the crown in favour of the Duc de Bordeaux, and set out for Cherbourg. The Chambers however would not recognise the claims of the Duc de Bordeaux, and elected the Duc d'Orléans. [LOUIS PHILIPPE.] From Cherbourg Charles sailed for England, and finally took up his residence at Holyrood House. He afterwards removed to Prague in Bohemia, where the Emperor of Austria gave him the use of the royal palace. In the autumn of 1836 he removed to Goritz in Styria, for the sake of a milder climate. He there rented the château or mansion of Gräfenberg, but soon after his arrival he fell ill of the cholera, and died on the 6th of October, 1836. His body was embalmed and buried in the vaults of the Franciscan convent of Goritz. His son, the Duc d'Angoulême, who as well as his grandson, the Duc de Bordeaux, had attended him in his last moments, did not assume the royal title, but went by the name of Count de Marnes. The Duc d'Angoulême died at Goritz in June, 1843. [BORDEAUX, DUC DE.]

CHARLES XII., of Sweden, was born at Stockholm, in June 1682. At fifteen years of age, in 1697, he succeeded his father, Charles XI., a harsh and despotic prince, who had abolished the authority of the senate and rendered himself absolute. Charles was brought up in his father's principles, and he showed from his earliest youth great self-will and obstinacy, and an excessive fondness for military exercises. When he was eighteen, a league was formed against him by Frederic IV., king of Denmark, Augustus, elector of Saxony and king of Poland, and Peter I. of Russia, the object of which was to dismember Sweden. Charles sailed immediately with an army for Copenhagen, besieged that city, and in a few weeks obliged the king of Denmark to sue for peace. He next sailed for the coast of Livonia, then a Swedish province as well as Ingria; which latter was invaded by the Russians, who besieged Narva. On the 30th November 1700, Charles, at the head of 8000 well disciplined Swedes, attacked a disorderly body of 80,000 Russians, and completely defeated them. He next turned his arms against King Augustus; but not satisfied with defeating him repeatedly and taking Courland from him, he determined upon deposing him and placing on the throne of Poland a young Polish nobleman, Stanislaus Leckzinski, palatine of Posnania, who by his manner and address had won the favour of Charles. In this project he was favoured by a considerable faction among the Polish magnates, always dissatisfied with their sovereigns, and ever ready for change. After several battles and negotiations, Charles, having overrun the greater part of Poland, dictated to the Diet the nomination of his favourite, and Stanislaus was proclaimed king of Poland in July 1704. Augustus however, at the head of his Saxon troops and a party of Poles and Lithuanians, assisted by Russian auxiliaries, kept up a desultory warfare in several provinces of Poland; but Charles, at the head of part of his army, having crossed the Oder and entered Saxony, Augustus was obliged to sue for peace, which was concluded at Leipzig in the beginning of 1707. Augustus resigned the crown of Poland to Stanislaus, and retired to his hereditary Saxon dominions. [AUGUSTUS II.]

Charles, in his head-quarters near Leipzig, at the head of a victorious army of nearly 50,000 Swedish veterans, had for a while the eyes of all Europe fixed upon him. He received ambassadors from all the principal powers, and the Duke of Marlborough himself went to Leipzig,

and had a long interview with Charles, whom he wished to induce to join the allies against Louis XIV. But Charles's views were directed to the north; his great object was to dethrone his rival, Peter of Russia. He however obliged the emperor Joseph I. to subscribe to several conditions which he dictated; among others, he required that the Protestants of Silesia should have the free exercise of their religion, and a certain number of churches given to them by the government. Having settled these affairs, he marched out of Saxony in September 1707, at the head of 43,000 men, to carry the war into Muscovy. Another corps of 20,000 Swedes, under General Lowenhaupt, was stationed in Poland. In January 1708, Charles crossed the Niemen near Grodno, and defeated the Russian troops which had entered Lithuania. In June 1708 he met Peter on the banks of the Beresina. The Swedes crossed the river, and the Russians fled precipitately to the Dnieper, which Charles crossed after them near Mohilow, and pursued them as far as Smolensk, towards the end of September. But here Charles began to experience the real difficulties of a Russian campaign. The country was desolate, the roads wretched, the winter approaching, and the army had hardly provisions for a fortnight. Charles therefore abandoned his plan of marching upon Moscow, and turned to the south towards the Ukraine, where Mazeppa, hetman or chief of the Cossaks, had agreed to join him against Peter. Charles advanced towards the river Desna, an affluent of the Dnieper, which it joins near Kiev; but he missed his way among the extensive marshes which cover a great part of the country, and in which almost all his artillery and waggons were lost. Meantime the Russians had dispersed Mazeppa's Cossaks, and Mazeppa himself came to join Charles as a fugitive with a small body of followers. Lowenhaupt also, who was coming from Poland with 15,000 men, was defeated by Peter in person. Charles thus found himself in the wilds of the Ukraine, hemmed in by the Russians, without provisions, and the winter setting in with unusual severity. His army, thinned by cold, hunger, and fatigue, as well as by the sword, was now reduced to 24,000 men. In this condition Charles passed the winter in the Ukraine, his army subsisting chiefly by the exertions of Mazeppa. In the spring, with 18,000 Swedes and as many Cossaks, he laid siege to the town of Pultawa, where the Russians had collected large stores. During the siege he was severely wounded in the foot; and soon after Peter himself appeared to relieve Pultawa, at the head of 70,000 men. Charles had now no choice but to risk a general battle, which was fought on the 8th of July 1709, and ended in the total defeat of the Swedes, 9000 of whom remained on the field of battle. With the remainder Charles fled towards the frontiers of Turkey, which he reached almost alone at Oczakow, on the limen of the Bog and Dnieper. He claimed the hospitality of Sultan Achmet III., who assigned to him a liberal allowance, and the town of Bender on the Dniester for his residence. We shall not here speak of the foolish behaviour of Charles while a refugee at Bender, of his arrogance towards the Turks, his generous entertainers, whom he absolutely obliged to fight him and his little band of followers, and at last to remove him to Demotica near Adrianople, where they continued to treat him with a generous forbearance. At last in October 1714, Charles left Turkey, and crossing Hungary and all Germany, arrived in sixteen days at Stralsund. Without going to Stockholm, he immediately took the field against Prussia, Denmark, Saxony, and Russia leagued against him, obtained some advantages, was afterwards besieged in Stralsund, and obliged to retire to Sweden at the end of 1715. In March 1716 he invaded Norway at the head of 20,000 men, and advanced to Christiania, but was obliged by want of provisions to return to Sweden. He entered into negotiations with Peter, but still pursued the war against the Danes, and in October 1718 he again invaded Norway, and besieged Friedrichshall in the midst of winter. On the evening of the 11th of December, while he was inspecting the trenches exposed to the fire of a battery, he was struck in the head by a shot, and died instantly, in his thirty-seventh year. For the particulars of his adventurous career, Voltaire's 'Histoire de Charles XII.' is the chief authority; it is generally considered correct, and is warranted by the testimony of Stenialaus, king of Poland. (See the 'Attestation' prefixed to Voltaire's 'Life of Charles XII.')

Charles was a true specimen of a conqueror for mere glory, as it is called; his passion for war engrossed all his thoughts, and he seems to have had no idea that a nation could be glorious and happy in a state of peace. In one respect he was superior to most conquerors. He maintained a most exemplary moral discipline in his army, which did not disgrace itself by the licentiousness and the atrocities which have marked the steps of most other invaders.

CHARLES XIV., of Sweden, **CARL XIV. JOHAN** (JEAN BAPTISTE JULES BERNADOTTE), born at Pau in the Béarn, in January 1764, was the second son of a lawyer in that town. He was educated in his paternal home till the age of seventeen, when one day he left it abruptly and enlisted as a volunteer in the regiment royal marine, in 1780. His first service was in the island of Corsica, where he remained two years. On his return to France, he rose gradually through his own good conduct to the rank of adjutant. He was doing garrison duty at Marseille in 1790, when the revolution began. Bernadotte had the good fortune to save his colonel, the Marquis d'Amberg, from the popular fury which was then excited against the nobles. Bernadotte was next promoted into the regiment of Anjou, and as

the royalist officers emigrated in crowds, promotion became rapid for those who remained under their colours. Bernadotte was soon made a colonel, and when the war broke out against Austria and Prussia, he was sent to the army of the Rhine under General Custine, where he distinguished himself, was made chief of brigade, and afterwards became general of division in the army of Sambre-et-Meuse, under Kleber and Jourdan. He served in the well-contested campaigns of 1795-96, against the Austrian Generals Clairfait, Kray, and the Archduke Charles. At the beginning of 1797, he was ordered by the Directory to march with 20,000 men from the Rhine to Italy, to reinforce General Bonaparte. Bernadotte commanded the advanced guard in the campaign of 1797, and distinguished himself at the passage of the Tagliamento, and in the invasion of Carniola. After the preliminaries of peace were signed at Leoben, Bonaparte returned to Milan and left Bernadotte in command of the advanced posts in the Venetian province of Friuli. He received afterwards the thanks of the States of Friuli for his humanity and kindness towards the inhabitants of that country.

During the negotiations for the definite peace, Bonaparte sent Bernadotte to Paris to present to the Directory the standards taken from the Austrians. On his return to head-quarters, in October 1797, Bonaparte interrogated him concerning the disposition of the various parties towards himself. Bernadotte told him frankly that he must not depend upon any party, that the Directory were suspicious of him, that he could not expect any reinforcements in case of a new campaign against Austria, and that the wisest thing that he could do was to hasten to conclude peace with the emperor. Four days afterwards, Bonaparte signed the treaty of Campoformio. On leaving Italy, Bonaparte took away from Bernadotte one-half of the troops which he had brought with him from the Rhine, and ordered them back to France. Bernadotte, offended at this, requested of the Directory a command in the colonies, or if not to accept his resignation. The Directory appointed him ambassador at Vienna.

In his embassy at Vienna, Bernadotte assumed a conciliatory and temperate tone, and even made no outward display of the revolutionary flag and cockade, till expressly ordered by the Directory to hoist the tri-coloured flag above the entrance of his hotel. This was done on the 13th of April 1798, and led to a riot which was only quelled by the interference of the military. Bernadotte after this left Vienna, but after some diplomatic explanations the affair was hushed up. In the following August, 1798, Bernadotte married at Paris a younger sister of Joseph Bonaparte's wife of the name of Clary. In the following year he was appointed Minister-at-War, at a time when the French armies were discouraged by reverses, and were in a state of great destitution. He exerted himself to re-establish confidence and discipline, and to protect the French frontiers, which were threatened by the allies. He furnished Massena with the means of resuming offensive operations, which led to the defeat of the Russians at Zürich. By one of those intrigues so frequent in the councils of the French Directory, Bernadotte was recalled from the war ministry; and he was living unemployed at Paris when Bonaparte arrived from Egypt. Bonaparte tried to cajole him into an acquiescence with his views previous to the revolution of Brumaire, but Bernadotte firmly refused to join him in upsetting the constitution of the republic, and would have opposed him by force had the Directory so ordered him. A military man, he remained strictly within the line of military duty. Bonaparte knew this; and having become First Consul, he gave Bernadotte the command of the army of the west, for the purpose of pacifying La Vendée and the other disturbed districts.

After his assumption of the empire, Napoleon made Bernadotte a marshal, and sent him, in 1804, to command the army which was stationed in Hanover. He there put a stop to the irregularities and arbitrary acts which had taken place in consequence of the military occupation, and contrived to provide for the wants of his soldiers without distressing the inhabitants. This was the beginning of the good reputation which he acquired in North Germany, and which afterwards contributed materially to raise him to the throne of Sweden. In 1805 Marshal Bernadotte left Hanover with his corps to join Napoleon's army against Austria. He was present at the battle of Austerlitz, where he broke through the centre of the Russians. In June 1806, Napoleon created Bernadotte Prince of Ponte-corvo, which he designated as "immediate fief of the imperial crown." In the war against Prussia, Bernadotte commanded the first corps. He had some altercation with Davoust about precedence, on the eve of the battle of Jena; he afterwards defeated the Prussians at Halle, and pursued Blücher as far as Lübeck, where he defeated him. He fought afterwards against the Russians, and was wounded just before the battle of Friedland. After the peace of Tilsit, Napoleon appointed him commander-in-chief in North Germany, from Embden to Lübeck, with orders to take possession of the Hanseatic towns; to exclude the English trade entirely all along that line, and to induce Denmark to make common cause with France. The English expedition against Copenhagen deranged, in part, Bonaparte's calculations. In March 1808, Napoleon ordered Bernadotte to march into Denmark, and to invade Sweden in concert with the Danes by passing over the ice. But the Danes were slow, the thaw came, the English cruisers appeared again in the Sound, and Bernadotte remained in Denmark. Part of the troops under him consisted of two Spanish divisions, one of which,

under the Marquis la Romana, was stationed in the island of Fünen. The marquis, having learnt the invasion of Spain by the French, embarked his men on board the English fleet, and Bernadotte had just time to prevent the other division from following their example. In April 1809 Bernadotte was ordered to join the army on the Danube, for the war against Austria. He took the command of the ninth corps, chiefly composed of Saxon troops. At the battle of Wagram, 5th of July, whilst opposed to the principal body of the Austrian army, he was deprived by Napoleon of his reserve division, which received another destination. The consequence was that he was obliged to fall back and evacuate the village of Deutsch Wagram. The following morning he expostulated in very strong words with Napoleon, on the order which had deprived him of his reserve, and exposed him to be crushed by superior forces. The battle was resumed, and, after another desperate contest and a fearful loss, was gained by the French. Bernadotte's corps alone lost six thousand men. An armistice being concluded, the marshal demanded his retirement and obtained it. Having returned to Paris, about the time when the English landed at Flushing, the minister of the interior and the minister-at-war urged Bernadotte to take the command of the troops hastily collected to oppose the enemy and protect Antwerp. He did so, but Napoleon soon after took away his command, and replaced him by Marshal Bessières: he was offended at some sentence of a proclamation which Bernadotte had addressed to his soldiers. The marshal was nettled, but the minister-at-war sent him back to the army at Vienna. There he had again a warm explanation with Napoleon, and a seeming reconciliation took place. When he set out to return to Paris, Napoleon left Bernadotte in command at Vienna, till the ratification of the treaty of peace with Austria. At the beginning of 1810 Napoleon offered him the government-general of the Roman States. Bernadotte hesitated, but at last accepted, and began making his preparations.

Meantime important events had taken place in the North, in which Bernadotte was to act an unexpected part. Gustavus IV., king of Sweden, had been obliged to abdicate the crown in March 1809 on account of his incapacity; and the States of Sweden had declared him and his descendants excluded for ever from the throne. His uncle, the Duke of Sudermania, assumed the government under the title of Charles XIII. Being childless, the States chose for prince royal and heir to the throne, Augustus of Holstein Augustenburg, brother of the reigning Prince of Augustenburg. But in less than a year Prince Augustus died suddenly, whilst reviewing some troops at Helsingborg, 26th of May 1810. It was necessary to choose another heir to the crown of Sweden. Several candidates presented themselves; the brother of the deceased prince, and the King of Denmark, among others; but none of them seemed to suit the circumstances of Sweden. Sweden required a man of firmness, a good administrator, and of tried military abilities. Bernadotte had displayed all these qualities during his command in North Germany in 1808 and 1809. The people of Hamburg and the other Hanseatic towns spoke highly of his justice and moderation. He had behaved with kind regard towards the Swedish prisoners of war, and had readily granted an armistice on the first application of the Duke of Sudermania, afterwards Charles XIII., who on the present occasion cast his eyes upon him, and proposed to the Swedish Diet assembled at Örebro in August 1810 Marshal Bernadotte, prince of Pontecorvo, as prince royal of Sweden. "His majesty," said the message, "having consulted the Secret Committee, as well as the Council of State, on this important question, has met with a great majority in the first and a unanimity in the second of these bodies in favour of his proposal. The Prince of Pontecorvo being once entrusted with the future destinies of Sweden, his established military reputation, whilst ensuring the independence of the kingdom, will make him avoid useless wars for the mere sake of renown; his mature experience and energy of character will maintain order in the interior; and the love of justice and humanity which he has exhibited in hostile countries is a guarantee of his conduct towards the country which should adopt him; and lastly, the existence of his son will put an end to any further uncertainty concerning the succession to the crown." Two Swedish officers had been sent to Paris to sound Bernadotte on the subject of his election. Bernadotte asked the emperor Napoleon, who told him, that if he were elected by the free choice of the Swedes he (the emperor) would consent to his accepting the crown. "I cannot assist you however in this," added Napoleon, "but let things take their own course." It being rumoured however that the French minister at Stockholm supported the claims of the King of Denmark, Bernadotte frankly told Napoleon of this, who seemed to disbelieve it, and soon after recalled his minister. The Emperor Alexander, on his part, did not oppose Bernadotte's election, but rather approved of it. On the 21st of August 1810, the Diet voted unanimously, and in the midst of acclamations, Jean Baptiste Jules Bernadotte, prince of Pontecorvo, to be prince royal of Sweden and heir to the throne, on condition of his adopting the Communion of Augsburg. Charles XIII., at the same time, formally adopted him as his son. A Swedish envoy carried these documents to Paris, with letters from the king to the new-elected prince and to the emperor Napoleon, who both answered in the affirmative. Bernadotte however could not leave France without having received letters of emancipation, relieving him from his allegiance to the emperor. After waiting a

month, Bernadotte complained to Napoleon of the delay, when the latter told him, that his Secret Council had decided that the letters of emancipation should only be delivered to him after he had signed an engagement never to wage war against France. Bernadotte replied with some warmth, that the condition was impossible; that by the very act of his election he was precluded from entering into any engagement towards a power foreign to Sweden, and that nothing remained for him but to renounce the proffered dignity. Napoleon mused for a moment, then said, hurriedly, "Well, go! let our destinies be accomplished." He then reverted to the continental system, and said that Sweden must conform itself to it. Bernadotte observed, that he must have time to examine things on the spot, to make out the feelings of the Swedes, and make himself acquainted with their interests. "How long do you require?" cried out Napoleon. "Till next May," said the prince. This was at the beginning of October. "I grant you this delay," replied Napoleon; "but then declare yourself, either friend or enemy." Bernadotte hastened to leave France, but did not think himself safe until he had crossed the Sound. The day of his departure from Paris, Napoleon told Duroc that he wished that Bernadotte had refused; but that Bernadotte did not like him; that they had never understood one another, and that it was now too late.

The prince royal was met at Elsinor by several Swedish high dignitaries, and the Archbishop of Upsal among the rest. He told that prelate that he had been in his youth instructed in the reformed religion, which was professed by many in his native Béarn, that he had since conversed in Germany with Protestant clergymen on religious subjects, and that he now declared that he believed in the doctrine contained in the Confession of Augsburg, such as it was presented by the princes and states of Germany to the emperor Charles V. On the 20th of October he landed at Helsingborg, and he entered Stockholm on the 2nd of November, amidst the salutes of the artillery. On the 5th he attended the Assembly of the States, in which Charles XIII. presided. He addressed the king and the States in succession, declaring his intention to live entirely for the good of his adopted country. "Brought up in the camp," he thus concluded, "I have been familiar with war, and am acquainted with all its calamities; no conquest can console a country for the blood of its children shed in a foreign land. Peace is the only glorious object of a wise and enlightened government. It is not the extent of a country, but its laws, its commerce, its industry, and above all its national spirit, that constitute its strength. Sweden has of late experienced great losses, but the honour of the Swedish name remains unscathed. We have still a land sufficient for our wants, and iron to defend ourselves." Two days after despatches came from Napoleon, demanding in the most imperious tone that Sweden should declare immediately war against England. The winter was setting in, precluding all hopes of assistance from England in case of an attack by the French troops through Denmark. In this emergency the king declared war against England; but his situation was well understood by the British cabinet, and the result was a state of non-intercourse rather than hostilities. But Napoleon did not stop here; he demanded a draft of Swedish sailors for the French fleet, a body of Swedish troops for the French army, the introduction of French custom-house officers at Gothenburg, and, lastly, the formation of a Northern Confederation, consisting of Sweden, Denmark, and the duchy of Warsaw, under the protection of France. All these demands were respectfully but firmly refused; but the prince royal became convinced, that with such a man as Napoleon, Sweden could not remain at peace and retain its independence as a nation. He wrote several letters to Napoleon, explaining the delicate and painful position in which he found himself. Sweden could not live without maritime trade. After three months, Napoleon answered by fresh demands of hostilities against Great Britain, and of a vigorous exclusion of all English or colonial goods. Meantime, French privateers in the Baltic and Northern seas seized the Swedish vessels, whilst the French authorities confiscated the Swedish ships in the German ports, and marched their crews into France to serve in Napoleon's dockyards. Napoleon treated Sweden as an enemy. The year 1811 was a dreadful period for Sweden, and the prince royal in particular, and his health was affected by his anxiety. At last a fresh act of violence of Napoleon put an end to all uncertainty. In January 1812, French troops invaded Swedish Pomerania and the island of Rügen; arrested the public functionaries, who were sent to the prisons of Hamburg, and replaced them by Frenchmen; disarmed two Swedish regiments, which had been surprised under the appearance of peace, and sent the men prisoners into France; and sequestered all public property and all Swedish vessels in the port of Stralsund. All Sweden was roused at the news. The prince royal wrote a strong remonstrance to Napoleon upon this wanton outrage against the rights of Sweden as a nation. Charles XIII. sent an envoy to St. Petersburg to conclude an alliance with the Emperor Alexander, which was signed on the 24th of March, and from that time the prince royal, having renewed friendly relations with England, exerted himself to promote peace between Russia and England, and Russia and Turkey. All this was well known at Paris, while Napoleon was preparing his gigantic expedition against Russia. It was a very bold step for Sweden thus to throw the gauntlet at the great conqueror; but the step was taken with the courage of despair, for Napoleon would not let any nation live independent. Those who have talked of Bernadotte's treason, as they call it, of his taking

advantage of Bonaparte's Russian disasters to give him an inglorious blow, forget dates and misrepresent circumstances. They have confounded the treaty of St. Petersburg in March, with the treaty of Abo in August 1812. Sweden had chosen her part, forced to it by Napoleon's outrageous injustice, long before the breaking out of the Russian war. After that war had begun, and about the middle of August, the prince royal repaired to Abo in Finland to have an interview with the Emperor Alexander, who was delighted with his manner and conversation. It was then agreed that Sweden should take an active part in the war by landing an army in North Germany, which would be joined by a corps of Russians. At the same time it was stipulated that Norway should be detached from Denmark, a power closely and pertinaciously allied with the common enemy, Napoleon, and be annexed to the crown of Sweden in compensation for the loss of Finland. The accession of Great Britain to the treaty was solicited, and after a time obtained. This treaty was signed at Abo, 18th of August. The prince royal having reviewed a body of 35,000 Russians, who were to be placed immediately at his disposal, told Alexander, "They are very fine troops, and you can ill spare them just now; send them instead to Riga, to reinforce Wittgenstein, who has great difficulty in defending himself against Macdonald and Victor. If the French succeed there they will march on St. Petersburg." "That is very handsome of you," said Alexander; "but how will you obtain possession of Norway." "If you succeed," said the prince, "you will keep your promise. If you succumb, Europe is enslaved; all crowns will be withered by subjection to Napoleon. Better then go and till a field than reign under that condition." The troops were sent across the Gulf of Finland to Wittgenstein, just in time to save Riga and St. Petersburg. The prince royal, after his return to Stockholm, kept up a familiar correspondence with Alexander during the whole of the memorable Russian campaign, gave him the best advice, and supported his spirits. After the French retreat from Moscow, the Swedish cabinet signified to the French chargé d'affaires at Stockholm that all diplomatic relations with France had ceased, and sent him his passports. This was resented in a note by Maret, Napoleon's secretary for foreign affairs, to which the prince royal replied by an eloquent letter addressed to Napoleon, in March 1813, which was afterwards printed and circulated throughout Germany.

In May the prince royal landed at Stralsund with about 25,000 Swedes, and advanced towards the Elbe. Soon after, an armistice having been concluded between the Russians and the French, the prince royal had an interview with the Emperor Alexander and the King of Prussia at Trachenberg in Silesia. He laid before them a plan of operations for the various allied armies during the ensuing campaign, pointing to Leipzig as their ultimate place of meeting. When hostilities began again, the prince royal, at the head of the army called 'of the North,' which consisted of Swedes, Russians, and Prussians, protected Berlin against the advance of the French under Oudinot, whom he repulsed at Gross Beeren; and he afterwards defeated Ney at Dennewitz, 6th of September, which saved Berlin a second time, and drove the French upon the left bank of the Elbe. Napoleon began his retreat from Dresden upon Leipzig, whither the movements of the allies were converging, and there he sustained his signal defeat, which decided the evacuation of Germany by the French. The prince royal contributed greatly to the success of that battle on the 18th of October, and the following day he forced his way into the town, where he met in the great square the Emperor Alexander and the King of Prussia, according to the agreement of Trachenberg.

Leaving to others the pursuit of the French to the Rhine, the prince royal turned towards the north to attack Davoust and his allies the Danes on the Lower Elbe. He defeated the Danes, who demanded an armistice, and then blockaded Davoust in Hamburg. On the 14th of January 1814 a treaty was concluded at Kiel between Denmark and Sweden, by which the former power gave up Norway to the crown of Sweden, and joined the coalition. The prince royal then hastened to the Rhine, and fixed his head-quarters at Cologne and afterwards at Liege, whence he urged the Emperor Alexander to make peace with France, having the Rhine, the Alps, and the Pyrenees for its boundaries. He wrote in the same strain to the Swedish minister at the Congress of Chatillon, and he also advised Napoleon, through an indirect channel, to make peace, or he would lose his crown. He himself would take no part in the campaign in France in 1814. He always strongly opposed the idea of any dismemberment of France, or of forcing any particular dynasty upon the French. "Let Germany and Holland be free," he said, "and let the French choose their own government." And the Emperor Alexander coincided with him; but Napoleon, by rejecting all proposals, hurried on his own fall. The prince royal's paramount duties however were towards his adopted country, Sweden, which expected a compensation for all her past sufferings and her present exertions for the common cause. He went to Paris, incognito, to confer with Alexander on the subject of Norway, as Denmark seemed little inclined to fulfil the treaty of Kiel. The emperor, faithful to his word, obtained the sanction of all the allies, and placed at the disposal of the prince royal his troops in North Germany. The prince then set off for Brussels, where he collected his Swedish troops, and marched them back to the shores of the Baltic.

Christian Frederic, prince of Denmark, had hoisted in Norway the flag of independence. The Norwegians, he said, were freed from their

allegiance to the crown of Denmark, but they were not bound by the conditions of the treaty of Kiel. He assembled a sort of diet at Eidsvold, which framed a liberal constitution, and elected Christian for their king, who soon after dissolved the assembly. The King of Denmark sent commissioners to summon Christian to fulfil the treaty of Kiel, but little attention was paid to this formality. Four commissioners of England, Russia, Prussia, and Austria, came to remonstrate in favour of the same treaty, but obtained only evasive answers. A Swedish army and fleet were then put in motion against Christian. King Charles XIII. and the prince royal commanded in person. After some trifling actions on the frontier the Swedes entered Norway; an armistice was concluded; and the Storting, or general assembly of Norway, being convoked, required Christian to renounce the authority with which he had been intrusted by the nation. Christian abdicated, and returned to Copenhagen. The Storting then entered into communication with the Swedish commissioners, and after some deliberation elected unanimously Charles XIII. of Sweden to be king of the kingdom of Norway, and Carl Johan as prince royal. The king and prince, on their part, swore to the constitution of Norway as voted by the Storting. The prince royal entered Christiania in the midst of acclamations, and received the oath of allegiance of the deputies to Charles XIII. in November 1814. The Scandinavian peninsula was now united under one sceptre, and 'No more Dovre' was the common word of union, meaning that the natural boundary of the Dovrefield, or mountains between the two countries, was no longer a political barrier.

In July 1817 Prince Oscar, son of the prince royal, the present King of Sweden and Norway, attained his majority, which was celebrated by a public solemnity. This young prince, who had followed his father to Sweden in 1810, had been educated as a Swede in every respect. At the end of that year Charles XIII. fell ill, and on the 5th of the following February, 1818, he expired, happy in the choice of his adopted son. Carl XIV., Johan, was immediately proclaimed both in Sweden and in Norway, and was in due time acknowledged by all the princes of Europe. Even the deposed Gustavus wrote him a letter of congratulation from Switzerland. The new king was crowned at Stockholm in May by the Archbishop of Upsal, and afterwards at Drontheim in September by the Bishop of Aggerhus, with unusual splendour.

The twenty-six years of the reign of Charles XIV. were for Sweden and Norway a period of peace and internal improvement. Every branch of the administration, the finances, the navy, the army, the roads and canals, public instruction, all were improved. The great canal of Gotha, which joins the Baltic to the Northern Sea, was opened in 1832. Agriculture in all its branches made great progress. Sweden, which was formerly obliged to import large supplies of corn, now produces enough for itself, and even exports corn. The public debt was reduced almost to nothing. Sweden had at the end of this reign more than 2500 merchant ships, exclusive of coasting vessels, which is double what she had in 1810. It may be easily supposed that the military service, in all its branches, received the especial attention of Charles John. In his speech on the opening of the Swedish Diet in January 1846, he recapitulated with honest satisfaction all that had been done for the country under his reign.

Charles John had completed his eightieth year when he was seized by an illness in January 1844, which brought him to the grave on the 8th of March following. His son, Oscar I., succeeded him. Upon the whole, the life of Charles John Bernadotte is one of the most instructive biographies of our own times; it affords subject for serious reflection, and is a useful comment on the history of Napoleon.

(Touchard-Lafosse, *Histoire de Charles XIV. Jean, Roi de Suède et de Norvège*; F. Schmidt, *La Suède sous Charles XIV. Jean*; Jaumont, *Voyage en Suède*; Laing, *Tour in Sweden*; Count Björnstrjerna, *On the Moral State and Political Union of Sweden and Norway*, &c.)

CHARLEVOIX, PIERRE FRANÇOIS XAVIER DE, born at St. Quentin in 1682, was educated by the Jesuits, and was admitted into their order in early life. In 1720 he was appointed to one of the Jesuit missions in Canada, and, embarking at Rochelle, he arrived at Quebec in the autumn of that year. He explored a large part of Canada, and examined several of the rivers and lakes, which were then not much visited by Europeans. In going from North America to St. Domingo, he suffered shipwreck; but a second voyage was more fortunate, and he reached that island in September, 1722. After two or three weeks stay in St. Domingo, he sailed for France, and arrived at Havre in the month of December. He afterwards made a journey into Italy on some business of his order, which frequently entrusted him with important employments. Besides producing the voluminous works that bear his name, he wrote during twenty-two years in the 'Mémoires de Trevoux,' a literary journal conducted by the Jesuits. He died at La Flèche in 1761.

He was a laborious compiler, and the documents and accounts of foreign countries (furnished by Jesuit missionaries, who were scattered in almost every corner of the world) upon which he principally worked, were numerous and occasionally valuable; but both he and his authorities were partial, prejudiced, credulous, and superstitious, and too much given to tedious details of the proceedings and ceremonies of their own order. His separate works are, 1, 'History and Description of Japan,' 3 vols. 12mo, Rouen, 1715; and 2 vols. 4to,

Paris, 1786; this work is taken almost entirely from Kämpfer; 2, 'History of St. Domingo,' 2 vols. 4to, Paris, 1780; 3, 'History of New France,' 8 vols. 4to, Paris, 1744, which contains a good account of the French establishments in Canada and North America; (part of this work, including his own travels in those countries, was translated into English in 1760, under the title of 'Journal of a Voyage to North America;') 4, 'History of Paraguay,' 3 vols. 4to, Paris, 1756; which was translated into English in 1769.

The thick quartos of Charlevoix are a compound of travels and history, not very skilfully mixed; but although he had neither the order and philosophy necessary to an historian, nor the enterprise and vivacity of a traveller, he was a very industrious man, and collected many things which still render his books valuable for occasional reference.

CHARNOCK, STEPHEN, a nonconformist, was known in his lifetime as an active and eloquent theologian, and is now remembered for the merit of writings not published till after his death. He was born in London, in 1628. At one time he was senior proctor in the University of Oxford; and afterwards he became a preacher in Dublin. Being ejected thence by the Act of Uniformity, he held for fifteen years the charge of a dissenting congregation in London, where he died in 1680. His printed works are the following:—'Several Discourses of the Existence and Attributes of God,' 1682, fol.; 'Works,' 1684, 2 vols. fol.; 'Two Discourses, of Man's Enmity to God; and of the Salvation of Sinners,' 1699, 8vo.

CHARON, a native of Lampascus, on the Hellespont, one of those numerous Greek historical writers now only known by their names and a few fragments. Charon lived before Herodotus, who was born B.C. 484, and he was younger than Hecateus, who was probably in the vigour of his life about B.C. 500. Charon wrote a history of his native town, a history of Persia, a history of Crete, and other works. The loss of the Cretan history is to be regretted, as we possess so few materials for the ancient state of that island.

(Suidas, *Xapw*; Creuzer, *Historicorum Græcorum Antiquiss. Fragmenta*, &c., Heidelberg, 8vo, 1806.)

Suidas mentions two other writers of the name; one of Carthage, and the other of Naucratis, in Egypt.

* CHASLES, MICHEL, an eminent geometer, was born at Epéron (Eure-et-Loire) 15th of November 1793. In 1812 he entered the École Polytechnique, where his researches on the theory of surfaces of the second order, to which he at once devoted himself, soon brought him into notice. They are published in the 'Correspondance sur l'École Polytechnique' for 1813 and 1816. Before then there was no other proof of the double generation of the hyperboloid of one sheet than the analytical demonstration by Monge; Chasles produced one purely geometrical, which was immediately adopted in the instructions of the school. By another class of researches he established different theorems, which were used by Poncelet in his 'Traité des propriétés projectives des Figures' (4to, Paris, 1822). In a later series of memoirs he teaches how infinitely thin laminae may be constructed, partaking of the properties of electric films formed on the surfaces of conducting bodies, by methods which give him a distinguished place among analysts. But it is in pure geometry that his power of generalisation is best seen: he at once extends and simplifies the most important theories.

The Academy of Sciences at Brussels having proposed as a prize question, "On demande un examen philosophique des différentes méthodes employées dans la géométrie récente, et particulièrement de la méthode des polaires réciproques," M. Chasles answered it by an elaborate paper which was crowned by the Academy in 1830, and published in the 11th volume of their 'Mémoires.' It was considerably amplified and reprinted by the author in 1837, under the title 'Aperçu historique sur l'origine et le développement des méthodes en géométrie, particulièrement de celles qui se rapportent à la géométrie moderne, suivi d'un mémoire sur deux principes généraux de la science, la dualité et l'homographie,' 4to, Paris. This work is not merely a learned history of different geometrical methods; in the thirty-four notes which accompany it M. Chasles approaches important questions; giving a large extension to the theory of the involution of six points which originates in one of Desargues' theorems, and establishing the basis of a new theory of conic sections and of surfaces of the second order.

Many questions in pure geometry could only be resolved by a complicated process which rendered their solution exceedingly difficult if not impossible, notwithstanding the researches of Carnot and other mathematicians. M. Chasles however by an ingenious algorithm succeeded in introducing the principle of signs into pure geometry, and showed moreover that imaginaries might be brought into consideration without difficulty. He has thus created a new branch of mathematics, characterised by the uniformity of the method. Its merits consist in the ability which it gives of deducing immediately from one single principle all those admirable properties of conic sections known as theorems of Pappus, Desargues, Pascal, Newton, Brianchon, and others; and also that it establishes a multitude of new ones by the aid of this principle, and of a certain law of correlation.

In 1841 M. Chasles was appointed professor of astronomy and of applied mechanics at the École Polytechnique. It was felt that his brilliant discoveries called for a chair specially devoted to that course of teaching, and in 1846 the chair of higher geometry was instituted

at the Faculty of Sciences. Entered on his duties in this new post, M. Chasles co-ordinated the elements of the science, and published the first portion in his 'Traité de Géométrie Supérieure,' 8vo, Paris, 1852. The method applies equally to conic sections and lines of the higher orders, as the author has demonstrated in various memoirs which are to form the groundwork of succeeding volumes.

By his historical researches M. Chasles has promoted science in another way. His 'Aperçu historique' contains new ideas on the signification of the porisms of Euclid, and an explanation of the geometrical part of the works of the Hindoos, which bear evidence of profound erudition. In the same work, and in his 'Histoire de l'Arithmétique' (4to, 1843), he shews proof that our system of numeration is of Pythagorean origin and not Arabian, as is commonly believed. Others of his writings are to be found in the 'Journal de l'École Polytechnique,' Gergonne's 'Annales de Mathématiques,' Quetelet's 'Correspondance Mathématique et Physique,' Liouville's 'Journal de Mathématiques,' 'Comptes Rendus de l'Acad. des Sciences,' 'Connaissance des Temps,' &c.

M. Chasles was elected a member of the Academy of Sciences in 1851, the same year that he commenced his lectures at the Faculty of Sciences. In 1854 he was chosen a foreign member of the Royal Society of London.

CHASSÉ, DAVID HENRY, BARON, the resolute defender of Antwerp, was born at Thiel, in Gueldre, March 18, 1765. In 1775, he entered the Dutch army as a cadet, but he left that service after the revolution in Holland in 1787, and attached himself to the French army, in which he continued for many years. He became a lieutenant-colonel in 1793. In the fierce war with Prussia in 1806, he greatly distinguished himself under the Dutch general Dumorcean, and was made general of brigade. He afterwards took part in the Peninsular War, and displayed so much intrepidity that the soldiers nicknamed him 'General Bayonet,' from his constant use of that weapon. In 1811, Napoleon created him a baron of the empire. He was frequently wounded, and during the campaigns of 1813 and 1814 he had several horses killed under him. He fought likewise at Waterloo. Soon after the peace he was made governor of Antwerp, and his admirable defence of the citadel in 1832, with a garrison of 6,000 troops, against an army of 75,000 French soldiers commanded by Marshal Gérard, attracted general attention throughout Europe, and made the brave old soldier very popular. He died on the 2nd of May 1849. (*Biogr. des Contemporains*; Campo, *Life of Chassé*.)

CHASTELLET, GABRIELLE-ÉMILIE LE TONNELIER DE BRETEUIL, MARQUISE DU, the translator of Newton into French, was the daughter of Baron de Breteuil, and was born in 1706. In what manner she was led to study mathematics is not stated; she also became a proficient in Latin, English (in which Voltaire, as he tells us, was her instructor), and Italian. She was married very early to the Marquis du Chastellet-Lomont, a lieutenant-general of a distinguished family of Lorraine. In 1733 she retired to the castle of Cirey, on the borders of Champagne and Lorraine, where she pursued her studies for several years. She died August 10, 1749, her death having been hastened by close application to her translation of Newton. She died in the palace of Lunéville, at the court of Stanislas, where her husband filled the office of high steward, and where Voltaire also was then residing. Her liaison (as the French call it) with Voltaire furnished sundry anecdotes for the scandalous chronicles of her day. The state of manners however, and in particular the light in which the marriage contract was regarded among the French, are too well known to require any comment.

In 1738 Madame du Chastellet wrote, for the prize of the Academy of Sciences, on the nature of fire. In 1740 she published at Paris her 'Institutions de Physique,' addressed to her son, and a second edition appeared at Amsterdam in 1742. This work is a series of letters, in which the systems of Leibnitz and of Newton (the latter then almost new in France) are explained in a familiar style, and with a degree of knowledge of the history of the several opinions, and of sound language and ideas in their discussion, which we read with surprise, remembering that they were the production of a Frenchwoman thirty years of age, written very few years after the introduction of the Newtonian philosophy into France. She takes that intermediate view between the refusal to admit the hypothesis of attraction, and the assertion of it as a primary quality of matter, from which very few who consider the subject would now dissent. At the end of this work is an epistolary discussion with M. de Mairan, on the principle of "vis viva," the metaphysical part of which then created much controversy.

The translation of Newton was published at Paris in 1759, with a "préface historique," and an éloge in verse by Voltaire, who probably owed to Madame du Chastellet the smattering of knowledge upon which he wrote his 'Elémens de la Philosophie de Newton,' published in 1738. From it we learn that the translation was submitted to the revision of Clairaut, who was the instructor of the authoress in mathematics. To the work is added a commentary, which bears the name of Clairaut, being in fact his lessons committed to writing and arranged by Madame du Chastellet, and afterwards revised by their author. We here find, 1, a popular account of Newton's system; 2, investigations of various points by the analysis of the continental school, to the exclusion of the geometry of Newton; 3, an abridg-

ment of Clairaut's work on the figure of the earth; 4, another of Daniel Bernoulli's essay on the tides. The translation itself is a close copy of the original in form and matter, but does not profess to be perfectly literal, where the Latin is concise or obscure. It was used by Delambre in his citations ('Hist. d'Astron.' xviii. siècle), expressly that he might have the sanction of Clairaut in his versions of Newton. In 1806 the correspondence of Madame du Chastellet with the Count d'Argental was published at Paris, to which was appended a life, and a treatise 'Sur le Bonheur.'

(*Biog. Univ.; Mémoires pour servir à la Vie de Voltaire, écrits par lui-même; le Vie de Voltaire, par Condorcet.*)

CHATEAUBRIAND, FRANÇOIS RENÉ, VISCOUNT DE, the most celebrated French writer of the Napoleon era, was born at St. Malo on September 4th, 1768, being the youngest of ten children. He was at first intended for the church, but after a careful education for that calling, he entered the army as sub-lieutenant in 1786. After various adventures he appears to have visited Paris shortly before the Revolution, and to have witnessed the capture of the Bastille in 1789. His erratic disposition took him to America in 1791, to look for the North-West passage. He spent several months in the States, had an interview with Washington, visited the falls of Niagara, and roamed through those virgin forests and wild scenes of primitive life which he has described so vividly in 'Réné' and 'Atala.'

On his return home he joined the army of Condé for a short time in 1792, and the next year he began a life of great misery as an emigrant in London, amidst a group of exiled nobles, equally wretched. The picture of his sufferings and privations at this time, as he relates them in his 'Memoirs,' is almost incredible. Nevertheless he continued in England nearly eight years, maintaining himself by translating for the booksellers, and giving lessons in French and Latin. In 1797 he published in London his 'Essay on Revolutions,' a work full of scepticism; but the death of his mother in 1798 gave a new direction to his thoughts, and restored his faith.

In the spring of 1800 he went to Paris, and his excellent friend, M. Fontanes, whose influence was already strong, had been appointed one of the editors of the 'Mercure,' in the columns of which 'Atala' appeared for the first time. This romance was followed by the 'Génie du Christianisme' in 1802, which made a deep impression on the public mind. The First Consul was so pleased with this work that he took the author into favour, and strove to bend him to his service by two successive employments. Unfortunately the execution of the Duke d'Enghien, on the 21st of March 1804, furnished the inflexible Breton with too just an excuse, and he resigned his appointment the same day. Fontanes, Madame Bacciochi, and even Josephine herself could scarcely prevent the consequences of this rash act from falling upon the viscount.

The reign of Napoleon, which lasted ten years (1804-14) was not favourable to literature, and during this period Chateaubriand produced nothing of note, save the 'Martyres' in 1807, and the 'Itinéraire à Jerusalem' in 1811: the latter was the account of his own visit to the Holy Land in the autumn of 1806. The fall of the empire in 1814 released his pen, and he produced his famous pamphlet, 'De Bonaparte et des Bourbons,' the influence of which in disposing the public mind to welcome the returned family was so powerful, that "it was equal," said Louis XVIII., "to an army of 100,000 men." The viscount was now received with great favour at the Tuileries, but he refused office as a colleague with Fouché; and other circumstances delayed his entrance into public life until 1822, when he was sent as ambassador to the British court, and most honourably greeted by all classes of people. The next year he was appointed Minister of Foreign Affairs, which office he held during the war in Spain conducted by the Duke of Angoulême. In 1824 the minister Villèle dismissed him rather abruptly. Then, and for the next three years, Chateaubriand led the opposition against the government with merciless rancour both in pamphlets and newspapers, never desisting till it crumbled beneath his blows. In 1828 M. de Martignac gave him the embassy to Rome; but no sooner had the Polignac ministry been formed (August 8) than he sent in his resignation.

In 1830, after the fall of the monarchy, which he had assisted to destroy, this inexplicable man, whom the people claimed as their leader, and followed with acclamations, deliberately resigned his titles, his offices, his very means of subsistence, to rally to that cause which had no other supporter. A singular change came over his spirit; he sank into despondency, and a gloom, which deepened every year, almost extinguished his noble mind. This *causa* was so contagious that his most faithful friends shrank from it. This sad state of mind is very visible in the last of his works, which appeared about the time of his death—'les Mémoires d'Outre Tombe'—the reading of which is most painful. He died July 4, 1848. His character has been well summed up by a recent French writer:—"It was almost invariably the fate of M. de Chateaubriand to lead a party whose ruling principle was not his; so that at the very time he was crushing his adversaries, he had no influence over his friends."

(*Mémoires d'Outre Tombe; Biographie Universelle; Dict. de Conversation.*)

CHATHAM, EARL OF. [Fitz.]

CHATTERTON, THOMAS, was born at Bristol on the 20th of November 1752. His father (who died three months before the

birth of his son) was sexton at Redcliff church, and also master of a charity school in Pyle-street. At the age of five years he was placed under the care of Mr. Love, who succeeded his father in the school; but his progress was so slow, that after his master had exhausted his patience in attempting to teach him, he sent him back to his mother as a "dull boy, and incapable of further instruction." His mother now took him under her care, and at the age of six years he first learned his letters from the illuminated capitals of an old French musical manuscript, with which, to use her expression, he "fell in love;" and it is probable that his passion for antiquarian pursuits received its first impulse from this circumstance. His progress was now as rapid as it had before been slow; books of all kinds, but more especially those which treated of ancient customs, were his chief companions. On the 3rd of August 1760, when not quite eight years of age, he was admitted into Colston's school, Bristol, an establishment somewhat similar in plan with Christ's Hospital, in London. He remained there seven years, during which time he wrote some minor pieces of poetry, chiefly satirical, and the celebrated De Bergham pedigree. On the 1st of July 1767, he left the charity school, and was bound apprentice to Mr. John Lambert, attorney of Bristol, for seven years. In the beginning of October 1768, the new bridge at Bristol was completed, and at that time there appeared in Felix Farley's 'Bristol Journal' an article purporting to be the transcript of an ancient manuscript, entitled, 'A Description of the Fryars first passing over the Old Bridge, taken from an Antient Manuscript.' This paper, so singularly curious, and exhibiting such strong powers of invention, was traced to Chatterton, who was at first rather harshly interrogated as to the manner by which it came into his possession. After several contradictory statements, he asserted that he had received the paper in question from his father, who had found it, with many others, in some chests in Redcliff church, where they had been deposited in the muniment room in "Canyng's cofre." Soon after this occurrence he became acquainted with Mr. Catcott, a gentleman fond of antiquarian researches, and with Mr. Barrett, surgeon, who was engaged in writing a history of Bristol. To the former gentleman he took, very soon after his introduction to him, some of the pretended Rowleian poems, among which were 'The Bristow Tragedy,' 'Rowley's Epitaph upon Mr. Canynge's Ancestor,' with some other small pieces. This Rowley, according to Chatterton, was a priest of the 15th century, who had been patronised by Canynge. He shortly afterwards presented to Mr. Catcott the 'Yellow Roll.' To Mr. Barrett he furnished an account of every church and chapel in Bristol, which he stated to have been found by him among the old parchments. The pretended originals bore all the marks of antiquity, which he had made them assume by rubbing them with ochre, stamping on them, and blacking them in the chimney, or by the flame of a candle. Mr. Barrett published these statements in his work, fully believing them to be genuine. After his introduction to these gentlemen Chatterton's ambition increased daily, and he often spoke in raptures of the undoubted success of the plans that he had formed for his future life. His pursuits were various—heraldry, English antiquities, metaphysics, mathematics, astronomy, music, and physic, by turns occupied his attention; but the two first were his favourite pursuits. About this time he also wrote various pieces, chiefly satirical; and several essays, both in prose and verse, which he forwarded to the periodicals of the day. Most of his pieces appeared in the 'Town and Country Magazine.' Growing disgusted with a profession ill suited to his tastes, and with a master whom he disliked, he made an application in March 1769, to Horace Walpole, the ground of which was an offer to supply him with some accounts of a succession of painters who had flourished at Bristol, which Chatterton affirmed to have been lately discovered, with some old poems, in that city. Walpole accepted the offer with warmth, but afterwards seemed to have cooled upon it, probably from suspecting the forgery of the accounts, or ascribing but little value to them; and on being importuned by Chatterton for his assistance to release him from his profession, neglected to answer his letters. At last, when he had received a spirited letter from Chatterton, demanding his manuscripts (a letter which he termed "singularly impertinent"), Walpole returned the manuscripts with Chatterton's letters in a blank cover.

Being determined to relinquish his profession, Chatterton made every effort to accomplish this object. The idea of suicide became familiar to his mind, and he often intimated to Mr. Lambert's servants that he would put an end to his existence. On hearing this the family of his master became alarmed; but Mr. Lambert himself could not be persuaded that his threats meant anything, until he found one day on his desk a paper entitled, 'The last Will and Testament of Thomas Chatterton,' and couched in terms which appeared to indicate an intention to destroy himself. Mr. Lambert now considered it imprudent to keep him any longer, and accordingly he dismissed him after he had been in his service about two years and nine months.

Chatterton went up to London, having received liberal offers from the booksellers. "My first attempt," said he, "shall be in the literary way: the promises I have received are sufficient to dispel doubt; but should I, contrary to my expectation, find myself deceived, I will in that case turn Methodist preacher. Credulity is as potent a deity as ever; and a new sect may easily be devised. But if that too should fail me, my last and final resource is a pistol." His first letters from

London to his mother and sister are full of enthusiasm. "I am settled," says he, "and in such a settlement as I can desire. What a glorious prospect!" Party-writing seems to have been one of his favourite employments, and it would appear that he did not confine himself to one side. This kind of writing was agreeable to his satirical turn, and by raising him into immediate notice gratified his pride, which was unbounded. When recommended by a relation to get into some office, he stormed like a madman, and asserted that "he hoped, with the blessing of God, very soon to be sent prisoner to the Tower, which would make his fortune." His writings during his residence in London were numerous and of varied character, from sermons to burlettas for Vauxhall; but they failed to procure him a comfortable income, and he was plunged from the highest pinnacle of hope to the depths of despair. In the month of July 1770 he removed from Shoreditch, where he had lodged, to an apartment in Brook-street, Holborn, where, on the 24th of August following, being literally in a state of starvation, he terminated his existence by poison. He was buried on the following day in the burying-ground of Shoe-lane work-house.

Chatterton was only seventeen years and nine months old when he died. The person of Chatterton was, like his genius, precocious. One of his companions says he looked "like a spirit." His eyes were uncommonly piercing, and one more so than the other. His habits were domestic, and his affection for his relatives unbounded. The controversy as to the Rowleian poems engaged numerous writers of the day; but few people now believe the Rowley poems to be anything else than the production of Chatterton himself. Of his genius there can be little doubt. His poetry has immaturity of thought stamped upon every stanza, but as the poetry of a boy it is often wonderfully fine. Had he had a better training and lived under happier circumstances, he might, unless the taint of insanity had been ineradicable, have come to be one of the first poets of his time.

CHAUCER, GEOFFREY, a very distinguished name in the long catalogue of eminent Englishmen, and one who, in the words of Hallam, "with Dante and Petrarch filled up the triumvirate of great poets in the middle ages." Geoffrey Chaucer was born in London in 1328, and was educated at Cambridge and Oxford. He studied the law in the Inner Temple. He lived much in the court of Edward III., and in familiar intercourse with several members of his family. He was also employed in the public affairs of the realm. But it is as a writer, and especially as a poet, that he claims the notice of posterity. Chaucer wrote in the vernacular language of his own age and country; he refined it indeed, but neither his labours, nor those of his contemporaries, Langland, Gower, and Wicliffe, were able to fix the language. The English of Chaucer is so unlike the English of our time, that few persons can read it with ease, and none without the assistance of a dictionary. Yet a little pains would enable any one to master his language and versification, and the pains would be amply rewarded, for his writings are valuable not only as illustrating the manners and habits of the time, but as the productions of a mind eminently poetical. His chief work is a collection of stories, entitled by him 'Canterbury Tales,' being a series of tales told by the individuals of a party of pilgrims going from Southwark to Canterbury, who had agreed thus to beguile the tediousness of the way.

While at the university Chaucer produced two of his larger works, the 'Court of Love' and 'the book of Troilus and Cresside'; but he soon entered on public life. He married Philippa, an attendant on Queen Philippa: his older biographers state that she was the daughter of Sir Payne Roet of Hainault, and sister of Katherine Swinford, who was subsequently married to John of Gaunt. This has indeed been doubted, but as appears to us without sufficient reason.

In 1358 John of Gaunt married Blanch of Lancaster. It was on occasion of this suit or courtship that Chaucer wrote his 'Parliament of Birds.' In the next year Chaucer appears as a soldier. One of the most authentic and interesting memorials we possess of him is a deposition given by him in the suit between Scrope and Grosvenor, on the question of right to a particular figure in their coat-armour. The depositions are preserved on the rolls at the Tower. Chaucer deposes among other things that he was in the expedition of 1359, when Edward III. invaded France, and was then made prisoner by the French near the town of Retters. How long he remained in captivity is not known, and it is not till 1367 that we meet with him again in the national records. In that year he had an annual pension of 20 marks granted to him, a sum which his biographer, Mr. Godwin, estimates as equivalent to 240*l.*: the grant is entered on the patent rolls; there is proof of the payment of it in the issue roll of the Exchequer of the 44th year of Edward III., and also of the payment of 10 marks a year, granted to Philippa Chaucer, his wife.

In 1369 he wrote 'the Book of the Duchess,' a funeral poem, on the death of Blanch, duchess of Lancaster. From the national records we find that in 1370 Chaucer had letters of protection, being about to depart beyond sea. In 1373 he was in an embassy to Genoa, to treat on some public affairs. On this visit to Italy it seems probable that he saw and conversed with Petrarch, of whom he speaks in the induction to one of his tales. On his return he had a royal grant of a pitcher of wine, to be taken daily at the port of London, and was soon after made comptroller of the customs in that port. He is found also on the rolls as having a grant of a wardship in 1375, and another

of a portion of contraband wool in 1376. About this time it is supposed that he wrote the poem which Pope afterwards modernised, called by him the 'House of Fame.'

In both 1376 and 1377 he was employed in embassies of a secret character, the object of neither of which is known. On the accession of Richard II. he was sent to negotiate a marriage between Richard, prince of Wales, and Mary of France, daughter of the French king. In the following May he was sent to Lombardy to negotiate with the Duke of Milan, and it is noteworthy that Gower the poet was one of the two persons whom Chaucer left to act as his representatives in England during his absence.

King Edward III. died in May 1377. To the early years of his successor are referred Chaucer's poems entitled 'The Black Knight,' 'The Legend of Good Women,' and 'The Flower and the Leaf.' Mr. Godwin and others have laboured to prove that Chaucer was in disgrace and misery during much of the period from 1384 to 1389. He is represented as having been implicated in the affairs of John de Northampton, in his struggle for the mayoralty of London, and to have been in consequence driven into exile, flying to Hainault, and afterwards to Zealand, and on his return to England being imprisoned in the Tower, whence he was not released but at the expense of some disclosures, which are said not to have been creditable to him. But Sir Harris Nicholas has shown that from 1380 to 1388 Chaucer regularly received his pension with his own hands, which of course disposes at a blow of the hypothesis of his exile. It is to be remarked further, that in 1386 he was returned a knight of the shire for Kent. But there is no doubt that about this time he fell into adversity. His offices were taken from him, probably on account of his being regarded as one of the followers of John of Gaunt, who was then in disgrace; and as a Wicliffe he perhaps met with some persecution. In 1388 he was constrained to sell his two pensions: his wife had died in 1387, and her pension had of course ceased with her life. In 1389 he appears to have regained at least a measure of court favour, as he was then appointed clerk of the works at the king's palaces, and the repairs at Windsor were executed under his direction. This office he however held for only two years. After this—from 1394 to 1398—he appears to have been suffering from great pecuniary distress; but Bolingbroke, immediately on his accession to the crown (1399), conferred on Chaucer a pension double that he had formerly enjoyed, so that we may hope his last days were spent in comfort.

In the last ten years of his life he seems to have lived retired from public affairs, though receiving from time to time marks of royal favour. A house at Woodstock, which had been assigned to him by the king, and the castle at Donnington, near Newbury, are believed to have been at this period his usual places of abode. In this part of his life it was that he wrote the 'Canterbury Tales,' and the tradition, both at Woodstock and at Donnington, is, that portions of the work were written at those places. Chaucer died in London, October 25, 1400, and was buried in the Abbey Church of Westminster. The monument there erected to his memory was a tribute paid to him a century and a half after his decease by Nicholas Brigham.

Chaucer had two sons, Sir Thomas and Lewis. Sir Thomas was speaker of the House of Commons, and, marrying an heiress of the house of Burghersh, obtained with her Ewelme in Oxfordshire, and other possessions. He had an only daughter, Alice Chaucer, who married De la Pole, duke of Suffolk.

The 'Canterbury Tales' were printed by Caxton, but it was not till 1542 that any general collection of his writings was made and committed to the press: they have been often reprinted. Mr. Tyrwhitt's edition of the 'Canterbury Tales' is justly celebrated for the purity of the text, which was far superior to that of any previous edition and for the valuable illustrations which he has annexed.

We have noticed in this article Chaucer's principal works, without professing to enumerate all. Chaucer was the first great English poet, and he remained the greatest English poet till that place was taken by Shakspeare. In sublimity and grandeur of thought he has been excelled, but in liveliness of imagination, vigour of description, vivacity, and ease, he has few rivals; and, we may add with Hallam, that "as the first original English poet, if we except Langland—as the inventor of our most approved measure—as an improver, though with too much innovation, of our language—and as a faithful witness to the manners of his age, Chaucer would deserve our reverence, if he had not also intrinsic claims for excellences, which do not depend upon any collateral considerations."

CHAUDET, ANTOINE DENIS, a celebrated French sculptor, born at Paris, in 1763. He was the pupil of Stouf, and in 1784 he obtained the grand prize of the Academy for sculpture, by a bas-relief of 'Joseph sold by his Brethren.' He studied some time in Rome, and returned to Paris in 1789, when he was elected an Agréé of the Academy of Painting and Sculpture, of which he became later a member and professor of sculpture. He was made a member of the Institute in 1805, and took part in the preparation of the 'Dictionary of the French Academy'; he edited the 'Dictionnaire de la Langue des Beaux Arts.' He died in 1810.

There are several excellent works by Chaudet in public buildings of Paris, but one of his chief performances, the colossal bronze statue of Napoleon in the heroic or Roman costume, which stood on the column of the Place Vendôme, was melted down in 1814 by the

government of Louis XVIII., and the metal was used to form part of the horse of Henri IV. on the Pont Neuf. Chaudet was likewise a painter of considerable merit; and his widow, Madame Chaudet, also distinguished herself as a genre and portrait painter.

CHAUVEAU LAGARDE, CLAUDE FRANÇOIS, was born at Chartres, in 1767, and like Robespierre, had acquired a respectable name as a lawyer before the revolution. He continued to practise during those days of anarchy, and in the beginning of the Reign of Terror, his eloquent defence saved General Miranda from the scaffold. But in his pleading for the Girondist Brissot, he was less fortunate. His famous defence of Charlotte Corday startled the judges, and his enthusiastic client interrupted him, to disclaim any apology which might throw doubt on her design and motive. He was likewise the advocate for Madame Roland, and assisted her in preparing her defence; but she would not allow him to venture his life by appearing to plead for her in court. After the trial of Marie Antoinette, in whose cause he was likewise retained, the fearless advocate was thrown into prison, where he remained until released by the fall of Robespierre (July 28, 1794). In 1806 Napoleon made him an advocate of the Conseil d'Etat; and in 1814, Louis XVIII. gave him a patent of nobility. Historians will do well to consult the narratives which he published in 1816, of the trial of Marie Antoinette and that of Madame Elizabeth. Chauveau Lagarde, maintaining to the last his character as a firm and upright man, died at Paris on the 20th of February 1841, aged 77.

CHEKE, SIR JOHN, a learned writer of the 16th century, descended from an ancient family in the Isle of Wight, was born at Cambridge, June 16, 1514. He was admitted into St. John's College, Cambridge, in 1531, where his early studies were chiefly directed to the Latin and Greek languages, the latter of which was then almost universally neglected. After taking his degrees in arts, he was chosen Greek lecturer of the university, and about 1540 became the first professor of Greek in the university, upon King Henry VIII's foundation. He was highly instrumental in bringing the language into repute, and directed his attention more particularly to reform and restore, what he considered, the original pronunciation of it. Cheke, while professor, was at the same time University Orator. In 1543 he was incorporated M.A. at Oxford, where he also studied for a short time; and in 1544 was sent for to court, to be made joint-tutor for the Latin tongue with Sir Anthony Cooke to Prince Edward. He seems also to have had the Lady Elizabeth for some time under his care. About 1544 too he became a canon (it is most probable a lay canon, for there is no proof of his having taken orders) of King Henry VIII's first foundation of the college in Oxford, which has been since called Christ Church; but upon the dissolution of that foundation in 1545, he was allowed a pension in the room of his canonry. When Edward VI. came to the throne he rewarded Cheke with an annuity of a hundred marks, and made him one or two favourable grants in purchase of monastic property. In 1548 he had a grant of the college of Stoke by Clare, in Suffolk, and in the year following the house and site of the priory of Spalding in Lincolnshire; but surrendered his annuity upon receiving the latter grant. The king likewise caused him, by a mandamus, to be elected provost of King's College, Cambridge. In 1550 he was made chief gentleman of the king's privy chamber, and in 1551 received the honour of knighthood. About this time he was engaged in various conferences and disputations, on the Protestant side, on the subject of the sacrament, transubstantiation, &c. In 1552 he became clerk of the council, and soon after one of the secretaries of state, and privy councillor. This was the height of Sir John Cheke's fortunes. His zeal for the Protestant religion induced him to approve of the settlement of the crown upon Lady Jane Grey; and he acted for a very short time as secretary to her and her council after King Edward's decease. Upon Mary's accession to the throne he was committed to the Tower, and an indictment was drawn up against him; but he remained in prison, and the year following, having been stripped of his whole substance, received a pardon, and was set at liberty September 3, 1554. Foreseeing the days of persecution, he obtained a licence to travel for some time, and went to Basel, and thence to Italy. At Padua he renewed his Greek studies; and afterwards, in his return from Italy, settled at Strasbourg, where he read a Greek lecture in order to obtain a subsistence. In the beginning of 1556 he came, by a treacherous invitation, to Brussels, though under misgivings, which were only allayed by the consultation of astrology, a pseudo-science to which Sir John Cheke was unfortunately attached, and which upon this occasion deluded him. Between Brussels and Antwerp he was seized by order of Philip II., blindfolded, thrown into a waggon, conveyed to the nearest harbour, put on board a ship under hatches, and brought again to the Tower of London. The desire of gaining the reconciliation of so eminent a man to the church of Rome had been the inducement to his arrest, and now led the queen not only to send two of her chaplains, but Dr. Feckenham, at that time dean of St. Paul's, to endeavour to convert him. The chaplains had no success with their arguments; but Feckenham's were brought into a narrower compass: he said, "Either comply or burn." Cheke could not withstand the dreadful alternative. On July 15, after a previous negotiation with Cardinal Pole, he wrote to the queen, and declared his readiness to obey her laws and other orders of religion. He afterwards not only

made his solemn submission before the cardinal, but on the 4th of October made a public recantation before the queen, and after that before the whole court. Upon these mortifications his lands were restored to him, but upon condition of an exchange with the queen for others. He was compelled to be present at the examinations and convictions of Protestants, and in various ways to make a public display of his adoption of the new principles. Remorse and vexation however sate at last so heavy on Cheke's mind, that he pined away with shame and regret. He died September 13, 1557, at the age of forty-three. Some of Sir John Cheke's works are in very elegant Latin; but few of them would suit the reading of the present day. Still he was one of the most learned men of his age, one of its greatest ornaments, and one of the revivers of polite literature in England.

(Strype, *Life of Cheke*, 8vo. Lond., 1705; *Biogr. Brit.*, old edit., vol. ii. p. 1309; Bliss, edit. of Wood's *Athena Oxonienses*, vol. i. p. 241; Chalmers, *Biogr. Dict.*, vol. ix. p. 225.)

CHEMNITZ, MARTIN, the most eminent of the Protestant divines of the 16th century, after Luther and Melancthon, was the son of parents in an humble condition of life. He was born at Treunbrietsen in the Mark of Brandenburg, on the 9th of November 1522. He received his education at Magdeburg and at Frankfurt-on-the-Oder, and in 1544 accepted the place of a schoolmaster at Wrietsen-on-the-Oder: he devoted the small salary which he derived from it, in the following year, to the prosecution of his studies at Wittenberg. By the advice of Melancthon he applied to mathematics and astronomy, and in 1547 went to Königsberg, where he obtained in 1548 the place of Rector in the Cathedral School. He composed the calendar for 1549-50, and having been recommended for his astronomical knowledge to Duke Albert of Prussia, was appointed his librarian. From that time forward theology became his principal study. In the disputes of Osiander, on the doctrine of justification, he took part with Mörlin against him; but this affair caused him so much vexation, that he requested and obtained the duke's permission in 1553 to return to Wittenberg to pursue his theological studies. Here he delivered lectures on Melancthon's 'Locci Communes,' from which his own 'Locci Theologici,' published by Leyser (Frankfurt, 1591, folio), arose, and which form a commentary on the doctrines of Melancthon, which is superior to all other works of the kind of that age, and is still of permanent value. In 1554 he obtained the situation of pastor at Brunswick, and attacked the Jesuits by an exposition of their dangerous doctrines in his 'Theologiae Jesuitarum præcipua Capita' (Leipzig, 1562). On the publication of a defence of the order of the Jesuits and of the Council of Trent by the Portuguese Jesuit, Didaeus de Paiva de Andrada, he took occasion to subject the resolutions of that council to a severe examination. Hence arose his 'Examen Concilii Tridentini' (4 vols., Leipzig, 1565, 8vo; the best edition is that of Frankfurt, 1707, folio). The 'Examen' is a work full of historical information, and as a solid refutation of the Roman Catholic doctrines it has not been surpassed by any subsequent publication. The sound judgment, the clear and easy yet serious and impressive style, and the spirit and moderation manifested in his work, caused even the Roman Catholics to admire and commend him. With equal approbation Chemnitz defended Luther's doctrine of the Lord's Supper against the Calvinists in his 'Repetitio sanæ Doctrinæ de vera Præsentia Corporis et Sanguinis Domini in Cœna Sacra' (Leipzig, 1561). He also took a decided part in fixing the doctrines of the Protestant church. In conjunction with Mörlin he compiled at Königsberg, in 1566, the 'Corpus Doctrinæ Prutenicæ,' which acquired great authority among the Protestants in Prussia. Having become superintendent of the diocese of Brunswick in 1567, he drew up a creed for the churches of Lower Saxony, which was adopted in 1671 at the Convention of Wolfenbüttel; and from 1573 he exerted himself, with Jacob Andrea, to induce the churches of Saxony and Suabia to adopt the 'Formula Concordiæ,' which was introduced in Upper and Lower Saxony, Suabia, and Franconia, as a rule of faith. He devoted himself almost exclusively to this work; took with Andrea a leading part in all the meetings that were held on the subject; and obtained the admiration of his contemporaries as well by the prudence and firmness of his conduct as by the depth and extent of his knowledge. Having resigned his office in 1585, he died at Brunswick on the 8th of April 1586. The 'Harmony of the Gospels,' which he had begun, was completed by Leyser and Joh. Gerhard.

Chemnitz was so highly esteemed by his contemporaries that, after his settling at Brunswick, he received offers of important situations from Frederick, king of Denmark; from the electors Louis of the Palatinate, Augustus of Saxony, and John George of Brandenburg; likewise from Duke Albert of Prussia and the Protestants in Austria; but he was satisfied with his situation, and declined them.

(Brockhaus, *Conversations-Lexikon*; *Die Kirchen Historie*, 2 vols. 4to, Jena, 1735.)

CHÉNIER, ANDRÉ-MARIE DE, was born at Constantinople, Oct. 22, 1763, where his father was consul-general of France. The family having returned to France in 1773, André was placed at the Collège de Navarre in Paris, and went through a long course of study with signal success. In Greek particularly he excelled; and he became passionately fond of ancient literature. His studies having injured his health, he was advised to travel. First he visited Switzerland, in 1785; then England, in 1786, as attaché to the embassy of M. de la Luzerne.

Finally, in 1788, he returned to Paris, and devoted his fine talents to poetry for the rest of his life. His first essays were eclogues; they were very beautiful, and, though less known, are quite equal to those of Delille. "His projected labours," says Rabbe, "were vast, and he had laid the plans of numerous poems. Admiring the majesty of the Bible as much as he did the simple strength of the Greek, he had chosen his subjects as well from the sacred writings as from the mythological themes of Hesiod; so conscious was he of his own powers, that he wanted to embrace the poetry of every age, and the whole circle of nature's beauties." When the revolution broke out, André Chénier took a middle course, as far removed from anarchy as from despotism. He did not conceal his sentiments, and was soon suspected by the Jacobins. During the preparations for the king's trial, he wrote to the venerable Malesherbes, and offered to share the responsibility of his defence. He then became a marked man, and had to conceal himself. He was soon after arrested, was forgotten, and might have escaped; but his father's anxiety to save him recalled attention to his name, and he was brought before the Revolutionary Tribunal. Even in prison, and after his sentence, he composed passages of true poetry. He was guillotined on the 7th Thermidor (July 26) 1794, two days before Robespierre and St. Just. Although the poems of André Chénier are not generally read, they have certainly served to form the present school: Chateaubriand, Barthélémy, Casimir Delavigne, Victor Hugo, and Lamartine, owe much of their early inspiration to him.

MARIE JOSEPH CHÉNIER, brother of André, was born at Constantinople, on the 28th of August 1764. He became famous as a member of the Convention, and as the author of several tragedies, written in conformity with the spirit of the times. Among these, his 'Charles IX,' which still keeps the stage, was the most successful. It appeared November 4, 1789. He also produced 'Tibère,' 'Henri VIII,' and 'Caius Gracchus;' the last in 1792. In 1794 he had the courage to paint the character of a true patriot in 'Timoleon,' his finest tragedy; but the Committee of Public Safety stopped the performance, and ordered the manuscript to be burnt. Marie Joseph was an elegant prose writer, and a tolerable satirist. He likewise produced several lyrical poems. Being a good speaker, and possessing much self-command, he was elected a member of every legislative assembly from 1792 to 1802. He was also a member of several learned institutions. The report which was spread after the execution of his elder brother, André, that Marie Joseph had contributed to his fall, was the reverse of the truth; but the charge preyed upon his mind, and caused him bitter anguish for the rest of his life. He died January 10, 1811.

(*Biog. Univers.*; Rabbe; Lamartine, *Girondists*.)

CHERUBINI, MARIA-LUIGI-CARLO-ZENOB-SALVADOR, was born in Florence in 1760. At nine years of age he commenced the study of composition under the two Felicis, father and son, both of whom dying, he was transferred, first to Bizzari, and afterwards to Castrucci. In 1778 he composed a mass and a motet, which excited a great sensation in his native city; and during the five following years he produced many other works, both for the church and the theatre, which met with decided success. This attracted the notice of the grand-duke Leopold II. of Tuscany, who in 1778 granted him a pension, and enabled him to complete his studies under the celebrated Sarti, at Bologna, with whom he passed nearly four years, not only receiving much valuable instruction from that master, but also assisting him in filling up his scores, a practice to which, under such superintendence, his skill in this branch of composition may in great measure be attributed. In 1784 he was invited to London, where he continued two years, and composed his operas 'La Finta Principessa,' and 'Giulio Sabino,' in the latter of which the famous *musico* Marchesi made his début at the King's Theatre. In 1786 Cherubini quitted London to settle in Paris, and France thenceforward became his adopted country and the scene of his greatest triumphs. He however occasionally visited Italy, and in 1788 brought out his 'Ifigenia in Aulide' at Turin. Returning to Paris in the same year, he gave, at the Académie Royale, his 'Demophon.' The opera of 'Lodoiska' was produced in 1791, at the Théâtre Feydeau, an event that forms an epoch in the annals of the comic opera. 'Lodoiska' was succeeded by 'Elisa,' 'Médée,' 'Les deux Journées,' 'Anacreon,' and 'L'Hôtellerie Portugaise.' In 1805 Cherubini was invited to Vienna, and there brought out, at the Imperial Theatre, his 'Faniiska.' His fame now became European, and in 1815 he was invited to London by the Philharmonic Society, for which he composed an overture, a symphony, and a grand concerted vocal piece, all of which were performed under his own direction at the concerts of that distinguished society. They were however but moderately successful, though they certainly exhibit the pen of a master. Finding himself injured by the changes making by the restored dynasty in the musical as well as the other government establishments of Paris, Cherubini resigned some of his situations in disgust; but he was soon recalled, and became composer of the Chapelle du Roi, Professor of Composition at the École-Royale (of which in 1822 he was made Director), a member of the Académie Royale des Beaux Arts, and Chevalier of the Legion d'Honneur. His last theatrical work was 'Ali Baba,' a grand opera, produced in 1833, but, though received with every mark of respect by the French public, it did not keep possession of the stage. He died in March 1842, and his obsequies were celebrated in a most solemn and distinguished

manner. His own fine 'Requiem,' the last composed of his masses, was performed on the occasion.

In instrumental music Cherubini's fame has spread throughout Europe. But it is in the field of sacred music that his genius expanded in its full dimensions. His masses, psalms, motets, &c., unite the most learned construction and the charms of the most original and sweetest melody. His mass 'A Trois Voix' is a masterpiece, and of itself sufficient to ensure the composer great and lasting reputation. Of his secular vocal works, we only need mention his admirable finale to 'Les deux Journées,' of which M. Castil-Blaze has given so picturesque a description and so laboured an analysis in his work on the French opera. The other compositions of this great artist are too numerous to be even named here.

CHESELDEN, WILLIAM, a distinguished surgeon and anatomist of the last century, was born in Leicestershire, in 1688. At fifteen he commenced his medical studies in London, under the best instructors; and began himself to give lectures in anatomy in 1711, which he continued for twenty years with a reputation not far inferior to that of his master, Cowper. Becoming soon favourably known, he was elected a fellow of the Royal Society in 1712, and repaid this early distinction by a variety of interesting papers in the 'Philosophical Transactions.' The most remarkable of them, communicated in 1728, is an account of the sensations of a youth of fourteen, blind from infancy, on recovering his sight by the formation of an artificial pupil. The memoir has been much quoted by metaphysical writers: the operation, now common, was then perfectly new; and added considerably and justly to Cheselden's fame.

In 1713 he published a work on anatomy which was long the textbook of that science in England, and was frequently republished both before and after his death. The eleventh edition was printed in 1778. On the retirement of his tutor, Mr. Ferri, Cheselden succeeded him as surgeon to St. Thomas's, and was afterwards appointed consulting surgeon to St. George's and the Westminster hospitals. He turned these opportunities to good account in maturing his own skill and advancing the science of surgery, which is largely indebted to him. He was probably never surpassed in dexterity and success as an operator; his coolness never deserted him; and he is said to have been as much distinguished for the tenderness as for the judgment that directed his hand. We are told that out of forty-two patients whom he cut for the stone in four years, he lost but one; the present average being at least six in that number. It is in lithotomy that Cheselden has most repute as an innovator as well as an operator. In 1723 he published a volume on this subject, recommending an improved method of performing what is called the 'high' operation; but after more experience and investigation, he laid it aside for the 'lateral' method, of which, as practised of late years, he may almost be considered the inventor. His splendid work on the bones was published by subscription in 1733, with a dedication to Queen Caroline, to whom he held the appointment of surgeon. It consists of a series of plates of the natural size, with short descriptions; and was then unequalled in execution, and unsurpassed in accuracy. It was not successful as a speculation, and was attacked with bitterness by a lithotomist of the name of Douglas.

In 1737, after a brilliant professional career, and, it is said, partly in disgust at the asperity to which his success had exposed him, Cheselden retired from practice at the age of forty-nine, and undertook the honorary duties of surgeon to Chelsea Hospital, which he retained for the rest of his life. His last contribution to science, made subsequently to his retirement, consisted of a series of plates with original remarks appended to Gataker's translation of Le Dran's 'Surgery.'

In 1751 he suffered an attack of apoplexy from which he recovered; but a return of the complaint caused his sudden death at Bath, on the 10th of April 1752, in his sixty-fourth year.

Cheselden's reputation as a surgeon was solid, and will be lasting. As a man, much that is good is recorded of him, and nothing unfavourable, unless it be his fondness for pugilistic exhibitions, which might have their interest for him as an anatomist. He associated with Pope and other wits of his time; but as his classical merit was certainly not considerable, their intimacy may be ascribed to his professional eminence and strong natural talents, rather than to the taste for literature and art, upon which he seems to have prided himself with no great reason.

CHÉSNE, ANDRÉ DU, born in 1584 in the province of Touraine, became distinguished for his historical and philological erudition, and was one of the most learned men of France in his age. The work for which he is best known is his valuable collection of the oldest French chronicles: 'Historia Francorum Scriptores costanei, ab Gentis Origine usque ad Philippum IV. tempora,' of which he edited 4 vols. fol. and his son, François du Chêne, edited the 5th after his father's death. He also published: 2. 'Histoire des Rois, Ducs, et Comtes de Bourgogne et d'Arles,' 2 vols. 4to. 3. 'Histoire des Cardinaux Français.' 4. 'Bibliotheca Chéniciensis.' 5. 'Bibliothèque des Auteurs qui ont écrit l'Histoire et Topographie de la France.' 6. 'Histoire des Papes,' 2 vols. fol. 7. 'Histoire généalogique des Maisons de Luxembourg, de Montmorency, Vergy, Guisnes, Châtillon, Béthune, &c.,' 7 vols. fol., besides a 'History of England' in 2 vols. fol., Paris, 1634. Duchesne died in 1640 near Paris. He has been called the father of French history.

* CHESNEY, COLONEL FRANCIS RAWDON, was born in 1789. He is a native of Ireland. He commenced his military education at the Royal Military Academy, Woolwich, as a second lieutenant in the Royal Artillery, May 9, 1804. He became lieutenant September 20, 1805. In 1808 the troops to which his company was attached were sent to protect the Channel Islands. He became captain of artillery June 30, 1815. In 1821 he married, and shortly afterwards was sent to Gibraltar, where his wife died, and with her his only daughter. He afterwards travelled a good deal at intervals, chiefly in order to examine the battle-fields of Europe and Western Asia. In 1829 Captain Chesney was sent to Turkey for the purpose of lending his assistance in fortifying the passes of the Balkan against the advancing armies of Russia; but before he had reached his destination the Balkan had been crossed, and the war between Russia and Turkey was soon afterwards concluded by the treaty of Adrianople. In 1830 Captain Chesney travelled in Egypt, where he examined the route across the desert from Cairo to Suez, and sent home a report on the passage by sea from Bombay to Suez, and by the Egyptian desert and the Nile from Suez to Cairo and Alexandria. In the same year he made a journey in Palestine and Syria. He crossed the Syrian desert to El Kayem, on the Euphrates, and followed the course of the river to Anah, whence he descended the Euphrates to the Persian Gulf, a distance of 638 miles, on a raft supported by inflated skins, his only companions being three Arabs to manage the raft, and an interpreter (a Turk) with his boy (a slave). He sent home a map and memoir of his track and explorations along the course of the river. After travelling some time in Persia and Asia Minor he returned to England in 1832.

In 1834 a committee of the House of Commons received evidence as to the comparative advantages of the routes to India by the Red Sea and by the Euphrates, and the House of Commons voted a sum of 20,000*l.* for an expedition to examine the route from the Mediterranean to the Euphrates, and the course of that river to the Persian Gulf. For this purpose two iron steam-vessels were constructed so as to take to pieces, Captain Chesney being appointed to the command of the expedition with the temporary rank of 'colonel on particular service.' The expedition sailed from Liverpool on the 10th of February 1835, and reached the mouth of the Orontes, on the coast of Syria, on the 3rd of April. The two iron steamers were transported in pieces, with excessive labour, partly on rafts and pontoons, and partly on waggons, from the mouth of the Orontes to Bir on the Euphrates, a distance of 133 miles. At Port William, near Bir, the steamers were put together, and on the 16th of March 1836 they commenced the descent of the Euphrates to the Persian Gulf, a distance of 1117 miles. They had proceeded 509 miles to Salahiya, when a hurricane overwhelmed and sank one of the steamers (the 'Tigris') and everything on board was irretrievably lost. The other steamer (the 'Euphrates') escaped with difficulty, but without much damage, and reached Baarah, on the Persian Gulf, on the 19th of June.

Besides the survey of the river Euphrates, which was the main object of the expedition, materials were collected for a correct map of Northern Syria, a line of levels was carried from Iskenderoon on the Mediterranean to Bir on the Euphrates, Northern Mesopotamia was explored, the river Tigris was twice ascended to upwards of 400 miles from its junction with the Euphrates, a line of levels was carried between the Tigris and Euphrates, and other valuable labours performed and information collected. Captain Chesney became major December 2, 1836, and his last arduous and dangerous task connected with the Euphrates expedition was that of taking a mail from the Persian Gulf across the great Arabian desert to Beirut on the Mediterranean, which he did unaccompanied by any European.

On the 27th of April 1846, Major Chesney attained the rank of lieutenant-colonel. In 1850 he published 'The Expedition for the Survey of the Rivers Euphrates and Tigris, carried on by Order of the British Government in the years 1835, 1836, 1837; by Lieutenant-Colonel Chesney, Commander of the Expedition. 4 vols. Vols. I. and II.' He became colonel Nov. 11, 1851. In 1852 he published 'Observations on the Past and Present State of Fire-Arms, and on the Probable Effects in War of the New Musket, &c.,' 8vo. In 1854 he published a narrative of 'The Russo-Turkish Campaigns of 1828 and 1829; with a View of the Present State of Affairs in the East, with Maps.'

CHESTERFIELD, PHILIP DORMER STANHOPE, fourth Earl of, was born in London on the 22nd of September, 1694. Treated with coldness almost amounting to aversion by his father, he was placed first in the hands of a private tutor, and at the age of eighteen sent to Trinity College, Cambridge, where he studied the Greek and Roman writers with unusual diligence. He tells us that he narrowly escaped becoming a pedant, a character for which he had the greatest contempt in after life; and that he drank and smoked at college notwithstanding his aversion to wine and tobacco, because he thought such practices were *gentil*, and made him look like a man. In 1714 he left the university to make the usual grand tour of Europe. He passed the summer at the Hague, where his fashionable associates not only laughed him out of his pedantry, but initiated him into a love of play which never forsook him. Many years after he tells his son in one of his letters that at the Hague he thought gambling an accomplishment, and as he aimed at fashionable perfection, he adopted cards and dice as a necessary step towards it. From the gamblers of the Hague he went to the fashionable ladies and titled courtizans of Paris, who, as

he was accustomed to boast, completed his education and gave him his 'final polish.' He was at Venice when the accession of George I. in 1715 induced him to return home with great speed, in order to be in time for a court place. Through the interest of his family connections he was made a gentleman of the bed-chamber to the Prince of Wales, afterwards George II. In the first parliament of the new reign he was returned for St. Germans in Cornwall, and as he was determined to attract attention, from the moment of his election he studied nothing and thought of nothing, for a whole month, but his maiden speech. Though he afterwards became an accomplished orator, his first effort was rather a failure, and betrayed a violence of manner not at all consistent with his smooth silken code. The speech was otherwise unfortunate, for it attracted attention to the fact that he was not quite of age, and consequently liable not only to expulsion from the Commons' house, but also to a fine of 500*l.* An opponent mentioned this to him privately as a good mode of silencing his zeal: Chesterfield took the hint, and withdrew for some months to Paris, where, as it was always suspected, he was engaged in some secret court intrigue. He returned in 1716, and, resuming his seat, spoke in favour of the Septennial Act. In the inveterate quarrel which broke out between George I. and his heir he adhered to the Prince of Wales, nor could his uncle, General (afterwards Earl of) Stanhope, who was then at the height of favour, with plenty of places at his disposal, ever induce him to change sides. Being much with the heir-apparent, he undertook the difficult task of transforming a German prince into a British king, and of making a fashionable and a most refined man (as he understood it) of the rough and homely George.

His first division in parliament against the ministry was on a motion for the repeal of the Schism Bills, where he decidedly took the illiberal side of the question, as he lived to regret. In 1726 he was removed by the death of his father to the House of Lords, where his manner of speaking was much more admired than it had been in the Commons. He was constitutionally weak and devoid of strong passions, and as a speaker had little faculty of touching the higher feelings of others; but he was brilliant, witty, and perspicuous—a great master of irony—and was allowed by all his contemporaries to be one of the most effective debaters of the day. On the accession of George II., whom as prince he had steadily served for thirteen years, Chesterfield expected a rich harvest of honours and places; but having mistaken the relative amount of the influence exercised on his master's mind by the queen and the mistress, he paid his court to Mrs. Howard (afterwards Lady Suffolk), and neglected Queen Caroline, who eventually proving to be more powerful than the mistress, checked his aspiring hopes. He was not alone in this error; Lord Bolingbroke, Lord Bathurst, Swift, Pope, and many others of less fame, shared in it, and in the consequent disappointment. Pope's villa at Twickenham was the place of rendezvous, where the royal mistress used to receive the incense of Chesterfield and the rest who had hoped to rise through her favour. In 1728, the year after the accession, Lord Chesterfield accepted the embassy to Holland, where he gained the friendship of Simon Van Slingeland, a distinguished statesman, and then Grand Pensionary, and assiduously cultivated his talent for diplomacy. To Slingeland he afterwards acknowledged the greatest obligations, calling him his "friend, master, and guide," and adding, "for I was then quite new in business, and he instructed me, he loved me, he trusted me." Chesterfield had the merit of averting a war from Hanover, for which service George II. made him High Steward of the Household and Knight of the Garter. Under the plea of ill-health he obtained his recall from Holland in 1732, and returning to court, where his office of Steward gave him constant access, he again indulged in the hope of rising. No sooner however had his lordship shown his decided opposition to Sir Robert Walpole, by making his three brothers in the House of Commons vote against the Excise scheme, than he was deprived of the High-Stewardship, and so badly received at court, that he soon ceased visiting there altogether. Lord Chesterfield now took a most decided and active part in the opposition to the minister, and it is even asserted that the real object of a visit which he paid to the Duke of Ormond, at Avignon, during a visit he made to France for his health in the autumn of 1741, was to "solicit through the duke an order from the Pretender to the Jacobites, that they should concur hereafter in any measures aimed against Sir Robert Walpole." The Stuart papers throw no light upon this question, and the supposition appears scarcely justified by any circumstances adduced in support of it. (See Horace Walpole's 'Memoirs,' i. 45; and Lord Mahon [Earl of Stanhope] 'Hist. of England,' chap. xxiii.) In the ministry formed on the resignation of Sir Robert Walpole in 1742, Chesterfield was excluded from office, and he at once went into opposition against the members of the new cabinet, with whom, when out of place, he had been accustomed to vote in the minority. On the coalition of parties known by the name of the "broad-bottomed treaty," he took office, sorely against the inclination of the king, who considered him as a personal enemy; but in order to satisfy his majesty, and remove him from the royal presence, he was named while in Holland, Lord-Lieutenant of Ireland. Chesterfield, while in opposition, had still further offended the king by repeatedly denouncing the union of the electorate of Hanover with the kingdom of England, and by proposing that they should be separated from each other, and allotted to different branches of the reigning family. Before proceeding to Ireland, the new lord-

lieutenant, at the beginning of 1745, the year of the Pretender's last war in Scotland, and a time of intrigue and difficulties, consented again to proceed as ambassador to Holland. On his return in a few weeks, he immediately repaired to his Irish post, where he distinguished himself, in a season of very great turbulence, by his tolerant spirit, and conciliating popular manners. His short government in Ireland was perhaps the most brilliant and valuable part of his public life. Instead of treating it as his predecessors had done, as a sinecure, Chesterfield made his post one of active exertion. He reformed abuses, dealt out even-handed justice to all parties, and though entering on office at a time of turbulence and danger, acted so as to conciliate the disaffected, and to secure a "degree of tranquillity such as Ireland had not often displayed even in orderly and settled times." George II., whose prejudices were removed or weakened, recalled him from Dublin in April 1746, and appointed him principal secretary of state. In consequence of finding himself constantly thwarted by the Pelhams, and being obstructed in some measures which he considered important, and of his now really declining health, he resigned his office in January 1748, much, it is said, to the regret of the king, who offered to make him a duke, an honour which Chesterfield respectfully declined. He was kept from the House of Lords by his giddiness and deafness, but in 1751 he delivered an elegant speech in favour of adopting the New Style, a measure in which he took great interest, and for which he had endeavoured to prepare the public mind by writing in some of the periodicals. His declining years, though now and then brightened by flashes of wit and merriment, were clouded by sickness and despondency arising from his loss of hearing. He died on the 24th of March 1773, in the 79th year of his age. His natural son, Philip Stanhope, to whom his well-known Letters were addressed, died five years before him.

By his wife, Melusina Schulemberg, countess of Walsingham, and niece or daughter to George I.'s mistress, the Duchess of Kendal, he had no issue. After much opposition from George II., who pretended to find his objection on Chesterfield's incessant gambling, this German lady married his lordship in 1733. In the will left by George I., and destroyed by George II., it is affirmed that there were large legacies to the Duchess of Kendal and Lady Walsingham, and that upon Chesterfield threatening a suit in Chancery for his wife's supposed legacy, he received in lieu of it the sum of 20,000*l.* This affair is said to have been a chief cause of the king's enmity against him. (Walpole, 'Memoirs,' and 'Reminiscences'; Mahon, 'History.') Chesterfield always had a certain taste for literature, and a partiality for the society of literary men. At different times of his life he associated with Addison, Pope, Swift, Gay, Arbuthnot, Voltaire, Montesquieu, and Algarotti. He patronised Hammond, a poet of third-rate merit, but an unfortunate amiable man, and procured him a seat in parliament. In his intercourse with Samuel Johnson he gave himself lordly airs, and the sturdy doctor, thinking himself slighted, avenged himself in the celebrated letter which was prefixed to the first edition of his 'Dictionary.' His 'Letters to his Son,' which were published by his son's widow the year after his death, were never intended for publication. They have been much censured for the loose morality which they inculcate; but still, though their low moral tone must be admitted, it must also be acknowledged that they show a great knowledge of the world, and much practical good sense, expressed in a singularly easy, agreeable, and correct style. His 'Miscellanies,' consisting of papers printed in 'Fog's Journal,' and 'Common Sense,' of some of his speeches and other state papers, and a selection from his 'Letters to his Friends,' in French and English, together with a 'Biographical Memoir,' written by his friend and admirer Dr. Maty, were published in 2 vols. 4to, in 1777. A third volume was added in 1778. Chesterfield also wrote Nos. 100 and 101 in the 'World,' in praise of Johnson's 'Dictionary,' and sundry copies of very light verses which appeared in Dodsley's collection.

(Dr. Maty, *Life*; Lord Orford, *Works*, vol. i. p. 533, and vol. iv. p. 277; and especially Earl Stanhope's admirably-edited *Letters and Works of P. D. Stanhope, Earl of Chesterfield*, 5 vols. 8vo, 1853.)

CHETTLE, HENRY, whose name occurs very frequently in the history of the old English drama, was a contemporary of Shakspeare. We read the names of over forty plays attributed to him in whole or in part, the dates of which extend from 1597 to 1602; but his writing for the stage must have begun before 1592, when he published Greene's 'Groat-worth of Wit.' Chettle appears to have been originally a compositor; and in a receipt given to Henslowe in 1598 he styles himself 'stationer.' He led an unsettled life, was constantly in pecuniary straits, and more than once in prison for debt. In Henslowe's 'Diary' there are numerous entries of small sums advanced to Chettle (or, as Henslowe in his queer orthography more commonly calls him, "harey chettell") on plays he has undertaken to write. They appear to be usually written in conjunction with some other persons, but sometimes his name appears alone, thus:—"Lent unto Thomas Downton, the 27 of february 1598 [1599], to paye unto harey chettell, in full payment for a playe called Troyes Revenge, with the tragedy of polefeme, the sume of fifty shellinges; and strooken of his deatte, which he owes unto the company, fifty shellinges mora." Four only of his plays have been printed, of which an account is given in Collier's 'History of Dramatic Poetry,' and the same editor has

inserted, in his 'Supplementary Volume' to Dodsley's collection, 'The Death of Robert, Earl of Huntington,' written by Chettle and Anthony Munday. Examples of his style will be found in Lamb's 'Specimens.'

* CHEVREUL, MICHEL EUGENE, a distinguished chemist, was born at Angers, August 31st, 1786. His father, who practised as a physician, took good care of his education, and sent him to the Central School at Angers. In 1803 the youth removed to Paris, and studied chemistry under Vauquelin. In 1810, when not more than twenty-four years of age, he became assistant naturalist to the museum; but some of the professors having taken umbrage at the growing importance of the appointment, it was abolished. Later M. Chevreul was named professor of science at the College Charlemagne; then officer of the University; examiner at the Ecole Polytechnique, and lastly director of the dyeworks, and professor of special chemistry at the Gobelins. Here he signalled his practical science and judicious taste by his innovations with respect to associated colours. He gave a course of lectures on the subject, which were understood only by a limited number of adepts. The opinion that taste and colours should not be discussed had passed into a proverb: Chevreul denied the assertion, and drew up a species of æsthetics for the use of dyers, manufacturers, and artists.

In 1826 Chevreul was elected a member of the Academy of Sciences, and a foreign member of the Royal Society of London, and in 1829 he succeeded Vauquelin in the professorship of applied chemistry at the Jardin des Plantes. One of his earliest works, which has contributed in no small degree to his reputation, was an analytical treatise 'Recherches chimiques sur les Corps gras d'origine Animale.' It establishes an epoch in science by its rigorous and philosophical method; and in the arts by the multitude of its applications and the greatness of its results. From it many new branches of industry have been created, and others profitably metamorphosed. Oleic acid, so useful in the preparation of woollen yarns, stearine, and the remarkable imitations of essences and perfumes, all originated in Chevreul's researches.

In 1831 M. Chevreul published 'Leçons de Chimie appliquées à la Teinture, faites à la manufacture Royale des Gobelins,' 2 vols. 8vo, which became a text-book on that subject. In 1839 appeared 'De la Loi du Contraste simultané des Couleurs, et de l'assortiment des objets colorés, considéré d'après cette Loi dans ses rapports avec la peinture,' &c. This is a remarkable work, full of philosophical reflections, apt generalisations, and scientific illustrations of the theory. The laws of harmonious colouring are therein clearly established. It has been translated into English, and wherever known is recognised as a thoroughly scientific and practical authority. By invitation of the minister of commerce, M. Chevreul delivered a course of lectures on the subject at Lyon, from which great advantages accrued to the manufacturers of that city. M. Chevreul shows the applications of his theory to be innumerable, and discusses especially the optical effects of silken stuffs, illustrating his doctrine by contiguous metallic cylinders, regarded under four different aspects: according as they are parallel or perpendicular to the plane of the luminous rays that strike them, and according as the observer turns his back or his face to the light, and he examines the question as to whether the light is more particularly reflected by the warp or weft of the tissue. This theory was printed in 1846 at the expense of the Chamber of Commerce of Lyon.

In 1852 the Société d'Encouragement awarded to M. Chevreul their prize of 12,000 francs for his work on the 'Corps Gras,' and expressed at the same time by the mouth of M. Dumas, one of the foremost chemists of the day, their high opinion of his merits.

Among the numerous writings with which M. Chevreul has enriched science for more than forty years, are some of no little importance on the chemical reactions which affect the hygiene of populous cities. In these he traces the causes of insalubrity, and treats the subject from a point of view which raises it into a science applicable in sanitary regulations.

Although in his seventieth year, M. Chevreul retains his intellectual activity, and takes part in the meetings of the Institute, in the administration of the Jardin des Plantes, in the management of the Société centrale d'Agriculture, and of the Gobelins, besides delivering every year two or three courses of lectures on chemistry. This latter is his favourite science, and he has for some time been engaged in writing a history of it. His fitness for the task is demonstrated by the many able articles from his pen in the 'Journal des Savants,' the 'Annales de Chimie,' 'Dictionnaire des Sciences naturelles,' 'Mémoires de l'Académie des Sciences,' and other publications. He is a member of most of the principal scientific societies of Europe.

CHEYNE, GEORGE, was born in Scotland, in the year 1670. He was at first intended for the church, but after attending the lectures of Dr. Archibald Pitcairn, he determined to practise medicine. Having taken his Doctor's degree, he came to London about 1700, and soon after published his 'Theory of Fevers,' in which he attempts to explain the doctrine of secretion on mechanical principles. His next work, 'On Fluxions,' was published in 1705, and procured his admission into the Royal Society. At a maturer age he called this a juvenile production, and acknowledged that it was justly censured by De Moivre, to whom and to Dr. Oliphant he makes an apology in the

preface to his 'Essay on Health and Long Life,' for having treated their criticisms with rudeness. His 'Philosophical Principles of Natural Religion,' containing the elements of natural philosophy, and the evidence of natural religion to be deduced from them, was dedicated to the Earl of Roxburgh, for whose use it appears to have been written.

Cheyne's natural disposition to corpulency was so increased by full living in London, that in a few years he became "fat, short-breathed, lethargic, and listless." His health gradually sank, and, after trying a variety of treatment with little benefit, he confined himself to milk, with "seeds, bread, mealy roots, and fruit." The experiment succeeded, and he was soon relieved of his most distressing symptoms. During his illness, being deserted by his old associates, he began to look to religion for consolation, and at last "came to this firm and settled resolution in the main, viz., to neglect nothing to secure my eternal peace, more than if I had been certified I should die within the day; nor to mind anything that my secular obligations and duties demanded of me, less than if I had been ensured to live fifty years more. This, though with infinite weakness and imperfection, has been my settled intention in the main since." ('The English Malady,' 2nd edit., p. 334.)

In 1722 he published an 'Essay on the true Nature and due Method of treating the Gout,' together with the virtues of the Bath waters, and the nature and cure of most chronic diseases. He had resided at Bath during the summers of several years, and attributed much of the benefit he had received to drinking the waters. In 1724 appeared his well-known 'Essay on Health and Long Life,' in which he inculcates the necessity of a strict regimen, particularly in diet, both in preventing and curing diseases. It was dedicated to Sir Joseph Jekyll, Master of the Rolls, who had been under the author's care. In the preface he gives an account of his former works, which he censures where faulty, with great frankness, particularly when he had treated other writers with levity or disrespect. In 1733 he brought out his 'English Malady,' a treatise on the spleen and vapours, as well as hysteric and hypochondriacal diseases in general. This work, once very popular, contains a very minute account of the author's own case. It appears that on his recovery he gradually returned to a more generous diet. "However for near twenty years I continued sober, moderate, and plain in my diet, and in my greatest health drank not above a quart, or three pints at most, of wine any day (which I then absurdly thought necessary in my bulk and stowage, though certainly by far an overdose), and that at dinner only, one half with my meat, with water, the other after, but none more that day, never tasting any supper, and at breakfast nothing but green tea, without any estate; but by these means every dinner necessarily became a surfeit and a debauch; and in ten or twelve years I swelled to such an enormous size, that upon my last weighing I exceeded 82 stone. My breath became so short, that upon stepping into my chariot quickly, and with some effort, I was ready to faint away for want of breath, and my face turned black." ('The English Malady,' 2nd edit., Lond., 1734, p. 342.)

He now returned to his low diet, and with the same success as before, though it required a longer time to re-establish his health. The proposal of a milk diet appears to have afforded much diversion to contemporary wits, some of whose gibes and sarcasms rather ruffled our author's complacency. Dr. Cheyne died at Bath, in 1742, at the age of 72.

CHILD, SIR JOSIAH, BART., was an eminent London merchant in the latter part of the 17th century, and one of the ablest of our earlier English writers on commerce and political economy. His principal publication is entitled 'Brief Observations concerning Trade and the Interest of Money,' by J. C., 4to, London, 1668. In his preface he tells us that this tract was written at his country-house in the sickness-year, that is, in 1665. Its leading purpose is to defend the late reduction of the legal rate of interest from eight to six per cent. (originally made by ordinance of the Long Parliament in 1651, and confirmed at the Restoration), and to urge a still further reduction. The author's great example of commercial success is that of the Dutch, and he maintains that "the lowness of the rate of interest is the *causa causans* of all the other causes of the riches of that people." The rate of interest, as is now well understood, is merely a measure or expression of the ratio of the supply of money to the demand. It rises or falls with the rate of profits; and that again depends in great part upon the quantity of capital seeking for employment; so that, in fact, instead of a low rate of interest being the cause of accumulated wealth in a community, it is more likely to be the consequence of that state of things. This was pointed out in an answer to Child's treatise, published the same year under the title of 'Interest of Money Mistaken, or a Treatise proving that the abatement of Interest is the effect and not the Cause of the Riches of a Nation.' In another respect also Child's notions in this publication are opposed to those now generally entertained: his recommendation, namely, that the natural rate of interest should be kept down, or rather attempted to be kept down, by a legal restriction. In support of his views he reprints, as an appendix, Sir Thomas Culpeper's 'Tract against the High Rate of Usury,' first published in 1623. Notwithstanding some fundamental defects however, the work contains much that is sound and valuable; and some of the principles laid down in it are both in advance of the

current opinions of the day and pithily and happily expressed. A second edition, much enlarged, appeared in 1690, under the title of 'A New Discourse of Trade;' a third in 1698; and the work has since been twice reprinted, the last time in 12mo at Glasgow in 1751. It is in this work that Child has explained his plan for the relief and employment of the poor, of which Sir Frederic Eden has given an account in his 'State of the Poor,' vol. i. pp. 186, &c. It included the substitution of districts or unions for parishes, and the compulsory transportation of paupers to the colonies. He proposes that the funds should be managed by an incorporated body to be styled 'The Fathers of the Poor,' and to wear, each of them, "some honourable medal, after the manner of the familiars of the Inquisition in Spain." In Watt's 'Bibliotheca,' and other catalogues, this plan is noticed as a separate publication (though without date); but we do not know that it ever appeared except as one of the chapters of the 'New Discourse of Trade.' Child, who was one of the directors and for some time chairman of the East India Company, and who took a leading part in the conduct of its proceedings, is stated to have written several tracts in defence of the trade to the East Indies; but they appear to have been all anonymous, and the only one which has usually been distinctly assigned to him is that entitled 'A Treatise wherein it is demonstrated that the East India Trade is the most national of all Foreign Trades,' by *Philosophus*, 4to, London, 1681. This is affirmed in the work called 'The British Merchant' (originally published in 1710), second edition, vol. i. p. 162, to have been written by him, or at least by his direction. It was contended by the opponents of the company that the East India trade was ruinous, or prejudicial, by reason of its draining the country of gold and silver; it was answered by Child, as it had been many years before by Thomas Mun, in his 'Discourse of Trade from England unto the East Indies,' that the trade in reality brought more treasure, or gold and silver, into the country than it took out of it, by our sales of eastern commodities to other European nations. It was upon this ground simply that parliament had recently (by the 15 Car. II., c. 7, s. 12) so far permitted the trade to be legally carried on in the only way it could be carried on at all as to allow the exportation duty-free of foreign coin and bullion.

Taking his stand upon what has been called the mercantile system, the principle of which is, that the value of a foreign trade depends upon the balance which it leaves to be received in money, Child admitted the paramount importance of gold and silver; but contended that the effect of the India trade, taken in its whole extent, as including the trade with other countries which we carried on by means of our imports from the east, was to promote, not to prevent, the accumulation in our hands of the precious metals. The destruction however of the fancy that there was anything necessarily desirable in that result, as far at least as it could be destroyed by reasoning, and the demonstration of the truth that gold and silver do not differ in any respect in their commercial character from other commodities, were accomplished a few years after this date by Sir Dudley North in his 'Discourses upon Trade, principally directed to the Cases of Interest, Coinage, Shipping, and Increase of Money,' 4to, London, 1691.

Sir Josiah Child was the second son of Richard Child, a merchant of London; he was born in 1630, was created a baronet in 1678, and died in 1699. He attained to great wealth, was thrice married, and by each of his wives had one or more children, who married into some of the highest families among the nobility. His last wife survived till the year 1735, "at which time," we are told by Morant, the historian of Essex, "it was said she was nearly allied to so many of the prime nobility that eleven dukes and duchesses used to ask her blessing, and it was reckoned that above fifty great families would go into mourning for her."

CHILDREN, JOHN GEORGE, was born on the 18th of May 1777, at Ferox Hall, Tonbridge. From the Grammar school of that town he went to Eton, and afterwards, in 1794, entered Queen's College, Cambridge, as fellow-commoner. He studied with a view to the church, but the early death of his wife led him to travel in the south of Europe and in the United States, from whence he returned to devote himself to scientific pursuits.

While studying mineralogy, chemistry, and galvanism, he made the acquaintance of Davy, Wollaston, and other leading men of science. In 1807 he was elected a Fellow of the Royal Society. In the following year he contributed a paper to the 'Philosophical Transactions,' on 'Some experiments performed with a view to ascertain the most advantageous method of constructing a voltaic apparatus, for the purposes of chemical research,' in which he determined the effect of unusually large battery plates. With twenty pairs of plates each four feet long and two feet wide, he confirmed Davy's observation, "that intensity increases with the number [of plates], and the quantity of electricity with the extent of the surface."

This was followed in 1815 by a paper, published also in the 'Philosophical Transactions,' 'An account of some experiments with a large voltaic battery,' in which a further series of singularly interesting results was described, among them the conversion of iron into steel by union with diamond, under the sole action of the battery.

Between the dates of these papers Mr. Children travelled in Spain, and visited the quicksilver mines of Almaden, then but little known in England. In 1816 he was appointed one of the librarians in the department of Antiquities (afterwards of Natural History) of the

British Museum. In 1819 he published a translation of Thénard's 'Essay on Chemical Analysis,' and in 1822 of Berzelius's 'Treatise on the Use of the Blowpipe,' with additional experiments and notes. He discovered a method for extracting silver from its ore without amalgamation, and derived considerable profit by selling the right to use it to several South American mining companies in 1824. He helped in establishing the 'Zoological Journal,' which appeared in 1825, and was one of the first editors. In 1826 he was elected secretary of the Royal Society, and resigning the following year on account of ill health, was re-elected in 1830, and retained the office for seven years. In 1839, on the death of his third wife, Mr. Children resigned his post at the British Museum. He died on the first day of 1852.

CHILLINGWORTH, WILLIAM, was the son of William Chillingworth, mayor of Oxford, where he was born in October, 1602. In 1618 he was a scholar, and in 1628 a fellow, of Trinity College in that University. Some curious memoirs of him are preserved by Anth. Wood ('Athen. Oxon.' c. 20), who says "he would often walk in the college grove, and dispute with any scholar he met, purposely to facilitate and make the way of *wrangling* common with him, which was a fashion used in those days, especially among the disputing theologians, or those who set themselves apart purposely for divinity." The comparative merits of the English and Romish churches were at that time a subject of zealous and incessant disputation among the university students; and several learned Jesuits succeeded in making distinguished proselytes among the Protestant clergy and nobility. Chillingworth, being an able disputant, was singled out by the famous Jesuit Fisher, alias Johannes Perseus ('Biblioth. Soc. Jesu'), by whom he was convinced of the necessity for an infallible living 'Rule of Faith.' On this he at once adopted the Roman Catholic system, wrote out his reasons for abjuring Protestantism, and joined the Jesuits in their college at Douay.

After the lapse of a few months, the arguments addressed to him by his godfather, Dr. Laud, then bishop of London, induced him to abandon his new faith, and he returned to Oxford in 1631, where he passed about four years in reconsidering the Protestant tenets. The great work of Daillé on the 'Fathers,' which then first appeared, is said to have finally determined him.

In 1635 he published his 'Religion of Protestants, a safe way to Salvation.' It excited great attention, and passed through two editions in less than five months. The principle of Chillingworth is, that the volume of Divine Scriptures, ascertained to be such by the ordinary rules of historical and critical investigation, is to be considered the sole authority of Christians, to the utter exclusion of ecclesiastical tradition. His assertion of the principle of private judgment was opposed as much by the Puritans as by the Roman Catholics; and while the Jesuit Knott, alias Matthias Wilson ('Biblioth. Patrum Soc. Jesu,' p. 185), contended that he "destroyed the nature of faith by resolving it into reason;" Dr. Cheynell "prayed that God would give him new light to deny his carnal reason, and submit to faith." These were two of the most determined of Chillingworth's antagonists. Cheynell was one of the assembly of divines who, in 1646, was sent to convert the University of Oxford. Chillingworth in the meantime, unable to reason his conscience into an approval of the 39 Articles, refused to accept any preferment in the church. His long letter on the subject to Dr. Sheldon (afterwards archbishop of Canterbury), a most interesting document, is given in his Life, by Des Maizeaux, p. 86, and in Kippis's 'Biog. Brit.' Nothing can be stronger than the expressions of refusal to subscribe with mental reservation. However, in a very short time he was completely persuaded by the arguments of Drs. Sheldon and Laud, that peace and union are the real object of subscription, not belief or assent—a doctrine held by Archbishop Sancroft and many other eminent divines. Accordingly he accepted the chancellorship of Salisbury with the prebend of Brixworth, Northamptonshire, annexed. Chillingworth, in 1640, was deputed by the chapter of Salisbury as their proctor to the Convocation in London. He was attached very zealously to the royal party, and wrote a treatise (unpublished) on 'The Unlawfulness of resisting the lawful Prince, although most impious, tyrannical, and idolatrous.' Being present in the army of Charles I. at the siege of Gloucester, August 1643, he acted as engineer, and devised the construction of engines, in imitation of the Roman 'testudines cum pluteis,' to assault the rebels and take the city by storm. Having accompanied the king's forces under Lord Hopton to Arundel castle, he was there with his comrades taken prisoner by the parliament army under Sir William Waller; and falling ill he was thence conveyed to the Bishop's palace at Chichester, where he died and was buried in January 1644. A singular scene occurred at his funeral. Dr. Cheynell, then rector of Petworth, appeared at the grave, with the work of Chillingworth ('Relig. of Protest.') in his hand, and after an admonitory oration on the dangerous tendency of its rationalism, he flung it into the grave, exclaiming, "Get thee gone, thou cursed book, which hast seduced so many precious souls—get thee gone, thou corrupt rotten book, earth to earth, dust to dust, go rot with thy author!" He afterwards published 'Chillingworthi Novissima, or the Sicknesse, Hereasy, Death, and Burial of Wm. C., with a prophane catechism collected out of his works, by F. Cheynell, Fell. Mert. Coll. Ox.' 1644 and 1725. In this singular production the object of the author's enmity is jeered at as "this man of reason whose head was as full of scruples as it was of engines." But the character and

abilities of Chillingworth have been greatly and justly extolled by many of our most distinguished writers. Tillotson styled him "the incomparable Chillingworth," and Locke says (on 'Education') "If you would have your son to reason well, let him read Chillingworth;" and again (on 'Study'), "For attaining right reasoning I propose the constant reading of Chillingworth: for this purpose he deserves to be read over and over again;" but Anth. Wood's opinion is not outdone by any, for he declares that "Chillingworth had such extraordinary clear reason that if the great Turk or the Devil could be converted, he was able to do it." The result of his remarkable proficiency in 'wrangling' is however stated by his intimate friend Lord Clarendon ('Hist. Rebell.') to have been that "Chillingworth had contracted such an irresolution and habit of doubting, that at last he was confident of nothing." It is said by Clarendon that "Chillingworth was a man of little stature," and that it was "an age in which many great and wonderful men were of that size." The 10th and best edition of 'The Religion of Protestants' is that in fol., 1742, with sermons, &c., and a life of the author by Dr. Birch. 'The Religion of Protestants' has been since often reprinted. There is a recent edition of Chillingworth's whole works, in 1 vol. 8vo. A complete list of his miscellaneous controversial works is given in Kippis's 'Biog. Brit.,' vol. iii., p. 515, and in the 'Life of Chillingworth,' by Des Maizeaux, 8vo, 1725.

*CHISHOLM, MRS. CAROLINE, was born about the year 1810, in the parish of Wootton, Northamptonshire, where her father, William Jones, was a small proprietor of land. He died while his daughter was young, but she was carefully brought up by her mother, and in her twentieth year was married to Captain Alexander Chisholm, of the Indian army. Soon after the marriage they proceeded to Madras, where Mrs. Chisholm's commiseration was excited by the neglected condition in which she saw the female children and orphans of the British soldiers. She succeeded in establishing, under her own management, a school for girls, and afterwards a school of industry, which had the most satisfactory results. After a residence of some years at Madras, the state of Captain Chisholm's health required a change of climate, and in 1833 he obtained leave of absence, and they removed to Australia. They resided for some time at Sydney, and when Captain Chisholm's health was re-established, he returned to Madras, but his wife remained at Sydney. About this time large numbers of young women were landed there from emigrant-ships, who, if they were not immediately engaged, were without friends, without money, and without a place to sleep in. Here again Mrs. Chisholm was excited to benevolent exertion, and her first efforts were directed to obtain an asylum for the destitute girls. Some allowance of food was supplied by the colonial government to those who applied for it, but no place of shelter. Mrs. Chisholm applied to Sir George Gipps, the governor, and at length, at the end of 1841, a low wooden building was obtained, part of an old barracks, and very small, where she herself mostly resided with the girls, in order to superintend and train them. Step by step she extended her plans of benevolence, lent small sums to assist the emigrants, travelled far into the interior, taking young women with her to place them in their situations, became known to the settlers, who willingly supplied food and shelter, established depôts in the bush, and a registry-office in Sydney, and in the period from 1841 to the end of 1845 had obtained situations for females and employment for men to the number of 11,000, to whom she lent small sums which amounted altogether to 1200*l.*, the whole of which was repaid, minus only 16*l.* In 1845 Captain Chisholm rejoined his wife, and in 1846 they decided on revisiting England. Before they left the colony several of the most distinguished persons in Sydney and the vicinity presented Mrs. Chisholm with an address of thanks "for her zealous exertions on behalf of the emigrant population;" and a subscription of 150*l.* as a testimonial, which, in accepting, she stated should "be expended in further promoting emigration, and in restoring wives to their husbands and children to their parents."

Captain Chisholm and his wife landed in England at the end of the year 1846, and took up their residence at Islington, where she carried out her plans of assisting the emigrants of the poorer classes. She established a 'Family Colonization Society,' by which passage-money was collected by weekly instalments; she travelled in the manufacturing districts, and both there and in the metropolis explained her plans, and gave many interesting accounts of what she had done and seen. Large numbers of emigrants, properly and prudently provided for, were sent out in successive ships, and in 1854 she herself and her family left London in an emigrant-ship for Australia, with the intention, as she stated, of there spending the remainder of her life. A considerable sum was subscribed in Great Britain as a testimonial, and presented to her before she left.

CHODOWIECKI, DANIEL, a distinguished miniature-painter and etcher of the 18th century, was born at Danzig in 1726. His father was a tradesman of Danzig, and Daniel was brought up and continued in the business until his father's death in 1740. In 1743 he removed to Berlin, and entered into the service of an uncle, who seems to have kept a general store. One class of articles which he sold was painted snuff-boxes, the paintings of which were all executed by Daniel in his leisure hours, many of them on enamel, which art his uncle had had him taught for the purpose. The designs were all copied from prints, and were, according to Chodowiecki's own account, miserable performances: his whole knowledge of drawing and painting he had learnt

from an aunt in Danaig. Chodowiecki continued some time employed in this humble way, until through his enamel-master, Haid, he made the acquaintance of some of the artists of Berlin, whose works and conversation excited his ambition, and induced him in the year 1754 to devote himself arduously and exclusively to art. He commenced as a miniature-painter, and met with considerable success, but he soon forsook this tedious art for etching. He etched chiefly from his own designs, and as an etcher he ultimately obtained a reputation equal if not superior to that of any artist of his age in Europe. His etchings are very numerous, amounting to at least two thousand, but they are mostly small, and the greater part were executed for booksellers. A print-seller of Berlin, of the name of Jakoby, published a complete catalogue of his prints in 1814, in one volume octavo; there is also a long list of them in his autobiography inserted in Meusel's 'Miscellany,' arranged chronologically; and another in Heineken's 'Dictionary,' arranged according to the subjects, consisting of heads, portraits, historical pieces sacred and profane, figures, and original compositions; landscapes, illustrations for pocket-books and almanacs, from novels, &c., and frontispieces, vignettes, and tail-pieces for various works. The works engraved after Chodowiecki's designs or drawings by other engravers are less numerous than his own etchings, but amount nevertheless to some hundreds, including several designs for Lavater's work on 'Physiognomy,' engraved by J. H. Lips and others.

Chodowiecki was director of the Royal Academy of the Arts of Berlin, where he died in 1801. Many of his designs are satirical, and he has been called the Hogarth of Berlin. All his works, though on a small scale, are remarkable for their expression, and the character is seldom exaggerated; his subjects are chiefly illustrative of common life or contemporary and recent history. Many novels and other light works which he illustrated, owed their success chiefly and in some cases entirely to his vignettes; and the 'Almanac' of the Berlin Academy, which he illustrated from the year 1770, had, from the same cause, a very extensive circulation.

* CHODZKO, ALEXANDER, a Polish poet, linguist, and traveller, of whom little is to be gathered but from scattered incidental notices in his own writings. In the poems of Korsak, a Lithuanian author, there is an epistle to Chodzko dated from Wilna in 1826, in which he congratulates him on his good fortune in being able to rove the East. In 1833 a volume of Polish poems by Chodzko himself was published at Posen, but is spoken of in no high terms by Polish critics. His next production was in English, and issued in London in 1842, at the expense of the Oriental Translation Fund. It is entitled 'Specimens of the Popular Poetry of Persia, as found in the adventures and improvisations of Kurroglou, the bandit-minstrel of Northern Persia, and in the songs of the people inhabiting the shores of the Caspian Sea, orally collected and translated with philological and historical notes by Alexander Chodzko.' In the preface, which is dated at London, July 1842, the writer tells us that he collected these poems during a sojourn of eleven years in the countries where they are current, and remarks, very truly, that the Oriental student will regret with him the omission of the original texts, which he had taken down in manuscript from the mouths of the reciters, few of whom could either read or write. These were not printed entire by the Oriental Translation Fund on account of the expense; but a few specimens in the Tuka-Turkman, the Perso-Turkish, and the Zendo-Persian dialects were added in an appendix, "from a hope of their greatly aiding the researches of investigators into the language of the cuneiform inscriptions of Van, Diatun, and Persepolis, and probably of leading to some knowledge even of those of Babylon." The volume is singularly interesting in its contents, which are chiefly descriptive of the exploits of a sort of Turkish Robin Hood, and which are rendered into spirited English by the Polish translator, who however acknowledges his obligations to the revision of the Rev. J. Reynolds, then secretary of the Oriental Fund. His next appearance as a writer was in French, in an essay on the bilingual Lycian inscriptions discovered in Asia Minor by Sir Charles Fellows, one of the languages of which he attempted to prove was of the Slavonic family. Unfortunately M. Chodzko appears to have taken the inscription from an inaccurate copy, and the speculations founded upon it are therefore untenable. This essay was printed by his friend the poet Adam Mickiewicz, as an appendix to 'L'Eglise Officielle et le Messianisme' (Paris, 1845), but had been circulated some years before that date. In 1844 Chodzko superintended the edition of Mickiewicz's 'Poems,' printed at Paris, which was the latest issued during the author's lifetime, and is the most important work of modern Polish literature. The first edition of Mickiewicz, printed at Paris in 1828, had been issued by Jakób Leonard Chodzko, who is probably a relative.

* CHODZKO, JAKÓB LEONARD, a Polish writer, whose works are frequently referred to by writers on Polish subjects, was born at Oborek, in the district of Ozmiana, on the 6th of November 1800, and was educated at the university of Wilna. He entered, with many of the other students, into a secret society formed by the student Zan against the Russian government; but before its discovery by the Russian authorities, which led to the banishment or imprisonment of most of its members, left Poland as secretary to Prince Michael Oginski, whom he accompanied on his travels. In 1826, not venturing to return to Poland, he established himself at Paris as an author, and has continued there since, in the peaceful exercise of the profession,

with the exception of a brief interval at the revolution of 1830, when he so distinguished himself at the barricades that he was appointed one of the aides-de-camp of General Lafayette. His chief works, all of which are in French, are, 'Observations on Poland and the Poles, as an Introduction to the Memoirs of Michael Oginski,' Paris, 1827; 'History of the Polish Legions in Italy,' 2 vols., Paris, 1829; and a new edition of Malte-Brun's 'Picture of Ancient and Modern Poland,' 2 vols., 1830, with such considerable additions, especially an essay on Polish legislation by Lelowel, and a sketch of Polish literature by Podczaszynski, as more than double the value of the original. He also superintended two series of a work entitled 'La Pologne Historique littéraire, &c.,' Paris, 1839-41, in which he was assisted by Madame Olympe Chodzko, his wife. The whole of his works are of the same character, useful compilations of facts, in which valuable information is brought together in one language, the materials of which had to be sought in another. He has made accessible to the European reader much that lay buried in the neglected literature of Poland.

CHOISEUL, ÉTIENNE FRANÇOIS, DUC DE, born in 1719, rose to the highest offices in the state under Louis XV., and was in fact the ruling minister during a great part of that reign. He was made minister for foreign affairs in 1758, minister at war in 1761, and some years after he resumed the department of foreign affairs. He held this last office till December 1770, when in consequence of his imperious character, which had made him many enemies at court among men of all parties, among whom were the Maréchal de Richelieu and the Duc d'Aiguillon, he was exiled to his estate of Chanteloup, where he wrote his memoirs and a satirical comedy against the royal family, and especially against the dauphin, afterwards Louis XVI., styled 'Le Royaume d'Arle quinerie,' which he printed himself at Chanteloup and distributed among his friends. His memoirs were published at Paris in 1790, after his death. The administration of the Duc de Choiseul was singularly unfortunate. In the war against England, which terminated by the peace of Paris in 1763, France lost Canada, and her fleets, as well as those of Spain, were defeated; and in the Seven Years' war France took the part of Austria against Frederic of Prussia, who triumphed over both. The Duc de Choiseul's partiality for Maria Theresa of Austria has been strongly censured. He concluded the marriage between Marie Antoinette and the dauphin, afterwards Louis XVI. In 1760 he expelled the Jesuits from France. He is also said to have secretly encouraged the first symptoms of discontent among the English colonies of North America.

The personal character of the duke was generous though haughty; he was disinterested and splendid in his expenditure, by which he ruined his own fortune. He loved the arts and literature, and was a friend of Voltaire and the other literary characters of that age. His enemies exaggerated his faults, and attributed to him crimes of which there is not the least evidence. He died at Paris in May 1785.

(Examen du Ministère du Duc de Choiseul in the *Mémoires du Duc d'Aiguillon*.)

CHRIST, JESUS. [JESUS CHRIST.]

CHRISTIERN II., of Denmark, born in 1481, was the son of King John, and grandson of Christiern I. He ascended the throne on his father's death in 1513. In 1520 he succeeded in having himself elected King of Sweden, which country had been long distracted by civil factions. Christiern took an atrocious, but, as he fancied it, an expeditious way of getting rid of all opposition for the future. Having assembled the chief nobles and prelates of Stockholm on the occasion of his coronation, he had them suddenly arrested and publicly executed. He also massacred a number of the citizens of Stockholm. (Puffendorf.) Gustavus Erickson, a descendant of the ancient kings, who was a prisoner in Denmark, having contrived to escape, took refuge in the forests of Dalecarlia, where he roused the peasantry, attacked Christiern and his satellite the Archbishop of Upsal, defeated them, and drove the Danes from Sweden. [GUSTAVUS ERICKSON.] Soon after Christiern was deposed by his own Danish subjects, who elected Frederick, duke of Holstein, in 1523. Christiern retired to Flanders, whence, after ten years, he set off with some Dutch troops, and made an attempt to recover his Danish dominions. He failed; and, being taken prisoner, was put in prison, where he died in January 1559. He has been called the Nero of the North.

CHRISTINA (of Sweden), the daughter of Gustavus Adolphus by Maria Eleonora, princess of Brandenburg, was born on the 8th of December 1626. Her father bestowed great care on her education, and having no son to succeed him was anxious to cultivate in her a strong and masculine disposition. Even when a mere infant he expected that she, as the daughter of a warrior, should hear the roar of artillery without emotion. On his departure for the wars in Germany, Gustavus Adolphus appointed a regency, and, carrying his daughter in his arms, presented her to the assembled states of the kingdom as their future sovereign.

Gustavus fell at Lutzen in November 1632. Christina, then six years of age, was proclaimed queen by the states, who left her in the hands of regents or guardians,—the five great dignitaries of the crown, who were charged with the administration of affairs and the task of completing the young queen's education. The Chancellor Oxenstiern, an experienced and enlightened statesman, was at the head of these dignitaries, and the other members of the regency were persons of ability and upright intentions. They however pursued the plan

of education and discipline that had been traced out by the king himself, and to this we must, in part, attribute the singular character afterwards displayed by Christina.

From her earliest years she was surrounded by grave masters and scholars, who crowded and oppressed her intellect with Latin, Greek, Hebrew, history, and politics; and for her lighter amusements she was allowed to ride on horseback in masculine attire, to hunt, to shoot, and review troops. The society of her own sex was soon insupportable to her. It is generally stated that she made considerable progress in several ancient and modern languages, and in other branches of knowledge, and that at the council table she showed a searching wit and great precocity of reason. But her knowledge was not digested, and her mind wanted the equilibrium which is given by refined taste and sound judgment. Bayle says she read daily some pages of Tacitus in the original.

In 1644 she took the reins of government into her own hands, and, much favoured by circumstances, acted rather a conspicuous part in the affairs of Europe. She at once finished a war with Denmark, obtaining by treaty the cession of some territory to Sweden; she pressed on the peace with Germany against the advice of Oxenstiern and others; and finally became a party to the treaty of Westphalia in 1648, by which, in consequence of the victories of her brave troops, she obtained several millions of dollars, three votes in the diet of the Germanic empire, and the cession of Pomerania, Wismar, Bremen, and Verden. When pressed by the states to marry, she constantly and firmly refused. The assigned motives of her refusal have been preserved in several eccentric speeches. Among those who aspired to her hand was her own cousin Charles Gustavus, a prince of excellent qualities. In 1649 she was induced by the states to declare him her successor; but she would not allow the prince any share of her sovereign power, of which she was exceedingly jealous. Soon after the naming of her successor was over, she had herself crowned with great pomp, under the title of King.

Having now no wars to engage her attention, she gave herself up with all the energy of her character to arts and literature, or rather to a mania of patronising artists and men of letters. Her court was soon crowded, good being mixed with the bad, the empty pretender with the real man of science, the sage with the buffoon. She attracted to Stockholm, Saumaise (Salmasius), Vossius, Bochart, Huet, Chevreau, Naudé, Meibom, and other foreigners, chiefly Frenchmen.

Bourdolot, a gossiping intriguing French abbé, who pretended to some knowledge of medicine, and who was retained in quality of her physician, became the great favourite of the queen by flattering her vanity and ridiculing her court of philosophers and men of letters, whose jealousies and jarrings were incessant. Christina spent enormous sums, for so poor a country as Sweden, in the purchase of books, manuscripts, statues, pictures, antiquities, and curiosities. But reverence and affection for her father's memory stifled the murmurs of the Swedes, and when, to the astonishment of everybody, she first spoke of abdicating, she was most earnestly entreated to remain on the throne. For some short time after this she showed a renewal of good sense and energy, and a disposition to public business. It was at this interval that Cromwell's ambassador, Whitlock, saw a good deal of her majesty, and that his secretary or follower, Morton, picked up that curious information about her court and herself which was afterwards published in England. ('Journal of an Embassy to Sweden in 1653-54, from the Commonwealth of England,' by Charles Morton; Whitlock's 'Journal' was also published in 1855.) Her distaste for what she called the splendid slavery of royalty, her desire to indulge in all her caprices in perfect liberty, and (a stronger motive perhaps than any other) her wish of presenting an extraordinary spectacle to the world, soon returning upon her, she formally signified her decided intention of renouncing the crown in May 1654, and on the 16th of June her abdication took place with great solemnity, she being then only in the 28th year of her age.

Christina reserved to herself the revenues of some districts in Sweden and Germany, the entire independence of her person, and supreme authority, with the right of life and death, over all such persons as should enter her service and form her suite. A few days after this public act she set off for Brussels, where she privately abjured the Protestant religion. A little later she publicly embraced Roman Catholicism at Innsbruck. From the Tyrol she travelled to Rome, where she made a sort of triumphal entrance, riding on horseback, dressed almost like a man. Here she surrounded herself with poets, painters, musicians, numismatists, and the like. Quarrelling however with some of the College of Cardinals, she made a journey into France in 1656. At Paris she of course made a great sensation. Her constant companions were authors and academicians; for the society of her own sex she showed a greater contempt than ever, and the only French woman about whom she seemed to take any interest was Ninon L'Enclos. Her stay in Paris is said to have been shortened by Cardinal Mazarin, who, finding her inclined to engage in some intrigues against his authority, took such measures as rendered that capital an unpleasant residence for her. She however returned to France in the following year, and added to her notoriety by causing Monaldeschi, her master of the horse and chief favourite, to be put to death, for some alleged offence. This murder she justified by stating that by her deed of abdication she had reserved to herself supreme power over her own

suite, that she was still a queen wherever she went, and that Monaldeschi was guilty of high treason. Strange to say, she found defenders elsewhere; and among them Leibnitz, who wrote an elaborate justification of the deed at Fontainebleau.

The court was offended, but took no public notice of this atrocious act. Finding herself avoided in France, Christina thought of visiting England, but the Protector Cromwell turned the dark side of his countenance towards her; she therefore did not land in England, but returned to Rome, where she presently involved herself in great pecuniary difficulties, and a quarrel with the pope (Alexander VII.). Upon the death of the king, her cousin, Charles Gustavus, in 1660, she travelled hastily from Rome to Stockholm, where, according to most accounts, she showed a strong desire to re-ascend the throne; but the minds of the people were entirely alienated, and her change of religion was an insuperable barrier. She returned once more to Rome, which she never again left, except for one or two short intervals, during the remaining twenty-eight years of her life. Through that long period her occupations were various, and many of her proceedings indicate eccentricity approaching to insanity. She took part in several political intrigues; she is even said to have aspired to the elective crown of Poland; she interested herself for the Venetians in Candia, besieged by the Turks; she quarrelled anew with the pope and cardinals, who had liberally supplied her with money; she engaged actively in the Molinist or Quietist controversy; she indulged in the dreams of alchemy and judicial astrology; she violently censured Louis XIV. for his revocation of the Edict of Nantes and his dragonades against the Protestants of France; she founded an 'Accademia,' or literary society; she corresponded with many savans, and she made a large collection of objects of art and antiquity. The ruling passion, in short, was the ambition of influencing great political affairs even when all power and influence had departed from her. She died at Rome with great composure on the 19th of April, 1689, in the sixty-third year of her age. Though she wrote continually, not much of her writing has been preserved. Her 'Maxims and Sentences,' and 'Reflections on the Life and Actions of Alexander the Great,' were collected and published by Archenholtz, in his memoirs of her life, 4 vols. 4to, 1751. From the somewhat tediously minute work of Archenholtz, who was librarian to the landgrave of Hesse Cassel, and an honest painstaking man, Lacombe derived the materials for his life of Christina, and D'Alembert his reflections and anecdotes of the same personage. Her 'Secret Letters,' and 'Memoirs of her own Life, dedicated to God,' are forgeries.

(See Archenholtz, as above; Cateau-Calville, *Histoire de Christine, Reine de la Suède*; Fortia, *Travels in Sweden*; *Biographie Universelle*; the works of Bayle, her contemporary and correspondent; Voltaire; and Horace Walpole.)

* CHRISTINA, MARIA, mother of the Queen of Spain, Isabel II., was born April 27, 1806, in the city of Naples. She is the daughter of the late King of the Two Sicilies, by his second wife, Maria Isabel, daughter of Carlos IV., king of Spain, and is the sister of Ferdinando II., the present King of the Two Sicilies. She was married at Madrid Dec. 11, 1829, to the late king of Spain, Fernando VII. On the 10th of October, 1830, she gave birth to the present Queen of Spain. On the death of the king, September 29, 1833, she became by his will queen-regent (reina gobernadora) during the minority of her daughter. She was secretly married December 28, 1833, to Don Fernando Muñoz, then an officer in the royal life-guards. Shortly after the king's death, his brother, Don Carlos, laid claim to the throne, on the ground that by the Salic law females were ineligible, notwithstanding the law which had been passed before the king's death to make them eligible. A civil war ensued, which lasted till September 1840, when the partisans of Don Carlos were finally defeated. A conspiracy which was successfully accomplished, August 13, 1836, in the royal residence of La Granja, for a time deprived the queen-regent of her power, and compelled her to swear to the liberal constitution, June 18, 1837; after which she regained her authority, and continued to rule till 1840, when she gave her assent to a law which interfered with the deliberations of the ayuntamientos, or town-councils. The consequence of this violation of the constitution to which she had sworn was an insurrection which placed Espartero at the head of affairs, and the queen-regent abdicated Oct. 12, 1840. She then retired to France. After the fall of Espartero in 1843 she returned to Madrid. It having been decreed that the Queen of Spain had attained her majority November 8, 1843, on the 10th of November Maria Isabel took the oath to observe the constitution, and the regency of the queen-mother ceased. On the 13th of October 1844 the marriage of Christina with Muñoz, then created Duke of Rianzares, was publicly celebrated. As the queen at the time of her accession was still very young, the influence and power of Christina were little if at all diminished, and the measures of her government were generally arbitrary and unconstitutional. This state of affairs continued till the beginning of 1854, when insurrections commenced, which continued to extend till the 17th of July 1854, when the people began to fight with the soldiers in the streets of Madrid. On the 19th of July the ministers fled, the soldiers submitted to the people, a national junta was established, and Espartero was again placed in authority. The conduct of Christina, personal as well as public, had long filled the Spanish people with the greatest disgust. On the 25th of August 1854 she was compelled to leave the country, and is now (1856) living in exile.

CHRISTOPHE, HENRY, was born about 1767 or 1768. The place of his birth seems to be uncertain, for St. Christopher, St. Croix, St. Domingo, and Granada are mentioned by different writers. He first attracted attention when a young man as a skilful cook at a tavern in Cape Town, St. Domingo. In 1790, on the insurrection of the blacks in the French part of that island, he joined the insurgents, who paid great respect to his gigantic stature, energy, and courage. As the negroes succeeded he was promoted in military rank. Toussaint Louverture, the generalissimo of the blacks, employed him to put down an insurrection headed by Moïse, or Moses, that general's own nephew. Christophe, by employing consummate artifice, got possession of Moïse, who was put to death by his uncle, on which Christophe succeeded to his command in the northern province of French St. Domingo. He subsequently suppressed other revolts which troubled the dawn of negro freedom. In 1802, when General Leclerc, brother-in-law of Napoleon Bonaparte, conducted a strong expedition from France to regain St. Domingo from the blacks, Christophe boldly defended Cape Town; and when obliged to retreat he burnt a great part of the town, and carried off 3000 men, with whom he joined Toussaint Louverture. When Toussaint was treacherously seized and transported to Europe, Christophe rallied with Dessalines, who then became commander-in-chief of the blacks. Through the effects of climate and a fierce desultory warfare, in which no one was more distinguished than Christophe, there was no longer any French force in the island by 1805. Dessalines then assumed supreme power in Hayti, and advanced Christophe. Not long afterwards Dessalines was accused of abuse of powers, and Christophe, joining with the mulatto Pethion, got up an insurrection and murdered him in October 1806. Christophe was then proclaimed generalissimo and president for life of the republic of Hayti, and he named his confederate Pethion his lieutenant and governor in the southern provinces. The negroes, imitating the republican proceedings of their old masters the French, had a national assembly of their own, which met at Cape Town, and gave plausible grounds for Pethion, who was probably only jealous of his superior, to quarrel with Christophe. The mulatto general accused the president of a design against the liberties of the republic; the president called the general an anarchist and a revolted subject, and taking up arms drove him back to Port-au-Prince, where Pethion however maintained himself and what he called his republic for nearly eleven years.

In 1811 Christophe being undisputed master of the greater part of the country, had himself proclaimed king of Hayti, under the title of Henry I., royalty at the same time being made hereditary in his family. Still following the fashions of Paris, he then organised a court and an hereditary nobility, creating black dukes, counts, barons, &c. On June 2, 1812, he was publicly crowned, and the ceremonies, all after the French pattern, are said to have been very solemn and imposing. On the fall of Napoleon, the house of Bourbon entertained hopes of regaining their old colony, but they were frustrated by the power and skill of Christophe, who possessed several qualities that fitted him for government. On the death of Pethion, in 1818, he endeavoured to get possession of his state by force of arms, but he was beaten back with great loss by the republican blacks under their new president, General Boyer. These reverses, added to subsequent losses by fire, and other accidents, materially weakened him at a moment when his cruelty had rendered him generally unpopular at home, and the state of his health unfitted him for exertion. He was lying in bed from the consequences of an apoplectic stroke in Sans-Souci, a fine palace which he had built and fortified, when an insurrection burst around him, which had been aided by President Boyer. The insurgents had already proceeded to extreme measures, and the Duke of Marmalade (a significant title), one of the first dignitaries of the kingdom, had proclaimed the abolition of monarchy. Seeing that nobles, generals, officers, and men alike deserted him, to avoid being taken prisoner, Christophe shot himself through the heart on the 8th of October 1820. His widow and children, with his favourite, General Noël, took refuge in Fort Henri, but the garrison presently surrendered, when his eldest son, Noël, and some inferior officers were massacred.

During his reign Christophe entertained some enlightened views. At one time he encouraged education, and the printing of books and newspapers. He even made a code of laws, which he called 'Code Henri,' as Bonaparte had called his 'Code Napoléon.'

CHRISTOPHER, DUKE OF WÜRTEMBERG, was born in 1515. His early life was past in great troubles. In 1519-20 the confederated Swabian cities expelled his father Ulric from his dominions, and transferred the dukedom to the house of Austria. Christopher was carried to Vienna, where he narrowly escaped being made a prisoner by the Turks during their siege of that capital, under the great Solymán. In 1532 the Emperor Charles V. determined to confine him in a monastery in Spain, being more apprehensive of his talents than of those of his father the expelled duke, who was still living. When near to the Spanish frontier, Christopher escaped from his escort and fled to Bavaria, where his uncle, the reigning duke, and Philip the landgrave of Hesse, took up his own and his father's cause. The landgrave in 1534 defeated the Austrians in the battle of Laufen, and restored Duke Ulric, who was well received by his people, and thenceforward placed under the safe protection of the great Protestant

league of Schmalkalden. The recovery of Würtemberg was a great advantage on the side of the Protestants; but it was not until 1553, or two years after the death of Ulric and the accession of Christopher, that the Lutheran religion was fully established in that duchy. Finding, after a reign of two years, his authority was firmly established, Christopher proceeded to complete the work of the Reformation; and it is as a church reformer that he is honourably distinguished from the Protestant princes his contemporaries. The church property he appropriated to the purposes of education, and to the support of the ministers of the new religion. A great fund was formed out of it and kept sacred, under the name of the 'Würtemberg church property'; the revenue derived from which sufficed to support what were called the Würtemberg cloister schools—destined for the education of the clergy—the great theological seminary at Tübingen, and other establishments for the instruction of the people. Christopher also extended the liberties of his subjects, and gave them a code of laws. After a popular and beneficial reign of eighteen years, he died in December 1568.

CHRYSIPIPPUS, son of Apollonius of Tarsus, was born at Soli in Cilicia, B.C. 280. He appears to have been driven to study by having, in some way, lost or squandered his patrimony. When he determined on devoting himself to philosophy he went to Athens, and attended the instructions of Cleanthes, whom he afterwards succeeded. (Strabo, xiii. p. 610, Casaub.) Cicero ('De Nat. Deor.' ii. 6; iii. 10), in common with other ancient writers, describes Chrysippus as a skilful and acute dialectician, and (i. 15) accounts him the most ingenious expositor of the Stoic dreams. Habits of industry probably gave him an advantage over his rivals. Diogenes Laertius reports, upon the authority of Diocles, a statement of Chrysippus's nurse, that he seldom wrote less than 500 lines a day. It appears however that he indulged largely in quotations; and the actual amount of his original labour in composition cannot be gathered from the number of his productions. He is said by Diogenes to have written upwards of 705 volumes, many on the same subject. Cicero ('Tusc. Quest.' i. 108) gives him the character of a careful collector of facts. After Zeno he was considered the main prop of the Porch (Cic. 'Acad. Quest.' iv. 75); and allusions are frequently made to the estimation in which he was held. (Juvenal, 'Sat.' ii. 5; xiii. 184; Horace, 'Epist.' i. 2, 4.)

Chrysippus sometimes exposed himself to the attacks of his enemies, Carneades in particular, by defending two opposite sides of the same question: but the arguments which were good in his were good also in others' hands. He frequently succeeded in entangling his hearers by the use of the logical form 'sorites,' which is said to have been invented by him, and is called by Persius ('Sat.' vi. 80) 'Chrysippus's heap.' Sorites (*συνεπής*) means 'a heap,' and is in logic a heap of propositions in the syllogistic form. (Cic. 'Acad. Quest.' iv. 16; Whately, 'Logic,' p. 122.) Chrysippus did not spare his adversaries in his replies to their arguments; and some anecdotes which are told of him seem to show that he occasionally overstepped the bounds of moderation. Notwithstanding this, his style of argumentation was so much admired, that it was said, if the gods themselves were to use a system of logic, they would adopt that of Chrysippus.

Chrysippus appears to have held substantially all the main doctrines of the Stoic theology, though in some minute particulars he is said to have differed from Zeno and Cleanthes: the charges of impiety made against him are probably to be ascribed only to a peculiar method of advocating his opinions. He died, apparently from an apoplectic fit, at the age of seventy-three, B.C. 207.

(Diogenes Laertius, book vii. *Life of Chrysippus*; Fabricii, *Bibliotheca Græca*, vol. ii., pp. 392-93.)

CHRYSOLOGOS, MANUEL, a learned Byzantine of the 14th century, was sent to Italy about 1397, by the Emperor Manuel Palæologus, to request the assistance of the Venetians and the pope, and the other Christian princes, against the Turks. Having fulfilled his mission, he settled at Venice, where he gave lessons in the Greek language. He afterwards taught the same at Florence, Pavia, and lastly at Rome, where he grew into favour with the papal court, and was sent to the council assembled at Constance, where he died in 1415. Poggio Bracciolini, Leonardo Bruni, and Filelfo, were the most distinguished pupils of Chrysologos in Greek. Chrysologos wrote a Greek grammar (entitled 'Ἐπερηγμένα', 'Questions'), which was one of the first published in Italy, and was afterwards printed at Ferrara in 1509. He also wrote several epistles in Latin, in one of which, addressed to the Prince John Palæologus, son of Manuel, he draws an eloquent comparison between Constantinople and Rome, which has been often quoted. Chrysologos ranks among the restorers of classical learning in Italy.

JOHN CHRYSOLOGOS, the nephew of Manuel, taught Greek in Italy: he returned to Constantinople, where he died, about A.D. 1427.

DEMETRIUS CHRYSOLOGOS, probably a native of Thessalonica, wrote on philosophy and theology. Some letters of his to the Emperor Manuel Palæologus, in whose service he was, and who employed him on several missions of importance, still exist in manuscript in the Bodleian, Oxford, and in the Royal Library at Paris. There are also manuscripts of several works by him, but they are of no importance.

CHRYSOSTOM, ST. JOHN (*χρυσόστομος*, that is, the golden-mouthed), the most renowned of the Greek fathers, was born of noble and very opulent parents, A.D. 354 (some writers say 344 and 347), at

Antioch, the capital of Syria. In early life he lost his father Secundus, who was commander of the imperial army in that province; and his mother Anthusa, from the age of twenty, remained a widow, in order to devote herself wholly to her son's improvement and welfare. He was educated for the bar, and studied oratory at Antioch under Libanius, who declared him worthy to be his successor, were it not that the Christians had made him a proselyte. He was taught philosophy by Andragathius, and spent some time in the schools of Athens. After a very successful commencement of legal practice, he relinquished the profession of law for that of divinity. At this time the rage for monachism was extremely prevalent, and Chrysostom retired to a monastery in a mountain solitude near Antioch, where, in opposition to the pathetic entreaties of his mother, he adopted and adhered to the ascetic system with rigid austerity during four years. The manners and discipline of the anchorites with whom he associated resembled, as described by himself, those of the Essenes, in fasting, praying, reading, subsisting on vegetable food, maintaining silence and celibacy, and discarding all consideration of *meum* and *tuum*. (Homil. 72, on 'Math.,' and 14, on 'Timoth.,' tom. ii.) At the age of twenty-three he was baptised by Meletius, bishop of Antioch, after which he withdrew into a solitary cavern, where, without any companion, he spent about two years in committing to memory the whole of the Bible, and in severely mortifying his carnal affections. Having neither bed nor chair, he reposed suspended by a rope slung from the roof of his cave. The damp and unwholesome air of the place reduced him at last to so ill a state of health, that he was obliged to return to Antioch, where, being ordained a deacon by Meletius (381), he commenced his career as a very eloquent popular preacher, and published several of his declamatory discourses and argumentative treatises. Five years afterwards he was ordained priest, and at the age of forty-three was made vicar to Flavianus, successor to Meletius. His fame as a church orator was now so established, that, on the death of Nectarius, archbishop of Constantinople, he was enthusiastically chosen by the people and priesthood of the city to fill that important office. Chrysostom, on this and former occasions, appears to have reiterated with sincerity the *non me episcopari*: however, by the mandate of the Emperor Arcadius, he was consecrated and enthroned in 398 by Theophilus, patriarch of Alexandria, who afterwards proved to be one of the most envious and malignant of his enemies.

Chrysostom bestowed upon the indigent the whole income of his large patrimonial inheritance; and with the revenues of his episcopal see he founded and endowed an hospital for the sick, which procured for him the appellation of John the Almoner. Several times a week he preached to crowded audiences, and his oratorical sermons were received by the people with such shouts and acclamations of applause that his church became a sort of theatre, which attracted great numbers who had hitherto attended only the circus and other places of amusement. The resolute and fearless zeal of Chrysostom in the reformation of clerical abuses, and in the denunciation of licentiousness among the great, soon began to draw upon him the enmity of a confederate party, whose bitter retaliation finally effected his banishment and death. Much is said by various writers both in commendation and reprehension of his character and conduct. The church historian Socrates describes him as being "sober, temperate, peevish, irascible, simple, sincere; rash, rude, and imprudent in rebuking the highest personages; a zealous reformer of abuses; extremely ready to reprove and excommunicate; shunning society, and apparently morose and haughty to strangers." Such qualities embroiled him in continual quarrels with the secular clergy, courtiers, and statesmen, and especially with the wealthy female devotees of luxury and fashion, whom he reproveth without the slightest reserve. His zeal for the promotion of his own sect was equalled only by his intolerance towards all others. He caused many temples and statues in Phœnicia to be demolished, and especially persecuted the Arians, refusing them the use of a church in the city, and parading in the streets Trinitarian singers of hymns, with banners and crosses, until the opposition vocalists fell to fighting and bloodshed. The vigour and perseverance of his efforts to reform the loose ecclesiastical discipline permitted by his indolent predecessor, occasioned the formation of a faction which sought to be revenged by his assassination. In his visitation in Asia, two years after his consecration, he deposed at one time no less than thirteen bishops of Lydia and Phrygia; and in one of his homilies (tom. ix., p. 29) he charges the whole episcopal order with avarice and licentiousness, saying that the number of bishops who could be saved bore a very small proportion to those who would be damned. It appears to have been a common custom at that time among the clergy to have each one or more young females residing with them, ostensibly for the purpose of receiving pious instruction as pupils. When therefore Chrysostom enjoined the discontinuance of this custom, as in all cases very questionable, and in many most evidently criminal, he at once excited in a great portion of his clergy the bitterest personal animosity. In his invectives against the vanity and vices of the female sex he used no reserve in reproving even royalty itself. The personal resentment and indignation of the beautiful and haughty Empress Eudoxia was probably therefore the real cause, as Gibbon suggests, of all the disasters by which he was henceforth overwhelmed, for she patronised the confederation which the deposed bishops formed with his adversary Theophilus, who assembled at Chalcedon a nume-

rous synod, by which there were preferred against Chrysostom above forty accusations, chiefly frivolous and vexatious, which, as he refused to acknowledge himself amenable to such a tribunal, and made no defence, were subscribed by forty-five of the bishops present, who in consequence resolved upon his immediate deposition. He was therefore suddenly arrested and conveyed to Nicæa in Bithynia, A.D. 403. This Theophilus is described by Socrates, Palladius, and several others, as a bishop addicted to perjury, calumny, violence, persecution, lying, cheating, robbing, &c. After Chrysostom's banishment, Theophilus published a scandalous book concerning him—a sort of collection of abusive epithets—in which Chrysostom is called a filthy demon, and is charged with having delivered up his soul to Satan. It was translated into Latin by the friend of Theophilus, St. Jerome, who joined in the abuse. Chrysostom was the idol of the great mass of the people. He was a pathetic advocate of the poor: his pulpit orations were calculated to excite their strongest emotions; when it was known therefore that their popular preacher was banished an alarming insurrection ensued, which rolled on with such fury to the palace gates that even Eudoxia entreated the emperor to recall Chrysostom, for already the mob had begun to murder the Egyptian attendants of Theophilus in the streets. Only two days elapsed before Chrysostom was brought back to Constantinople. The Bosphorus on the occasion was covered with innumerable vessels, and each of its shores was illuminated with thousands of torches. The archbishop however gained little wisdom from experience; for soon after, when a statue of the empress was set up near the great Christian church, and honoured with the celebration of festive games, he preached in very uncourteous terms against the ceremony, and compared Eudoxia to the dancing Herodias longing for the head of John in a charger. The result of this offensive conduct was the calling of another synod, which ratified the decision of the former, and again Chrysostom was arrested, and transported to Cucusus, a place in the mountains of Taurus. Another uproar was made by the mob, in which the great church and the adjoining senate-house were burnt to the ground. The death of Eudoxia shortly afterwards, and a tremendous storm of hailstones, were regarded by the people as the avenging visitation of heaven. A great number of the poorer classes, who were always Chrysostom's most faithful adherents, refused to acknowledge his successor, and formed for some time a schism, under the name of Johannites.

Chrysostom bore his misfortunes with fortitude, and being still possessed of abundant wealth, he carried on very extensive operations for the conversion of the people about his place of banishment. His enemies soon determined to remove him to a more desolate tract on the Euxine, whither he was compelled to travel on foot, beneath a burning sun, which, in addition to many deprivations, produced a violent fever. On arriving at Comana, he was carried into an oratory of St. Basil, where, having put on a white surplice, he crossed himself and expired, September 14, 407, being about sixty years of age. Thirty-five years after his death and burial at Comana, his remains were brought with great pomp and veneration to Constantinople by Theodosius II. It is said they were afterwards removed to Rome. The Greek Church celebrates his feast on the 13th of November; the Roman on the 27th of January.

The works of St. Chrysostom are very numerous. They consist of commentaries, 700 homilies, orations, doctrinal treatises, and 242 epistles. The style is uniformly diffuse and overloaded with metaphors and similes. The chief value of Chrysostom's works consists in the illustration which they furnish of the manners of the 4th and 5th centuries. They contain a great number of incidental but very minute descriptions that indicate the moral and social state of that period. The circus, theatres, spectacles, baths, houses, domestic economy, banquets, dresses, fashions, pictures, processions, chariots, horses, dancing, juggling, tight-rope dancing, funerals, in short every thing has a place in the picture of licentious luxury which it is the object of Chrysostom to denounce. Montfaucon has made a curious collection of these matters from his great edition of the works of Chrysostom, 13 vols. folio (editio optima). ('Mémoires de l'Acad. des Inscrip.,' vol. xiii., p. 474, and vol. xx., p. 197; also Jortin, 'Eccles. Hist.,' vol. iv. p. 169, et seq.) The 'Golden Book' of St. John Chrysostom concerning the education of children, 12mo, published in 1659, is translated from a manuscript found in the cardinal's library at Paris, 1656. The precepts are very curious. The boy is to see no female except his mother; to hear, see, smell, taste, touch, nothing that gives pleasure; to fast twice a week, to read the 'Story of Joseph' frequently, and to know nothing about hell till he is 15 years old. Chrysostom is described by his biographers as being short in stature, with a large bald head, a spacious and deeply-wrinkled forehead, short and scanty beard, hollow cheeks and sunken eyes, having a look of extreme mortification, but in his movements remarkably brisk, energetic, and smart. He was strongly attached to the writings of St. Paul. His surname Chrysostom was not applied until some time after his death. The biographers of Chrysostom are very numerous: Socrates, lib. vi.; Sozomen, lib. viii.; Theodoret, lib. v.; 'Vie de St. Jean C.,' by Hermant, 8vo, 1665; Menard; Erasmus; Du Pin; Tillemont; Palladius; Photius; Ribadeneira; Gibbon, c. 32; Moreri's 'Dict.' contains a further list; Usher, 'Historia Dogmatica,' p. 33. There is a recent life of Chrysostom by Neander.

CHUBB, THOMAS, was born in 1679, at East Harnham, a small

village near Salisbury. His father died when Thomas, the youngest of four children, was a mere boy. After receiving a little instruction in reading and writing, Thomas was apprenticed to a leather glove and breeches maker in Salisbury. He was afterwards, as a journeyman, engaged in the business of a tallow-chandler in the same city. In both these employments he continued to be more or less concerned until the end of his life, notwithstanding which he contrived to acquire a general knowledge of literature and science, and to become a distinguished writer on subjects of religious and moral controversy. The discussion which arose on the publication, in 1710, of the Arian work of Whiston on 'Primitive Christianity,' induced Chubb to write his 'Supremacy of God the Father asserted,' consisting of eight arguments from Scripture, intended to prove the Son to be a subordinate and inferior being. It was published in 1715, under the immediate superintendence of Whiston, and by opposite parties was equally extolled and condemned. Chubb replied to his Trinitarian opponents in 'The Supremacy of the Father vindicated.' In 1730 he published a collection of his occasional tracts in a handsome 4to volume; containing, besides the two works just mentioned, thirty-three others on faith, mysteries, reason, origin of evil, persecution, liberty, virtue, governmental authority in religion, &c. Among the eminent individuals who admired the writings of Chubb, and sought to be of service to him, was Sir Joseph Jekyl, master of the rolls (the early patron of Bishop Butler), who appointed him steward, or supervisor, of his house in London; an office of which the duties would appear to have been as little suited to the character of Chubb as those of a tallow-chandler. Some of the witty adversaries of Chubb made themselves extremely merry with the grotesque appearance of his short and fat figure as he officiated at his patron's sideboard, adorned with a powdered tie-wig and a dress-sword. After a year or two he relinquished his stewardship, returned to Salisbury, and to the last "delighted in weighing and selling candles." (Kippis, 'Biog. Brit.') His next publications were 'A Discourse on Reason, as a sufficient guide in matters of Religion;' 'On Moral and Positive Duties, showing the higher claim of the former;' 'On Sincerity;' 'On Future Judgment and Eternal Punishment;' 'Inquiry about Inspiration of the New Testament;' 'The Case of Abraham;' 'Doctrine of vicarious Suffering and Intercession refuted;' 'Time for keeping a Sabbath;' and several other tracts upon points of religious dispute. In 1738 appeared his 'True Gospel of Jesus asserted.' Chubb endeavours to show that as Jesus Christ taught Christianity previously to many of the remarkable incidents of his life, and therefore previous to his death, the gospel was properly the doctrine of moral reformation which he announced as a rule of conduct. In the following year, 1739, Chubb put forth a vindication of this work, and of the discourse annexed to it, against the doctrine of a particular Providence. Several answers to this work were published, by the Rev. Caleb Fleming and others, and replies and rejoinders followed between Chubb and his opponents up to the time of Chubb's decease. In February 1746 Chubb, according to his desire, died suddenly at the age of sixty-eight, as he sat in his chair. Though he left several hundred pounds, his income was to the last so scanty, that it is said he often thankfully accepted from Cheselden, the eminent surgeon, the present of a suit of left-off clothes. His posthumous works, consisting of numerous tracts similar to those already mentioned, were published in 2 vols. 8vo, 1748; and were answered by Fleming, his indefatigable opponent, in 'True Deism the Basis of Christianity; or, Observations on Chubb's posthumous Works.' Dr. Leland, in his 'View of Deistical Writers,' vol. i., has devoted above 80 pages to remarks upon them. For notices of Chubb, see also Bishop Law's 'Theory of Religion.' With an occasional blunder, arising from ignorance of the Greek and Hebrew languages, the writings of Chubb, in following the metaphysical school of Dr. Clarke, exhibit considerable argumentative skill, and a style remarkable for a temperate and critical propriety, and a pleasing fluency.

CHUND, or CHAND, or CHANDRA-BARDAI, the Homer of the Rajpoots, flourished in the 12th century of the Christian era, as the chief professional bard at the court of Prithwiraja, or Prat'hiraj, the last Hindu sovereign of Delhi; but his poems, which are in the spoken dialect of Canouj, are still thoroughly and universally popular among his nation after the lapse of more than six centuries. "The most familiar of his images and sentiments," says Colonel Tod, who held the post of English resident in Rajast'han, "I heard daily from the mouths of those around me, the descendants of the men whose deeds he rehearses." His poem, which is called 'Prat'hiraj-Chôdn Râm,' is a kind of universal history of the period at which he wrote, including something on almost every subject from geography to grammar, interspersed with poetical fiction. It extends to 69 books, comprising about 100,000 stanzas, of which Colonel Tod tells us that he translated into English as many as 30,000. Every noble family in Rajast'han is commemorated in it in some shape, and the bard does not forget to interweave his own exploits into the narrative. The leading action of the poem is the daring exploit of Prithwiraja, who on receiving some stanzas from the Princess of Canouj, inviting him, if he is brave enough, to come and bear her away from her father's court from the midst of the princes assembled as suitors for her hand, accepts the challenge, and succeeds in carrying off the princess for his bride; but, as Chund remarks, to his own destruction, "though it gained him immortality in the song of the bard." A war ensues, and the

Affghan Shahabuddin, the Mohammedan invader of Prithwiraja's dominions, is six times defeated and twice taken prisoner; but twice released by the blind and chivalrous generosity of the Hindu sovereign. At last, in a final battle on the banks of the Caggar, Prithwiraja's army after three days' fighting is cut to pieces, and he himself is taken prisoner and carried to Ghuzni. Chund describes himself as following the train of the conqueror to the Afghan capital, determined to trace his royal master, and he tells us that though the Affghans tried to baffle him in his object, "the music of his tongue overcame the resolves of the guardian of the prison." The battle on the Caggar—a memorable date in the history of Hindustan, since it established Mohammedan rule in Delhi for more than 500 years—is stated by chronologists to have taken place in the year of the Christian era 1193. This, by a remarkable coincidence was the identical year in which our Cœur de Lion was imprisoned by the Duke of Austria, and in which Blondel, according to the legend, discovered him in his dungeon. Chund was not destined like Blondel to effect his master's release. The Affghan conqueror had deprived his captive of sight, and one of the finest passages in the poem, to which it is said not even the sternest Rajpoot can listen without emotion, is a soliloquy of the blinded monarch, deploring the fickleness of fortune and his own unfortunate generosity to the enemy of whom he was now the victim. How the poem concludes Colonel Tod does not mention, but he informs us that "Prithwiraja and the bard perished by their own hands, after causing the death of Shahabuddin." It is possible that the narrative may have been brought to a close by the son or grandson of Chund, both of whom were eminent poets, though they could not rival the glory of the Rajpootian Homer.

The fullest account of Chund that has appeared in English is in Colonel Tod's 'Translation of a Sanscrit Inscription relative to the last Hindu King of Delhi,' in the first volume of the 'Transactions of the Royal Asiatic Society,' London, 1827. A few additional particulars may be gleaned in the colonel's 'Annals and Antiquities of Rajast'han' (London, 1829-32). Several translated extracts from the poem are given in the article in the 'Transactions,' which are all of an animated and chivalrous cast, and the spirit of which is compared by the colonel to that of the ancient Scandinavian poetry.

CHURCHILL, CHARLES, was born in 1731 in Westminster, where in St. John's parish his father was curate. After passing through the usual course of studies in Westminster School he was taken by his father to Oxford to be matriculated in that university, but the levity of his behaviour at the entrance examination occasioned his rejection. He was shortly after admitted a member of the University of Cambridge, where however he did not stay long enough to take a degree, but returned to Westminster; and although he was but in his seventeenth year, and without any means of subsistence, precipitately married a young lady of the name of Scott. After a year's residence in his father's house he retired with his wife to Sunderland, and prepared for taking orders. At the age of twenty-five he was ordained by Bishop Sherlock. His course of life for the next two or three years is involved in obscurity; the most probable statement is that he acted as curate of Rainham in Essex, a curacy previously held by his father, and that he there opened a school. In 1758, on the death of his father, he succeeded to the curacy of St. John's in Westminster, and from this period a total alteration took place in his character and habits, which, from having been hitherto those of a moral, domestic, and studious man, became gradually ruined, and terminated in avowed and abandoned licentiousness. This change has been attributed to his intimacy with the clever but profligate poet, Robert Lloyd, whose father, Dr. Lloyd, a master of Westminster School, about this time interposed as the friend of Churchill, and rescued him from jail by advancing to his creditors a composition of five shillings in the pound: to the credit of Churchill it must be added that he himself subsequently paid the whole amount.

Churchill's first poems were the 'Bard' and the 'Conclave,' for which he was unable to obtain a publisher. The 'Rociad,' a very clever and severe satire upon the principal theatrical managers and performers at that time, was published in 1761, at his own risk; the London publishers having refused to give five guineas for the manuscript. It obtained an amazing popularity, and was answered by the numerous parties attacked in Churchill's 'Murphyads, Examiners, &c.' The subject is one on which the author, as a poet and constant playgoer, was well qualified to express a critical judgment. Like most of his productions, it is more remarkable for energy and eloquent roughness of sarcasm, than for polished phraseology or refined sentiment. His next poem, the 'Apology,' written in reply to his critical adversaries, is perhaps the most finished and correct of his works. The poem called 'Night' was intended as an apology for his own nocturnal habits. These orgies, in which Churchill was associated with the convivial wits of his time, Colman, Thornton, &c., are well described in Charles Johnson's 'Coryal; or, the Adventures of a Guinea.' The argument of the 'Apology' is bad enough; showing only that the open avowal of vice and licentiousness is less culpable than the practice of it under the hypocritical assumption of sanctified temperance. The 'Ghost,' a poetical satire on the ridiculous imposture of Cook-lane, consists chiefly of a series of rugged Hudibrastic incongruities. 'Pomposo,' in this poem, is intended for Dr. Johnson, who had designated Churchill 'a shallow fellow.' In 1762

Churchill became acquainted with John Wilkes, and contributed to the pages of the 'North Briton.' To gratify his political patron, he wrote the 'Prophecy of Famine; a Scots Pastoral,' which was greatly extolled, not only by Wilkes, and the politicians of his party, who said it was "personal, poetical, and political," but by the literary public: and the admiration of contemporaries has been so far sustained by posterity.

The praise and profit which Churchill obtained by this 'jeu d'esprit' seem to have overwhelmed his common sense: he plunged at once into the greatest irregularities of conduct, which drew from his parishioners a serious remonstrance, and induced him to relinquish the clerical profession. At the same time he quarrelled with and separated from his wife, who herself is said to have been anything but a prude. The utter recklessness of his conduct at this period is shown by his seduction of a tradesman's daughter in Westminster, whom he shortly afterwards abandoned. His poem called the 'Conference' was composed whilst he seemed to suffer some feelings of contrition. He boasted however in letters to his friends that he felt "no pricks of conscience" at his abandonment of his wife or his profession—"the woman I was tired of, and the gown I was displeased with," and throwing aside his clerical habit, he appeared in a blue coat, gold-laced waistcoat, large ruffles, and a gold-laced hat. His satirical 'Epistle to Hogarth' was revenged by the artist's caricature of 'The Reverend Mr. Churchill as a Russian bear' in canonicals, holding a club and a pot of porter, with a pug-dog which is treating the poet's works with great indignity. We have still to mention several poems, all of which are more or less satirical; namely, the 'Duellist;' the 'Author;' the 'Gotham;' the 'Candidate;' 'Independence;' the 'Journey;' and 'Farewell.' Of these, the 'Author' is by far the most pleasing and fairest, if it be not in all respects the most powerful. The 'Candidate' is replete with poetical fire and spirit. 'Farewell' is comparatively tame, and 'Gotham,' which was written during a short fit of retirement and reformation, is chiefly descriptive. Churchill was a close and occasionally a very successful imitator of Dryden. His verses have much of the fervour and force of this great poet; and at the same time all the coarseness and ruggedness of Donne and Oldham. Cowper, in a long passage in his 'Table Talk,' assigns him, on the whole, a distinguished place as a poet, calling him a "spendthrift alike of money and of wit." He died at Boulogne in 1765, while on a visit to Wilkes, his intimate friend. His complete works were published in 8vo, in 1804, with a life and portrait. Some interesting particulars are given in 'Genuine Memoirs of Mr. Churchill,' 12mo, 1765. See also Mr. Tooke's 'Memoirs of Charles Churchill,' and Mr. John Forster's able essay on 'Churchill,' republished from the 'Edinburgh Review,' with additions, in Longman's Traveller's Library.

CHURRUCA Y ELORZA, COSME DAMIAN DE, one of the most distinguished naval officers whom Spain has ever produced, was born at Motrico, a sea-port of the province of Guipuzcoa, on the 27th of September 1761. He was intended for the church, but in a stay which he made at the palace of Rodriguez de Arellano, archbishop of Burgos, he met with a naval officer a nephew of the prelate, and from his conversation took a warm attachment to the sea, which he adopted as a profession. His first service, after studying at Cadiz and Ferrol, was in the American war, and he distinguished himself in rescuing from the waves some of the sufferers of the floating batteries at Gibraltar. His knowledge of astronomy afterwards recommended him to an appointment with Don Ciriac de Ceballos in the expedition under Cordoba, sent out by the Spanish government to survey the straits of Magellan, and his diary of the exploration of Tierra del Fuego, which was published at Madrid in 1793, is considered a model of works of the kind. In 1791, though only of the age of thirty, and captain of a frigate, he was appointed to the command of a similar expedition to survey and lay down the coasts of the Gulf of Mexico, but the breaking out of the war between France and Spain prevented his execution of more than a part of the plan. He however took back with him to Cadiz four-and-thirty charts of the coasts of Cuba, Hayti, Puerto Rico, Trinidad, &c., only a few of which have been yet published, but those few are esteemed among the choicest products of Spanish hydrography, which as is well known holds a high rank. They were made use of for the French charts of the Antilles published shortly after, and Churruca had a brilliant reception from Napoleon, then first consul, when not long afterwards sent by his government to Brest. He was bitterly mortified by another compliment paid him by the French, who, on the Spaniards agreeing by treaty to give up to them six vessels which they should select, chose for one of them the 'Conquistador,' Churruca's ship, which it had been for some years his constant study to improve and render efficient. On the 20th of October 1805 Churruca was in command of the 'San Juan,' and left Cadiz in company with the French and Spanish fleets under Villeneuve and Gravina, on the next day took place the battle of Trafalgar. He had written to a friend a few days before, "If you hear that my ship is taken, know for certain that I am dead." His right leg was carried off by a cannon-ball, and he died three hours after with his flag still flying, but soon after his decease the ship surrendered. The English victors, according to the account of Churruca's Spanish biographer, Captain Don Francisco Pavia, showed a respect to the memory of the fallen commander

which did them honour, and it is well to remember that all of the brave who fell at Trafalgar, were not on one side only. A public fountain was dedicated to the memory of Churruca in 1812 in the great square of Ferrol.

CIBBER, CAIUS GABRIEL, a celebrated sculptor, a native of Holstein, was born about 1630, and came to England during the Protectorate of Oliver Cromwell, or shortly afterwards. The two figures of 'Raging' and 'Melancholy Madness,' which adorned the principal gate of Old Bethlehem Hospital, were his work; the statues of the kings and that of 'Gresham' in the Royal Exchange, but most of which perished in the fire which destroyed that building; and also the bassi-relievi on the pedestal of the London Monument. He married as his second wife the daughter of William Colley, Esq. of Glaiston, in Rutlandshire, and granddaughter of Sir Anthony Colley, a staunch royalist, who in the cause of Charles I., reduced his estate from 3000*l.* to 300*l.* per annum. By this lady he had Colley Cibber, the actor, dramatist, and poet laureat. Mr. Cibber was employed in the latter years of his life by the Earl, afterwards Duke of Devonshire, in the improvement and decoration of the magnificent family seat at Chatsworth; and at the time of the revolution in 1688, he took arms under that nobleman in favour of the Prince of Orange. He died about 1700. He acquired considerable wealth, and Walpole states that he built the Danish church in London, and was buried there himself, as well as his second wife.

CIBBER, COLLEY, was born, according to his own statement, on the 6th of November, o.s., 1671, in Southampton-street, Covent Garden. In 1682 he was sent to the Free School at Grantham, Lincolnshire. In 1687 he returned to London, and in 1688 was at his father's request received as a volunteer in the forces raised by the Earl of Devonshire in support of the Prince of Orange. In 1689 he indulged an early conceived inclination for the stage, by fixing upon it seriously as his profession; and after performing gratuitously for about eight or nine months, obtained an engagement at a salary of ten shillings per week, which was afterwards increased to fifteen shillings; but a feeble voice and a meagre person were considerable obstacles to his progress, and the trifling part of the Chaplain in Otway's 'Orphan' was the first in which he attracted any attention. His performance of Lord Touchwood at a very short notice, in consequence of Mr. Kynaston's illness, obtained him the commendations of Congreve and five additional shillings per week. At this time, being scarcely twenty-two years of age, after a very short courtship, he married Miss Shore, to the great anger of her father, who immediately spent the greatest part of his property in the erection of a little retreat upon the Thames, which he called Shore's Folly. Mr. Cibber's professional progress was very slow for some years, notwithstanding his having turned author, and the success of his comedies, 'Love's Last Shift,' 'Love makes a Man,' 'She Would and She Would Not,' 'The Careless Husband,' &c. In 1711 however he became joint patentee with Collier, Wilks, and Dogget, in the management of Drury Lane, and afterwards with Booth, Wilks, and Sir Richard Steele; which latter partnership continued till the death of Mr. Eusden, the poet laureat, in 1730, when Cibber was appointed to succeed him, and sold out, having become during his nineteen years' management so great a favourite with the public in the performance of fops and feeble old men, that after he had retired from the stage he was occasionally tempted back to it by the offer of fifty guineas for one night's performance. In 1745 he played Pandulph in his own tragedy of 'Papal Tyranny.' He died suddenly on the 12th of December 1757.

Mr. Cibber has described himself with considerable candour in his well-known and very amusing 'Apology' for his life. Vain, inconsistent, and negligent, he was withal a quick-witted, good-humoured, and elegant gentleman. As a writer of comedy, he is inferior perhaps only to Congreve, Wycherly, and Vanbrugh; but his Birth-day Odes are by no means exceptions to the usual dullness of such compositions. His best comedy is 'The Careless Husband,' the dialogue of which is easy and polished; but the play which brought him the most money was his adaptation of Molière's 'Tartuffe,' entitled 'The Nonjuror,' on which Bickerstaff afterwards founded his 'Hypocrite.' For this play King George I., to whom it was dedicated, sent him 200*l.* He was the author and adapter of nearly thirty dramas of various descriptions, amongst which, besides those already mentioned, we may record 'The Provoked Husband,' written in conjunction with Sir John Vanbrugh, and the modern acting version of Shakspeare's 'Richard III.' His 'Apology' is published in two vols. 12mo, and his dramatic works in five vols. 12mo.

CIBBER, THEOPHILUS, the son of the laureat, was born on the 26th of November 1703. At the age of thirteen he was sent to Winchester school. In 1721 we find him on the stage performing in the 'Conscious Lovers.' He acquired considerable reputation in characters similar to those supported by his father. He married early an actress of the name of Johnson, who died in 1733, and in 1734 he formed a second union with Miss Arne. His extravagant habits forced him to retire to France in 1738, and on his return he separated from his wife under very discreditable circumstances. After twenty years more, passed some in prison and the rest in alternate prodigality and penury, he engaged with Mr. Sheridan of the Dublin theatre, and sailed for Ireland in company with Mr. Maddox, a dancer on the wire, in the month of October 1758. The vessel was however driven by a

storm on the coast of Scotland, and going immediately to pieces. Gibber, his companion, and the greater number of the passengers perished.

Gibber wrote and altered a few unimportant dramas, and was concerned in a work entitled 'An Account of the Lives of the Poets of Great Britain and Ireland,' 5 vols. 12mo, which was published under his name only.

STRASSA MARIA GIBBER was the sister of Dr. Thomas Arne the composer, and made her first appearance before the public as a singer. In 1734 she married Theophilus Gibber, son of the laureat, and in 1736 attempted the part of Zara in Hill's tragedy of that name. Her success was most decided, and she rapidly became a great and deserved favourite: at her death she was by many regarded as the best tragic actress on the stage. She died January 30, 1766, and was buried in the cloisters of Westminster Abbey.

CICERO, MARCUS TULLIUS, was born at Arpinum on the 3rd of January, B.C. 106, in the consulship of Q. Servilius Cæpio and C. Atilius Serranus, and was thus a few months older than Pompey, who was born on the last day of September in the same year. The family seat was on the south bank of the little stream Fibrenus (fiume della posta), near its junction with the Liris (Garigliano), where the stream of the Fibrenus dividing, forms an island and cascade, the scenery of which is the subject of the dialogue at the beginning of the second book 'De Legibus.' The villa Ciceronis is now occupied as a Dominican convent.

The grandfather of Cicero was living here at the time of the birth of Marcus Tullius, and appears to have been a man of influence at Arpinum, where, on a petty scale, the political disputes formed a counterpart to those at Rome. The old man seems to have entertained the same views of public polity as his son, and vehemently opposed the introduction of the vote by ballot into the municipal proceedings at Arpinum, when a law to that effect was proposed by one Gratiidius, whose family was intimately connected with the Marii, and whose sister, it may be observed, was the wife of old Cicero, and consequently the grandmother of the orator. The matter in dispute was referred to the consul Scæurus at Rome, who expressed his regret that a man of old Cicero's energy should have preferred to exert his talents in a petty corporation rather than on the great theatre at Rome. There is likewise a characteristic saying of his recorded by his grandson, that the men of his day were like Syrian slaves,—"the more Greek they knew the greater kuaves they were,"—an observation probably aimed at his opponent Gratiidius, who was well acquainted with that language. This Marcus Cicero had two sons, Marcus and Lucius. The younger of these, together with his uncle Gratiidius, who was killed there, served under Antony the orator in his government of Cilicia. Lucius left a son of the same name, to whom his cousin Cicero was much attached, and whose death he deplores in one of his earliest letters to Atticus.

Marcus Cicero, the father of the orator, though he was on intimate terms with the leading men of the times, was compelled by the delicacy of his health to live in retirement; but this enabled him to pay the more attention to the education of his two sons, Marcus and Quintus. His wife Helvia had a brother, Aculeo, the intimate friend of L. Crassus, a man equally distinguished for his oratory and the public offices he had held; and the two sons of Aculeo, with their cousins the young Ciceros, received their education together under teachers selected by Crassus. It is to this circumstance probably that we must attribute the special direction of Cicero's talents to the study of oratory. He was afterwards removed by his father to Rome, where he had the assistance of Greek instructors, more particularly the poet Archias, who was living under the roof of L. Lucullus. As soon as he had exchanged the boy's dress for the toga he was placed under the care of Q. Mucius Scaevola, the augur, and father-in-law of his father's friend Crassus, and upon his death attached himself to the pontifex of the same name, who excelled all his contemporaries in his knowledge of law, and added to his other accomplishments considerable powers of eloquence. While Cicero was thus preparing himself for the forum, he relieved the severity of his legal and philosophical studies by an intermixture of poetry. Even as a boy he had composed a poem called 'Pontius Glaucus,' which was extant in Plutarch's time, and he now translated the 'Phænomena' of Aratus into Latin verse, besides writing two original poems, one called 'Marius,' in honour of his fellow-townsmen, which received the commendation of Scaevola, and another entitled 'Limon.' But he was now arrived (B.C. 89) at the age when he was called by the laws of his country to the military profession, and he served his first campaign in the Marsic war under Pompeius Strabo, the father of the great Pompey, and was present when Sulla captured the Samnite camp before Nola. The termination of the Marsic war in the following year gave Cicero an opportunity of attending the lectures of two distinguished Greek philosophers; first Philo, who then presided over the Academy, and soon after Apollonius Molo of Rhodes, who had been driven from their homes by the arms of Mithridates. This prince had been long watching for an opportunity of attacking the authority of Rome. The late civil war in Italy had induced him to throw off all disguise. He had overrun the Roman province of Asia, and was already master of nearly all Greece, when the Romans concluded the war with their Italian allies, with the intention of opposing their formidable enemy in the east. But

unhappily that which should have led to a union of their strength was the cause of divisions still more disastrous. The command of the war against Mithridates was disputed between old Marius and Sulla, and led to a series of civil commotions. Sulla however, who was at the time consul, had the important province of that war allotted to him. The appointment excited the furious opposition of the Marian party, and Sulla was unable to maintain the superiority of his party at Rome but by bloodshed and proscription. His departure for the Mithridatic war was the signal for reaction, and Marius re-entered Rome (B.C. 87) with the support of the consul Cinna, and put to death all the most distinguished leaders of the aristocratic party, who were unable to make their escape to Sulla's army in Attica. Cicero's school-fellow Pomponius was probably one of the fugitives, for he left Rome about this period, and by a twenty years' residence in Athens acquired the surname of Atticus. Of Cicero's pursuits during the three or four next years little more is known than that he wrote some rhetorical works, which dissatisfied his maturer judgment; probably the work entitled 'De Inventione,' besides translating the 'Economics' of Xenophon, and several dialogues of Plato. He was also in the habit of declaiming both in Greek and Latin, and received instruction in philosophy and logic from the stoic Diodotus, whom we find afterwards living under his roof, where in fact he died, leaving his property to Cicero. He had also a second opportunity of hearing Molo at Rome, when the philosopher was sent on an embassy to remind the senate of the services of his countrymen in the late war against Mithridates. In his twenty-sixth year (B.C. 81), when Sulla had extinguished all the democratic elements of the Roman constitution, Cicero made his first appearance as an advocate. The speech in favour of Quinctius, though not the first he delivered, is the earliest of those which are now extant. In the following year his voice was first heard in the forum in defence of Sextus Roscius of Ameria on a charge of parricide. The subject matter of the trial was intimately mixed up with the late civil dissensions, so that it attracted much public attention. Cicero fully prepared himself for the occasion, and produced so powerful an impression that, to use his own words, the public voice at once placed him among the first orators of Rome. When he had spent two years in the severe duties of his profession, the delicacy of his health led him to withdraw for a time from Rome. He first visited Athens (B.C. 79), where he devoted six months to Antiochus of Ascalon, the most distinguished philosopher of the old Academy. He also attended Phædrus and Zeno of the Epicurean school, in company with his friend Atticus, and practised declamation under the directions of an able rhetorician named Diogenes of Syria. He next traversed the whole Roman province of Asia, still cultivating his favourite pursuit of oratory under the first teachers of that country; and then crossed over into Rhodes, where for the third time he placed himself under Molo, and derived considerable benefit from his instruction, in correcting the redundancy of his style and moderating the vehemence of his voice and action. He studied philosophy likewise under Posidonius.

In the year B.C. 77, after a two years' absence, during which Sulla had died, Cicero returned to Rome, and married Terentia, whose rank and station in society we may estimate by the fact that her sister Fabia was one of the vestal virgins. He applied himself again with zeal to the law-courts and the forum, in which at this time the most distinguished orators were Aurelius Cotta and Hortensius; but next to them stood Cicero, whose services were in constant demand for causes of the highest importance. But independently of the reputation he was acquiring, he was at the same time opening the way to the political honours of his country; and it is a somewhat singular coincidence that in the year B.C. 76 the three first orators of Rome, Cotta, Hortensius, and Cicero, were successful candidates for the several offices of consul, ædile, and questor, which they respectively filled in the following year. The provinces of the questors being distributed to them by lot, the island of Sicily fell to Cicero's share, or rather the western portion of that island, which had Lilybæum for its chief town; the whole island being under the government of S. Peducæus as prætor, with whom Cicero, and above all Atticus, lived on terms of the closest intimacy, until Peducæus fell with Pansa at the battle before Mutina. Sicily was one of the granaries as it were of Rome, and the questor's chief employment in it was to supply corn for the use of the city; and as there happened to be a peculiar scarcity this year at Rome, it was necessary to the public quiet to send large and speedy supplies. This task Cicero accomplished, he tells us, and at the same time gave the highest satisfaction to all parties in the province. In the hours of leisure he employed himself, as at Rome, in his rhetorical studies; so that on his return from Sicily his abilities as an orator were, according to his own judgment, in their full perfection and maturity. Before he left Sicily he made a tour of the island, and gratified himself by a visit to Syracuse, where he discovered the tomb of Archimedes, which had been lost sight of by his countrymen, and was found overgrown with briars. He came away from the island extremely pleased with the success of his administration, and flattering himself that all Rome was celebrating his praise. In this imagination he landed at Puteoli, and was not a little mortified on being asked by the first friend he met "How long he had left Rome, and what news he brought from thence!" This mortification however led him to reflect that the people of Rome had dull ears, but quick eyes; so that from this

moment he resolved to stick close to the forum, and to live perpetually in the view of his countrymen.

Pompey was at this time carrying on the war against Sertorius in Spain. Nicomedes, king of Bithynia, soon after died, leaving the strange legacy of his kingdom to the Romans; and the King of Pontus, ever ready to avail himself of the dissensions of the Romans, and justified on the present occasion by the Bithynian intrigue, renewed his hostilities by a double invasion of Bithynia and Asia. The two consuls, Lucullus and Cotta, were both sent to oppose him; and while the arms of Rome were thus employed in the different extremities of the empire, a still more alarming war (B.C. 73) broke out at home, which, originating with some gladiators, led to an extensive insurrection of the slaves, and under the able conduct of Spartacus threatened the very existence of the state. During this turbulent period Cicero persevered in a close attendance upon the forum, though none of the speeches which he then delivered have been preserved, excepting those which relate to the prosecution against Verres. Peduceus had been succeeded, after one year's government of Sicily, by Sacerdos, and he, after the same interval, by Verres; for it was a principle of Roman policy to give to as many as possible a share in the plunder of the provinces; though occasionally superior influence, not the merit of the individual, led to a continuance of his government for two or even three years. Such was the case with Verres, who during three years made the Sicilians feel all those evils in their worst form which the Roman principles of provincial administration in bad hands were so well calculated to produce. Cicero had many difficulties to overcome in his endeavours to subject the criminal to the punishment of his crimes. In the first place the *judices* (jury), under the law of Sulla, would consist exclusively of senators; that is, of those who had a direct interest in protecting provincial mal-administration. Moreover, at the very outset there started up a rival in one Cæcilius, who had been quaestor under Verres, and claimed a preference to Cicero in the task of impeaching him. A previous suit, technically called a *divinatio*, was necessary to decide between the rival prosecutors. Cicero succeeded in convincing the jury that his opponent's object was, to use another technical term, *prevaricatio*, that is, to screen the criminal by a sham prosecution. This previous point being settled in his favour, he made a voyage to Sicily to examine witnesses and collect facts to support the indictment, taking his cousin Lucius Cicero to assist him. Fifty days were spent in their progress through the island, in which he had to encounter the opposition of the new prætor Metellus, who was endeavouring, with many of the leading men at home, to defeat the prosecution. On his return to Rome he found it necessary to guard against all the arts of delay which interest or money could procure for the purpose of postponing the trial to the next year, when Hortensius and Metellus were to be consuls, and Metellus's brother one of the prætors, in which character he might have presided as judge on the trial. Cicero was induced therefore to waive the privilege of employing twenty days in the accusation; and a single speech on the 5th of August, followed by an examination of his witnesses and the production of documentary evidence, produced an impression so unfavourable to Verres that even his advocate Hortensius was abashed, and Verres went forthwith into exile.

The five other speeches against Verres, in which Cicero enters into the details of his charges, were never actually spoken, if we may believe the commentator upon these orations—who passes under the name of Asconius—but were written subsequently at his leisure, partly perhaps to substantiate his charges before the public, but still more as specimens of what he could do in the character of an accuser, which he did not often sustain.

Though a verdict was given against Verres by the jury of senators, yet the past misconduct of that order in their judicial capacity had been so glaring that the public indignation called for the election of censors, whose office had slept for some years; and the magistrates so appointed erased from the roll of the senate sixty-four of that body, expressly on the ground of judicial corruption. To remedy the evil for the future a new law was passed, at the suggestion of the prætor Aurelius Cotta, hence called the *lex Aurelia*, by which the equites (knights) and certain of the commons (tribuni aerarii) were associated with the senators in the constitution of public juries. It was subsequent to the enactment of this law that Cicero made the speeches in defence of Q. Roscius, M. Fonteius, and A. Cæcina. The first of these was the celebrated actor, whose name has since become proverbial. The suit grew out of a compensation which had been made for the death of a slave, whom Roscius had educated in his own profession. M. Fonteius was the object of a prosecution for extortion and peculation (*de repetundis*) in the province of Gallia Transalpina, and must have been guilty, if we may judge from the fragments of his advocate's speech which have come down to us. The cause of Cæcina was of a private nature, and turned entirely upon dry points of law. The sedition of Cicero (B.C. 69) had little of that magnificence which was so commonly displayed in this office, but it gave the Sicilians an opportunity of showing their gratitude to the prosecutor of Verres, by supplies for the public festivals. After an interval of two years, Cicero entered upon the office of prætor (B.C. 66), and it fell opportunely to his lot to preside in the court of extortion—a court especially provided against that ordinary offence in the administration

of the provinces. The year of Cicero's prætorship was marked by the conviction of Licinius Macer, in opposition to the influence of his kinsman Crassus. But the most remarkable event in his prætorship was the passing of the Manilian law, by which the command of the war against Mithridates was transferred to Pompey, whose claims Cicero supported in a speech which still remains. It was in this year too that he defended Cluentius. This speech likewise exists, and gives a sad spectacle of the uncertainty of life and property at this period. Before the close of his prætorship he betrothed his daughter Tullia, who could not have been more than ten years old, to C. Piso Frugi. She was at present his only child, for his son Marcus was not born until the middle of the following year, which was also the birth-year of Horace.

On the expiration of his office he declined the government of a province, which was the usual reward of that magistracy, preferring to employ his best efforts at home towards the attainment at the proper period of the consular office. This was perhaps his chief object in undertaking the defence of C. Cornelius, the tribune of the preceding year, against a charge of treason, which was supported by the whole influence of the aristocracy. The guilt of Cornelius consisted in his energetic and successful support of the law against bribery in elections, called the *lex Acilia-Calpurnia*. Cicero published two orations spoken in this cause, the loss of which is the more to be regretted as they were reckoned amongst the most finished of his compositions, both by others and by himself. The return of Atticus from Athens at this time was most opportune to his friend Cicero, who looked upon the following year (B.C. 64) as the most critical in his life; and Atticus being intimately connected with the influential men of the aristocratic party, could give essential assistance to a new man, as the phrase was, against six candidates, two of whom were of patrician blood, while the fathers or ancestors of all had already filled public magistracies. Cicero's father just lived to witness the election of his son to the highest office in the state.

From this point the life of Cicero is the history of the times. Of the orations he made in the year of his consulate he has himself given a list in a letter to Atticus.

On the kalends of January, immediately upon his assuming the consular robes, he attacked a tribune, P. Servilius Rullus, who had a few days before given notice of an Agrarian law. Of this speech, which was addressed to the senate, there exists a considerable fragment, and enough to show that Cicero was already prepared to attach himself to the aristocratic party, whereas up to this time his political life had been of an opposite complexion. His panegyrist, Middleton, seems to acknowledge the change, and attributes his past conduct to that necessity by which the candidates for office were forced, in the subordinate magistracies, to practise all the arts of popularity, and to look forward to the consulship as the end of this subjection. Before the people indeed, to whom he addressed two speeches upon the same subject, Cicero still wore the popular mask; and while he expressed his approbation of the principle of Agrarian laws, and pronounced a panegyric on the two Gracchi, he artfully opposed the particular law in question on the ground that the bill of Rullus created commissioners with despotic powers that might endanger the liberties of Rome, and he prevailed upon one of the other tribunes to put his veto upon the bill. In the defence of Rabirius, who was charged with the murder of the tribune Saturninus three-and-thirty years before, he goes so far as to maintain the right of the senate to place Rome in a state of siege, if we may borrow a modern term, or, in other words, to suspend all the laws which protect the lives of citizens; yet in the same speech he endeavours to curry favour with the people by heaping the highest praises on their favourite Marius. Rabirius had already been convicted by the judges appointed to investigate the charge, but appealed, as the law allowed him, to the people, who accordingly assembled in the Field of Mars to hear the appeal. While the trial was proceeding, it was observed that the flag upon the Janiculum on the other side of the Tiber was lowered. This of necessity broke up the assembly, according to an old law which was made when the limits of the Roman empire extended only a few miles from the city, and was intended to protect the citizens from being surprised by the enemy. The object of this law had long passed away, but Roman superstition still maintained the useless ceremony, and the aristocratic party employed it on the present occasion in the hands of Metellus the prætor to annul the proceedings of justice. The orations in which he defended Otho against the populace, who were enraged at his law for setting apart special seats in the theatre for the order of the knights, and that in which he opposed the restoration of their civil rights to the sons of those who had been proscribed by Sulla, were also delivered this year, but nothing remains of them. Of the conspiracy against Catiline, and the several speeches which were made by Cicero in relation to him, it is unnecessary to say more than will be found under the head CATILINA.

Two other causes, in which Cicero's services as an advocate were called forth during this year, were those in which he defended C. Calpurnius Piso, the consul of B.C. 67, and L. Murena, the consul elect. The oration in defence of Piso is not extant, but it appears that the prosecution was for extortion in his government of Cisalpine Gaul, and was maintained at the instance of Cæsar. Cicero, in a speech made on a subsequent occasion, seems to admit the guilt of

his client, and to account for his acquittal on grounds altogether foreign to the merits of the case; another proof of the change that had taken place in the patriotic prosecutor of Verres. His conduct is not less reprehensible in the affair of Murena, who was charged with bribery, treating, and other violations of the law, in his late election to the consulship. His guilt will not be doubtful to a careful reader of his advocate's speech. The prosecution was supported by Sulpicius and Cato, the former a man who may be looked upon as almost the founder of Roman law as a science, and Cato certainly the most honest of his party. Yet Cicero, instead of grappling with the charge, descends to a personal attack on the advocates opposed to him, rallying the profession of Sulpicius as trifling, and the principles of Cato as impracticable. His defence amounts in fact to a defence of the crime rather than the criminal, which was the more discreditable, as he himself had only a few weeks before carried a new law against bribery.

The success of Cicero, in crushing the Catilinarian conspiracy, would probably have earned for him the unmixed good-will of the aristocratic party, had he not offended them by the vanity and presumption which that success engendered, and which were the more offensive to them in one whose origin they despised. So completely was he carried away by his sense of his services to his country that he wrote a history of his consulship in Greek, and even sung his own glories in verse; but the most decisive evidence of his unbounded vanity is the extraordinary letter which he addressed to his friend Lucceius. ('Ad Fam.' v. 13.)

On the other side he had damaged his reputation with the people by his evident change of principles; and the precipitate execution of the conspirators, without the form of a trial, was an offence against the laws of the country which the sanction of the senate could not justify. Already on his laying down his office there were symptoms of that hostility which gradually increased, and in a few years drove him in disgrace from the city which he had lately saved.

But we must return for awhile to his forensic exertions. While the associates in the crimes of Catiline were, for the most part, prosecuted and driven into banishment, it pleased the party of the senate to screen P. Sulla, whose guilt is generally asserted by the historians of the times. Hortensius and Cicero were his advocates, and the support of the latter is reported to have been bought by a loan of money, which Cicero required for a purchase he was then making of a house on the Palatine Hill. To see this in its true light, it should be recollected that the receipt of a fee was at variance with the avowed principles of the Roman bar. The anecdote stands upon the authority of A. Gellius, which might have been insufficient, were it not indirectly yet decisively confirmed by more than one passage in Cicero's letters. In the following year Quintus Cicero, the brother of the orator, was appointed to the government of the rich province of Asia, as successor to L. Flaccus, who came home with the usual reputation for extortion, for which he was called to account two years after. This L. Flaccus had been the chief prætor in the consulship of Cicero, and in that capacity had been of great service in the detection of the conspiracy, so that he had a certain claim upon Cicero, which was not neglected. But this trial was preceded by one of the same nature which more nearly concerned the orator.* C. Antonius, who had been his colleague in the consulship, was recalled from the province of Macedonia, where he had presided for two years, and had to defend himself against an impeachment for the gross rapacity of which he had been guilty. This province had originally fallen to the lot of Cicero, who took credit on many occasions for his disinterestedness in transferring the lucrative appointment to his colleague. He omitted to state that there was a secret agreement between them, by which Antonius bound himself to make a pecuniary return to Cicero; and the extortion of which the proconsul had been guilty was in part owing to this obligation. The very day on which Antonius was condemned was marked by an event still more fatal to the peace of Cicero—the adoption of Clodius, his enemy, into a plebeian family. The object of this ceremony was to render Clodius eligible to the tribunate, from which, as a patrician, he was excluded; and no sooner was the obstacle removed than he offered himself as a candidate, and was elected without opposition. After some little manoeuvring, the cause and object of which are not very intelligible, he made public advertisement of several new laws, which were all aimed at the authority of the senate; and among them was one to the effect that whoever took the life of a citizen uncondemned and without a trial should be interdicted from fire and water. Although Cicero was not named in this law, it was so evidently aimed at him, that it was necessary for him at once to

decide upon the course he would pursue. Some recommended him to resist the law by force, but when he found that Pompey was unwilling to support him, he took the advice of his friends Cato and Hortensius, which coincided with the views of Atticus, and leaving the field to his adversaries, went into voluntary exile. Leaving Rome towards the end of March (B.C. 58), he proceeded to Vibo with the intention of crossing over into Sicily, but from this he was prohibited by the governor, Virgilius, although he was of the same political party, and was under obligations to Cicero. He received about the same time information from Rome that a special law had been passed, which forbade him to appear within a distance of four hundred miles. Under these circumstances he changed his route, and proceeded first to Brundisium, where he was hospitably entertained for some weeks, in defiance of the law. He then crossed over to Dyrrachium, where he was received by Plancius, the qæstor of the province, and conducted by him to Thessalonica. The conduct of Cicero in his exile was such as might have been expected from one whose mind had been so extravagantly elated in prosperity. He gave himself up entirely to despondency; spoke of his best friends as enemies in disguise, not even sparing Atticus and Cato; and so completely lost the control of his feelings and his conduct, that his mind was supposed to be deranged. In the meantime, his friends at Rome, whose fidelity he doubted, were actively engaged in taking measures for his recall. Already on the 1st of June an unsuccessful motion was made in the senate to that effect. The election, too, of his friend Lentulus Spinther to the consulate, offered a brighter prospect for the ensuing year, but in the interval there occurred a little incident which gave him fresh uneasiness. Some of his enemies had published an oration, which he had composed some years before in an angry moment, against an eminent senator, and had shown privately to his intimate friends. Its appearance at so untoward a moment alarmed Cicero, who imagined that it had been destroyed, and he wrote to Atticus requesting him to disavow it. "Fortunately," says he, "I never had any public dispute with him, and as the speech is not written with my usual care, I think you may convince the world that it is a forgery."

Towards the end of the year his residence at Thessalonica became disagreeable to him, and indeed he thought dangerous. His enemy Piso had been appointed governor of Macedonia, and the troops who were to serve under him were already expected. Even before this, some of the accomplices of Catiline, who were living in Macedonia as exiles, had been plotting, it was said, against the life of Cicero. He therefore found it safer to remove to Dyrrachium, where he had friends, although it fell within the distance prohibited by the law. His residence upon this coast afforded an opportunity likewise for an interview with his friend Atticus, who was in the habit of visiting a favourite estate near Buthrotum. While Cicero was harassing himself with perpetual fears and suspicions, his cause was proceeding prosperously at Rome. The tribunate of Clodius terminated in December; the new tribunes were, almost without exception, friendly to his recall; and on the first day of the new year the new consul Lentulus moved the senate for his restoration. His opponents however were not yet driven from the field. The tribunitial veto was employed more than once to check the proceedings. Scenes of riot and bloodshed disgraced the streets of Rome. Yet at last, on the 25th of May, a decree in his favour passed the senate; and on the 4th of August a law, in confirmation of the decree, was carried by the people in the great meeting of the Centuries. Cicero, in anticipation of these measures, had embarked for Italy on the very day the decree of the senate was passed, and landed the next day at Brundisium, where he was received by his daughter Tullia. The inhabitants of the city were profuse in the honours they paid him, and when the news, that the law had passed the Centuries, summoned him to Rome, the inhabitants of the cities through which he passed flocked in crowds to congratulate him.

Cicero's return was, what he himself calls it, the beginning of a new life to him. He had been made to feel in what hands the weight of power lay, and how dangerous it was to lean on the support of his aristocratical friends. Pompey had served him on the late occasion of his recall from exile, and had acted with the concurrence of Cæsar, so that it was a point of gratitude as well as prudence to be more observant of them than he had hitherto been. To the former he took an early opportunity of showing his gratitude by proposing that he should be commissioned to provide for a better supply of corn at Rome, where the unusual price of bread had already occasioned serious disturbances. For this purpose he recommended that Pompey should be invested with absolute power over all the public stores and corn-rents of the empire for five years. The proposition was readily accepted, and a vote passed that a law to that effect should be brought before the people. This law was favourably received by all parties, and Pompey named the proposer of the law the first among his fifteen assistant commissioners; an appointment which the latter accepted, with the stipulation that he should not be called away from Rome. Meanwhile, although Cicero was restored to his former dignity, there was a difficulty in the restitution of his property. The chief delay was about his house on the Palatine Hill, which Clodius had contrived to alienate, as he hoped, irretrievably, by demolishing the building and dedicating a temple upon the ground to the goddess Liberty. The senate therefore could only make a provisional decree, that if the

* We have omitted a mysterious affair which occurred this same year, (B.C. 59). The facts are these:—One Vettius, only known to us before this as an informer of Cicero's in the Catilinarian business, and as having endeavoured to implicate Cæsar on that occasion, is arrested as a conspirator against Pompey's life. He denounces some leading senators, including M. Brutus, as his accomplices, and is thrown into jail. The next day, being again brought out by Cæsar, he includes Lucullus and Cicero in the charge. That same night he is strangled in jail. While some declared he had been suborned and then murdered by Cæsar, others believed the charges made by Vettius, and attributed his death to the accused. The authorities are—Cic., 'ad Att.' ii. 24; 'Pro Sextio,' 63; 'In Vatinio,' 10; Suet., 'Jul. Cæsar,' 17 and 20; Plutarch, 'Lucullus,' 42; Appian, 'Bel. Civ.,' 12-2; Dion., 37-41 and 38-9.

college of priests discharged the ground from the claims of religion, the consuls should make a contract for rebuilding the house. The pontifical college was accordingly summoned to hear the cause on the last day of September, and Cicero personally addressed them in a speech which he himself considered one of his happiest efforts, and which he thought it a duty to place as a specimen of eloquence in the hands of the Roman youth. The speech however, which now occupies a place among his works under the title 'Pro Domo sua apud Pontifices,' as well as those bearing the names of 'De Haruspium Responsis, post Reditum in Senatu,' and 'Ad Quirites post Reditum,' all professing to have been delivered during this year, have been pronounced by the ablest critics to be spurious. The college gave a verdict in terms somewhat evasive; but the senate concluded the matter by a distinct vote in Cicero's favour, and the consuls immediately put the decree in execution by estimating the damage which had been done to Cicero's property. In this estimate his villas near Tusculum and Formiæ were included. But the estimation was far below what Cicero thought himself entitled to, and he attributed this injustice to the jealousy of the aristocracy, who, as they had formerly clipped his wings, so were now unwilling that they should grow again. Scarcely had the house upon the Palatine begun to rise, when a mob, instigated, according to Cicero, by Clodius, attacked the workmen, and afterwards set fire to the adjoining house, in which his brother Quintus lived. This riot was only one of many which at this time disgraced the city. Milo, as well as Clodius, had his armed bands, and was avowedly seeking for an opportunity of murdering Clodius; while Cicero himself appears as a party in a forcible attack upon the Capitol for the purpose of destroying or carrying off the brazen tablets on which the law of his exile had been engraved. One of those who took an active part in the disturbances was P. Sextius, who in his tribunate had been instrumental in the restoration of Cicero. He was brought to trial for these disturbances the following year, when Cicero, in gratitude, undertook his defence, and obtained an acquittal; and, not satisfied with a mere verdict, he the next day made a furious attack in the senate upon a senator, Vatinius, who had been one of the chief witnesses against Sextius. Cicero was less fortunate in his defence of L. Calpurnius Bestia, who was prosecuted about the same time for bribery in the last election of prætors. In the same year he gratified his powerful friends Pompey and Cæsar by appearing as the advocate of L. Cornelius Ballus, a native of Gades, who had received the citizenship of Rome. The legality of his franchise was the subject-matter of the trial. It is somewhat strange to find Cicero so closely allied as he was at this time with Cæsar, on whom he had showered his abuse on nearly every occasion; but the fact and the disgrace of it are acknowledged by himself repeatedly in his letters to his friend Atticus. "It is a bitter pill," says he, "and I have been long swallowing it, but farewell now to honour and patriotism." There exist two other speeches delivered by him during the same year: one of these was in the senate, on the annual debate about the appointments to the provinces, and he employed the opportunity thus afforded in a furious attack on the private lives and public conduct of Piso and Gabinius, who had been the consuls at the time of his exile, and had assisted his enemy Clodius, and recommended their recall from the provinces they were then governing. He concluded his harangue by defending his alliance with Cæsar. The other speech just referred to was made in defence of Cælius, a man who by his open profligacy and unprincipled conduct was notorious even among his countrymen. He was charged with the crime of procuring the murder of an ambassador from Alexandria, and also of attempting to poison a sister of Clodius. Cælius was acquitted, and lived for many years on most intimate terms with Cicero; indeed the letters that passed between them constitute a whole book in his miscellaneous correspondence. On the return of Piso from his government of Macedonia, at the beginning of the following year, he complained of the attack which had been made upon him by Cicero in the debate about the provinces. Cicero replied to him in another invective, more violent than the former. One would hope that the speech purporting to have been spoken on this occasion was not genuine; for if it is, no one can read it without awarding to Cicero the prize among orators for coarseness and personality; and in fact he takes credit to himself, in his treatise on the perfect orator ('De Oratore'), for his invective powers.

In the spring of the following year he commenced the treatise on politics ('De Republica'), the loss of which the learned had long regretted, when Angelo Maio, in 1823, discovered a considerable portion of it in the Vatican library. The manuscript, which is of parchment, contained a treatise on the Psalms, in a small distinct character; but Maio perceived underneath traces of a larger type, in which he soon recognised the style of Cicero, and the matter, say even the title of the 'De Republica.' But to return to the narrative, the greater part of the year B.C. 54 was employed by Cicero in his usual occupation of defending the accused. "Not a day passes," says he, in a letter to his brother, "without my appearing in defence of some one." Among others, he defended Messius, one of Cæsar's lieutenants, who was summoned from Gaul to take his trial; then Drusus, who was accused of prevarication, or undertaking a cause with the intention of betraying it; after that, Vatinius, the last year's prætor, and Æmilius Scaurus, one of the consular candidates at the time, who was accused of peculation in the province of Sardinia; about the same time

likewise his old friend Cn. Plancius, who had received him so generously in his exile, and being now chosen ædile, was accused by a disappointed competitor of bribery and corruption. All these were, as usual, acquitted; but the orations are lost, excepting the one which he delivered in favour of Plancius, and a considerable fragment of that for Scaurus. This fragment is another of the discoveries of Maio, who found it in the year 1814, with some other fragments of Cicero's orations, in the Ambrosian library at Milan. As was the case with the 'De Republica,' the text of Cicero had been obliterated as much as possible from the parchment to make room for the Latin poem of the Christian writer Sedulius. Cicero's undertaking the defence of Vatinius, who had been always intimately allied with Cæsar, and on that account had on more than one occasion been the object of Cicero's abuse, his personal deformity being a favourite topic of railery with the orator, at once surprised and offended the aristocratic party. They did not conceal from him their disgust, and Cicero found it necessary to make what defence he could of his political tergiversation in a long and ably written letter to his friend Lentulus Spinther, who was then governor of Cilicia ('Ad Fam.' i. 9). The compliment of an epic poem addressed to Cæsar was another proof of the change in his political views; but a still more decisive piece of evidence is furnished by his conduct in relation to Gabinius, who returned at this time from his government of Syria, and was immediately overwhelmed with public prosecutions. Cicero had not forgotten that Gabinius, as one of the consuls at the time of his exile, had supported his enemy Clodius; and he had openly avowed his opinion of his crimes in Syria—crimes, too, which, if we may believe Cicero, included murder, peculation, and treason, in every form; but he was willing to sacrifice both his public and his private feelings at the intercession of Pompey. In the first trial he was called as a witness against Gabinius, but had the prudence to put his evidence in such a form as to give the highest satisfaction to the accused. In the second he became still bolder, and appeared as his advocate, but was unable to save him from conviction, fine, and banishment. The speech delivered by Cicero is not extant, and probably was never published. There is preserved however the speech made by him on the trial of C. Rabirius Postumus, which was an appendix to that of Gabinius. The whole estate of the latter had proved insufficient to answer the damages in which he had been cast; and the Roman law, in such a case, gave the right of following any money illegally obtained to the parties into whose hands it had passed. Rabirius had acted at Alexandria as the agent of Gabinius with Ptolemæus, and in that capacity was said to have received part of the ten thousand talents which the king had paid the Roman general as the price of his services. As this trial followed closely upon the preceding, and was so intimately connected with it, the prosecutors could not spare the opportunity of rallying Cicero for the part which he had acted. In the end of the year Cicero consented to be one of Pompey's lieutenants in Spain, and was preparing to set out thither, when he was induced to abandon the appointment, on perceiving from his brother's letters, who was at that time serving in Gallia, that such a step would probably give umbrage to Cæsar, for the recent death of Julia had already broken the chief link which held Cæsar and Pompey together. At the beginning of the following year, news was received of the death of Crassus and his son Publius, with the total defeat of his army by the Parthians. By the death of young Crassus a place became vacant in the college of augurs, for which Cicero declared himself a candidate, and being nominated by Pompey and Hortensius, was chosen with the unanimous approbation of the whole college. This appointment had been for some years the highest object of Cicero's ambition; and the addition to his dignity was of service to him at this time, as he was putting forth all his influence to further the election of his friend Milo to the consulate. The constant disturbances in the city prevented the comitia from being held until the year was closed, and in the middle of January the murder of Clodius by one of Milo's gladiators, in the presence, and at the command too, of his master, placed Milo in a different position. The fury of the people at the death of their favourite broke out in the most violent excesses, which were only aggravated by the endeavours of Milo's powerful friends to screen him from punishment. These disturbances were at last quieted by the appointment of Pompey to the consulship, who was armed too with extraordinary powers by the senate, and finally Milo was brought to trial, condemned in spite of Cicero's eloquence, and banished from Italy. Cicero is said to have been so alarmed on the occasion, by the presence of the military whom Pompey had stationed around the court to prevent any violence, that his usual powers failed him; and indeed the speech which is found among his works, under the title of the defence of Milo, is very far from being that which he actually delivered. In the two trials of Saufeius, one of Milo's confidants, which grew out of the same affair, Cicero was more successful; and he had soon after some amends for the loss of his friend in the condemnation of two of the tribunes, who had been their common enemies, for the part they had taken in the late commotions. One of these, T. Munatius Plancus, Cicero himself prosecuted, which is the only exception, besides that of Verres, to the principle which he laid down for himself of never acting the part of an accuser. It appears to have been soon after the death of Clodius that Cicero wrote his treatise 'On Laws' ('De Legibus'), three books of which are still

preserved; but the work in its original form contained probably, like the 'De Republica,' to which it is a kind of supplement, as many as six books, for ancient authors have quoted from the fourth and fifth. But the civil and literary pursuits of Cicero were soon interrupted by the demand for his services abroad. Among the different laws which Pompey brought forward for checking the violence and corruption which the candidates employed for the attainment of public office, was one which disqualified all future consuls and praetors from holding any province until five years after the expiration of their magistracies. But before the law passed, Pompey procured an exception for himself, getting the government of Spain and Africa continued to him for five years longer; while, to gratify Caesar on the other side, Cicero, at the special request of Pompey, induced one of his friends to bring forward a law by which Caesar's presence might be dispensed with in suing for the consulship in the following year. There was valid ground for this privilege being conferred upon Caesar in the circumstances of the Gallic war, where the success of the Roman arms would have been seriously endangered by his absence. Thus Cicero and Pompey were the chief instruments in passing the very law which they afterwards declared unconstitutional and invalid, and so brought upon their country the horrors of civil war. As the magistracies of the time being were precluded from provincial government by Pompey's law, it was provided that for the next period of five years the senators of consular and praetorian rank, who had not held foreign command upon the expiration of their magistracies, should divide the vacant provinces by lot: in consequence of which Cicero most reluctantly undertook the government of Cilicia, with which were united Pisidia, Pamphylia, Cyprus, and three dioceses, as they were called, of the adjoining province of Asia. Thus Cicero found himself in the very position which it had ever been one of his chief objects to avoid, and his friends were the more uneasy as that quarter of the empire was threatened by the Parthians in revenge of the late invasion of their territories by Crassus. Under these circumstances Cicero was fortunate in having among his lieutenants two such men as his brother and Pontinius. The latter had established a high military reputation by his successes and triumph over the Allobroges, while the merits of Quintus Cicero as a soldier had been proved and acknowledged by Caesar in Gallia.

Still the government of a province was suited, neither to the taste nor the talents of Cicero, and he urged all his friends before his departure, as well as in nearly every letter he subsequently wrote, not to allow the command to be extended beyond the year which the law of Pompey required, or the year itself to be lengthened out by the caprice of the pontifical college; for the length of the Roman year at this time varied according as it was the pleasure of that body to insert more or less intercalary days in the month of February, and the Pontifices were guided in this not by any fixed rule, but by private motives, lengthening or shortening the year to favour a friend or injure an enemy.

Cicero left the city about the 1st of May, and on his arrival at Tarentum paid a visit to Pompey, with whom he had a conference on the serious aspect of affairs, and was assured by him that he was prepared for the dangers which threatened them. In the middle of June he proceeded from Brundisium to Corcyra and Actium, thence partly by land and partly by water to Athens, where he spent ten days, and then crossed in fifteen days to Ephesus, touching at several islands on the way. He had here a foretaste of the duties he would have to perform; for among the deputations which waited upon him at his landing was one from the citizens of Salamis in Cyprus, to lay before him their complaints against the extortion and cruelty of a Roman citizen named Scaptius, who had claimed from the city a large sum upon a bond, together with an accumulation of interest at the rate of forty-eight per cent.; and who had used the military authority he had held under the late governor, Appius, to besiege the senate of Salamis in their council-room, until five had died of starvation. As Brutus had recommended the interests of Scaptius to Appius, who was his father-in-law, so he now laboured to place him in the same degree of favour with Cicero, and was seconded in this suit by the letters of Atticus; but the extortion raised Cicero's indignation, and he resisted the claims of Scaptius, though Brutus, in order to move him the more effectually, at last confessed what he had all along dissembled, that the debt was really his own, and Scaptius only his agent in it.

Cicero however was the friend of justice up to a certain point only, for when he refused the usurious interest, Scaptius in a private interview told him that though the principal was only 106 talents, the Salaminians through some mistake believed it to be 200, and suggested that Cicero might safely give an award for the larger sum. Cicero himself gives us this anecdote in his letters to Atticus (v. 21), adding that he assented to the proposal, but was unable to effect the object because he found the Salaminians more precisely acquainted with the accounts than Scaptius had anticipated. This same Brutus, whose character is so commonly put forward as one of the finest examples of Roman virtue, had applied for the assistance of Cicero in another affair of a nature somewhat similar. The King of Cappadocia, whose empty coffers proved how dearly he paid for the protection of the Roman senate, owed him, he said, a very large sum of money. But Cicero was unable to render him the least assistance in the recovery of this money, as the king owed a much larger sum to Pompey, whose position in the political world at Rome gave him a higher claim, and

yet was unable to pay him the full interest of the debt. These instances afford a good example of the miseries which resulted from the Roman form of provincial government. But Cilicia had felt these miseries in a degree more than usually severe under the late governor Appius, the traces of whose extortion were visible everywhere, and could only be compared, says Cicero, to the track of a wild beast. Indeed he found employment enough in healing the wounds which Appius had inflicted. Cicero appears not to have concealed his feelings upon this subject: at any rate the accounts which reached Appius led him to believe that Cicero was encouraging his enemies at Rome in their determination to bring him to public trial; nor could he believe the protestations of Cicero to the contrary, when he found his prosecutor Dolabella was about to be married to Cicero's daughter. He again expostulated, but Cicero replied to his complaints by disclaiming all knowledge of any such matrimonial negotiation, the falsehood of which is demonstrable from the letters which he wrote at the same period to Atticus. But Appius and Pompey were allied by the marriage of their children, and the latter induced Cicero to promise everything from the province that could be of service to the accused, so that the guilty governor was acquitted without difficulty. The military proceedings of Cicero were not of a very interesting nature. He had proceeded at once on his arrival in the province to the south-eastern frontier, which was threatened by the Parthians; but the Roman officer who commanded in the adjoining province of Syria had so completely occupied the attention of the enemy, that Cicero's troops never came in sight of them. Being unwilling however to let the army return into winter-quarters without effecting anything, he attacked some of the mountain tribes of Amanus, whose position had hitherto protected them, and took a number of prisoners; while his troops had a pretext for saluting him 'imperator.' He was also successful in the siege of a robber-fort called Pindenissus, for which his friends at Rome obtained him the honour of a public thanksgiving. His other services in Cilicia include nothing deserving especial notice, and he was happy when the year of his appointment expired, and enabled him to return to Italy. He landed at Brundisium towards the end of November, displaying his laurel-wreathed fasces, for his friends, and among them Pompey, flattered him with the notion that his eminent military services deserved nothing less than a triumph. But when he reached the neighbourhood of Rome on the 4th of January, he found matters of a more serious nature in agitation. The senate had just passed a decree that Caesar should dismiss his army, and when M. Antony and another tribune opposed their vote to it, proceeded to that vote which gave the consuls and other magistrates a power above all the laws. The tribunes fled to the camp of Caesar, who, considering this decree as equivalent to a declaration of war, advanced with a rapidity which destroyed all the arrangements of the senate. The consuls fled from Rome, accompanied in their flight by Cicero and the leading men of the aristocracy, in the hope of defending the southern part of the peninsula. With this view the principal senators had particular districts assigned to them, Cicero undertaking to guard the coast south of Formiae and the country around Capua; but the rapid advance of Caesar drove Cicero from his purpose. He disavowed the military engagement he had undertaken to fulfil; made different excuses for not joining Pompey in his march to Brundisium; and finally, when Caesar made himself master of Corfinium, and by his magnanimous liberation of Lentulus Spinther, and other senators, gave the lie to those reports of his cruel intentions which his enemies industriously circulated, Cicero deemed it a favourable opportunity to open a negotiation with Caesar, under the pretext of thanking him for his generosity to his friend Lentulus. In the middle of March Pompey sailed from Brundisium, abandoning Rome and Italy to his opponent. The return of Caesar from Brundisium to the capital afforded an opportunity for an interview, in which it appears to have been stipulated that Cicero should remain in Italy, and observe a strict neutrality.

When Caesar proceeded to Spain to oppose the Pompeian troops under Afranius, he left Antony in command of Italy, with especial directions to watch the movements of Cicero, who, residing upon the coast, occasionally showed symptoms of a disposition to slip off and join Pompey in Greece. This vacillation was not unobserved by Antony, and drew from him a monitory letter; but in vain. An account of some temporary success obtained by Afranius in Spain, magnified by himself and injudicious friends into a certain prospect of speedily destroying Caesar and his army, led many of the wavering to fly from Italy to the camp in Greece. Cicero appears to have been one of these; at any rate he made his escape in the early part of June, and met with a cold welcome from the army of the senate. He was not present at the battle of Pharsalia, having stayed behind at Dyrrachium, where he received the news of that decisive engagement, and, refusing to join those who determined to cross over into Africa with the intention of still maintaining the war, he again committed himself to the mercy of the conqueror, and landed at Brundisium at the end of October B.C. 48. Here he passed many miserable months, the laurels upon his fasces drawing upon him an attention which he would gladly have avoided, while the news of Caesar's difficulties in Egypt and the successes of the Pompeians in Africa again inclined the balance of the war. All this time he had received no intimation of pardon from Caesar himself, though he was assured of his safety by Caesar's

friends. On the other hand, should the Pompeians ultimately succeed (and they were already talking confidently of coming over from Africa into Italy), he was sure to be treated as a deserter, for he well knew that while Caesar pardoned even his enemies when they submitted to his power, it was a declared law on the other side to consider all as enemies who were not actually in their camp. After a long series of mortifications, he was cheered at last by a kind letter from Caesar himself, and still more when Caesar landed at Brundisium after his successful expeditions in the east, and gave him a reception which at once removed his fears and induced him to follow the conqueror to Rome. About the end of the year Caesar embarked for Africa, and again the empire was in suspense; for the name of Scipio was thought ominous and invincible on that ground. Cicero, to relieve his mind, now shut himself up with his books, and entered into a close friendship with Varro; a friendship which was consecrated by the mutual dedication of their learned works to each other—of Cicero's 'Academic Questions' to Varro, of Varro's 'Treatise on the Latin Language' to Cicero. One of the fruits of this leisure was his dialogue on famous orators, called 'Brutus,' in which he gives a short character of the chief orators of Greece and Rome. But though the work was finished at this time, it was not made public till the year following after the death of his daughter Tullia.

He now parted with his wife Terentia, who had lived with him more than thirty years; and whatever may have been the causes or pretexts for this separation, he exposed himself to no little suspicion by marrying, almost immediately after, a young ward named Publia, possessing much beauty and very considerable property, over which he had been placed as trustee by her father's will. Terentia subsequently married Sallust, the historian, and even after his death again entered the marriage state once, if not twice. She is said to have lived to the age of 103. Amid these domestic troubles, Cicero perhaps found some consolation in the marked attention paid to him by Caesar, who returned victorious from Africa in the summer of B.C. 46; but any gratification he may have derived from this source must have been diminished by his consciousness of the offence he was giving to his former friends through his close intimacy with the dictator. The panegyric which he composed about this time in honour of Cato has indeed often been alleged as a proof of his being no temporiser; but if the treatise had come down to us, we should probably have found that Cicero had succeeded most happily in blending his eulge upon the conquered with a well-tempered flattery of the conqueror. That he possessed this happy and useful talent is apparent from the speech he delivered at this time in favour of Ligarius, and the defence of Marcellus might be put in evidence to the same effect, if there were not strong grounds for doubting the authenticity of the oration bearing that name. At the end of the year Caesar was called away in great haste into Spain to oppose the sons of Pompey; and young Cicero requested his father's permission to go to Spain, that he might serve under Caesar with his cousin Quintus, who was already gone thither. Cicero objected to his serving in arms against their former friends, and thought it more desirable that he should go to Athens to devote a few years to philosophy and literature. Soon after he had parted from his son, whom he was doomed never again to see, he was oppressed by the severest affliction, the death of his daughter in child-bed. Tullia had been thrice married; first to Piso, who died about the time of Cicero's return from exile, and then to Crassipes. For her third marriage with Dolabella both parties qualified themselves by a divorce from their consorts; and at the time of her death arrangements for another divorce had been carried so far that her father was already applying for payment of an instalment upon her dowry.

In this new grief Cicero drew little comfort from the condolence of his friends. All the relief that he found was in reading and writing, and he composed a treatise 'Of Consolation' for himself, which was much read by the fathers of the Christian Church, especially Lactantius, to whom we are indebted for the few fragments that remain. His domestic grief was completed by the misery of his ill-assorted marriage which he was happy to dissolve after a union of less than a year. In this desolate condition he fled as usual to his books, and no period of his life produced a richer literary harvest. He has himself given us a list of the works which he wrote in this and the following year. ('De Div.' ii, 1.) The 'Orator' completed his rhetorical works, forming a sort of supplement to his three books entitled 'De Oratore,' and the 'Brutus.' His philosophical writings of this period were, the 'Hortensius,' so called in honour of his deceased friend, in which he recommends the study of philosophy; four books in defence of the Academy, dedicated, as has been already mentioned, to Varro; five books entitled 'De Finibus,' and addressed to Brutus, in which he contrasts the opinions of the different sects of philosophy on the subject of the summum bonum; the Tusculan disputations, in the same number of books, on a variety of points which involve the happiness of human life; three books on the Nature of the Gods; one on Divination, or the art of seeing into futurity; another on Fate; and the beautiful treatise on Old Age. These were followed by an essay on Glory, which has been lost since the invention of printing; the 'Topica,' addressed to his friend Trebatius; and the 'De Officiis,' which was dedicated to his son.

The publication of these works extended over the years 45 and 44

B.C. In the autumn of the former of these years Caesar returned from Spain, and Cicero was induced to quit his retirement and come to Rome, where he soon after exerted his talents in the service of an old friend, Deiotarus, king of Galatia, who had incurred the displeasure of Caesar by his firm support of the Pompeians, and indeed was charged with having formed a plot to assassinate Caesar a few years before. Cicero failed in obtaining pardon for his friend; but his intimacy with the Dictator seemed daily to be increasing, when the Ides of March changed the whole face of affairs. Cicero was present at the scene of assassination in the senate-house, where he had the pleasure, he tells us, of seeing the tyrant perish; but the conspirators were grievously disappointed in the results of their crime. As soon as the first stupor had passed away, the public indignation drove the murderers from Rome, and Cicero himself deemed it prudent to make a temporary retreat. He proceeded first to Rhegium, then crossing to Sicily, on the 1st of August he arrived at Syracuse, whence he sailed next day, and was driven back by cross winds to Leucopetra. Here he met with some people lately from Rome, who brought him news of an unexpected turn of affairs there towards a general pacification, so that he was induced to set out immediately on his return. He touched at Velia, where he had his last interview with Brutus, and arrived at the capital on the 31st. The senate met the next morning, but Cicero, not finding things in the favourable state which he expected, was unwilling to meet Antony, and excused himself from attending, as being indisposed by the fatigue of his journey. The next day Antony was absent, and Cicero delivered the first of those orations which he called Philippics, as being rivals of the invectives which Demosthenes directed against the King of Macedon. The violence of this harangue committed him with Antony, and he again retired for security to some of his villas near Naples, where he composed and published the second Philippic. This speech, if that name can be given to what was never spoken, was a furious invective, well charged with falsehood, against the whole life of Antony, and was supposed to have been the chief cause of Cicero's death. The departure of Antony for Cisalpine Gaul left Rome again open to Cicero, who returned there on the 9th of December, and ten days after delivered his third Philippic, the chief object of which was to procure the sanction of the senate to the late proceedings of Octavianus in opposition to Antony. Having effected this object, he passed into the forum and harangued the people upon the same subject in his fourth Philippic. The ten other speeches bearing this name were delivered from time to time in the senate or the forum, to excite the people of Rome against Antony and his friends; but the prospects of the oligarchy were finally disappointed by the treachery of Octavianus and Lepidus in joining their arms to Antony, and thus sharing the whole power of the state among them. The proscription which followed, though it can in no way be justified, was levelled against men who had been themselves assassins, or the avowed advocates and panegyrists of assassination. Cicero himself had lauded the murderers of Caesar as the greatest benefactors of their country; nay, it is doubtful whether he was not himself privy to the conspiracy, though he may have wanted the courage to use the dagger himself; and afterwards when he found Antony in his way, he repeatedly expressed his regret that the conspirators had not served up one more dish at the glorious feast of the Ides of March. Cicero was at his Tusculan villa with his brother and nephew when he received the news of the proscription, and of their being included in it. He fled to Astura on the coast, where he found a vessel ready to receive him, in which he immediately embarked, but was compelled by the weather to land again the same day near Circeii. The following day he embarked a second time, but again landed at Caieta, whence he proceeded to his Formian villa. In the middle of the night his slaves informed him of the approach of the soldiers who were intrusted with the murderous commission; he made an attempt to escape in a litter, but being overtaken in a wood, the scene was speedily finished. The assassins cut off his head and hands, says Plutarch, and carrying them to Rome, presented them to Antony, who had them fixed up on the rostra in the forum. Cicero was killed on the 7th of December, in the year B.C. 43.

The works of Cicero have been repeatedly published in mass, as well as separately, but perhaps the best edition of his entire writings is that by Orellius. Of his separate works the following editions deserve particular notice. The 'Variorum,' as it is called, by Grævius, containing the Orations, the Letters ad Familiares and ad Atticum, with one volume of his Philosophical Works. The notes of Manutius are exceedingly valuable. 2, 'De Divinatione et de Fato,' G. H. Moser; 3, 'De Legibus,' Moser et Kreuzer; 4, 'De Naturâ Deorum,' by the same; 5, Ditto, by Heindorf; 6, 'De Republicâ,' by Moser; 7, 'Oratio pro Cluentio,' by Classen; 8, 'Pro Milone,' by Orellius, 1826; 9, 'Pro Plancio,' by Wunder; 10, 'Orationes Philippicæ,' by Wernsdorff; 11, 'The Orations,' by Garatoni, at Naples; and the 'Orations,' 3 vols. 8vo, and 'Cato Major sive de Senectute, Lælius sive de Amicitia, et Epistolæ Selectæ,' by Mr. G. Long. To those who value a correct text, Wunder's Collation of the Erfurt Manuscript, published at Leipzig in 1827, will be of great service. The critical writings of Madvig of Copenhagen are also deserving of study, together with his excellent 'Disputation on Asconius.' Mention has been made of the doubts as to the genuineness of certain of the Orations. F. A. Wolf has

examined the claims of the four Orations, 'Post Reditum in Senat,' 'Ad Quintos post Reditum,' 'Pro Domo sua,' and 'De Haruspium Responsis,' in a volume published at Berlin in 1801. In the following year he published an edition of the 'Pro Marcello,' with his reasons for believing it to be spurious. In regard to the letters 'Ad Brutum,' see BRUTUS. The student of Cicero's writings should also possess the account of his 'Life,' by Conyers Middleton. It has been freely employed in this article, but the strong bias of the author in favour of his hero has been throughout corrected from the writings of Cicero himself, more particularly his letters to Atticus, which having been written in confidence to an intimate friend, and never intended for publication, furnish a test for trying the character of the writer such as few public men could stand with impunity. Middleton has made two great errors in forming his notion of Cicero and the men who lived in his times. He has believed all that he has said of himself, and all that he has said of his enemies; and besides this, he has, with something of disingenuity, softened down those points where he has unintentionally borne evidence against himself. The translations of Cicero's writings in English are not of great merit. One of the best is Melmoth's translation of the 'Letters,' but his style is too florid. The French language possesses an excellent translation of the 'Letters to Atticus,' by the Abbé Mongault, accompanied by a Commentary no less excellent; and the German language has a still more valuable translation of all the 'Letters' in chronological order, by Wieland, with notes, and a number of historical chapters, which are tainted however with an undue partiality to Cicero. A most laborious and useful work for the student of these times, but still retaining much of the same prejudices, will be found in the 'History of Rome, in its transition from a republican to a monarchical form of government; or Pompey, Cæsar, Cicero, and their Contemporaries,' by Professor Drumann, of Königsberg. The work is drawn up in an alphabetical order according to the gentile names.

CICOGNARA, COUNT LEOPOLD, was born at Ferrara, November 26, 1767, and, although the inheritor of considerable wealth, began early to distinguish himself by his application to study. While yet a youth he made considerable proficiency in mathematics and physics, whereby he recommended himself to the notice of Spallanzani, Scarpa, and many other eminent individuals at the university of Pavia. Having completed his course of studies there he proceeded to Rome, where he occupied many years not only in studying the great works of art, but likewise in practising himself both in drawing and painting, for which he had almost from his boyhood manifested more than ordinary talent. After visiting Naples and Sicily, in which latter country he published, at Palermo, his first literary effort, a poem, entitled 'Le Ore del Giorno,' he successively visited Florence, Milan, Bologna, and Venice, for the purpose of making himself thoroughly acquainted with the various treasures of art in those cities. In 1795 he fixed himself at Modena, and during the twelve following years appears to have given much of his attention to public affairs, having been for some time minister at the court of Sardinia. He resigned his post in 1808, when he was made president of the Academy of the Fine Arts at Venice; an office for which he was well qualified no less by the public-spirited zeal with which he discharged it than by his knowledge of art itself and the literature belonging to it. From this epoch in his life may be dated the commencement of his career as a writer, during which he enriched the branch of literature just mentioned by many important works. In the same year (1808) he published a treatise on 'The Beautiful' ('Il Bello'). This was succeeded by his great work, 'The History of Modern Sculpture' ('Storia della Scultura dal suo risorgimento in Italia al Secolo di Napoleone'), an undertaking to which he had been urged by his friends Giordani, D'Agincourt, and Schlegel. It is in three folio volumes, the first of which appeared in 1816, and the last in 1818, and contains about 180 outline plates, exhibiting a vast number of subjects from the earliest period—the age of the Pisani and Donatello—to that of Canova, to a notice of whose works the whole of the seventh or last book is devoted. Although not without defects, it is undeniably a performance of great research and erudition, bringing down to the present century the history of the art from the point at which it had been left by D'Agincourt, who himself had taken it up where Winckelmann had quitted it. Besides a vast body of information as to the professed subject, this work also embraces much subsidiary matter of great interest, particularly the descriptive and historical notices of St. Mark's at Venice, the cathedrals of Milan and Orvieto, St. Peter's, and many other Basilicas.

His next publication was a catalogue raisonné in two thick 8vo volumes of his own library, an immense collection of works in every department of the fine arts. This is a most valuable addition to bibliography, and shows that Cicognara spared no cost in the pursuit of his favourite studies. He likewise produced a work entitled 'Memorie per servire alla Storia della Calcografia,' and contributed numerous articles relative to subjects of art and artists to various journals. Even had he produced none of the works above enumerated, the name of Cicognara would have been transmitted to posterity with honour by the two splendid architectural volumes entitled 'Le Fabbriche più Cospicue di Venezia,' 1815-20, of which the greater share of the literary part and the chief conduct of the work belong to

him, although he was assisted in it by Diedo and Selva, who furnished the accounts of many of the buildings. It is illustrated with 250 engravings of all the most interesting structures of Venice. Cicognara died at Venice of a disease of the lungs, March 5, 1834, and his obsequies were performed with great solemnity in the cathedral of St. Mark.

CID. The adventures of this famed Castilian hero are nearly as much involved in fable and romance as those of our King Arthur and his Knights of the Round-Table, nor is it easy at this distance of time to separate the truth from the exaggeration of tradition and the inventions of ballad-writers. Ferreras and one or two other Spanish writers think however that they have established the following facts:—

The Cid (from the Arabic El Seid, 'the Lord') who was so called by the Moors of Spain whom he subjugated by his victories, was born at Burgos somewhere about 1040: his real name was Rodrigo Diaz de Bivar. He attached himself to Sanchez II., king of Leon and Castile, whose life he once saved in battle. At the siege of Zamora, Sanchez was treacherously slain, and his brother Alfonso, the next in order of succession, was suspected of the deed. The Cid insisted that, before taking possession of the vacant throne, Alfonso should purge himself by taking an oath of his innocence of his brother's murder; and when the rest of the nobles hung back, he alone exacted and made the king repeat the vow, to which he added the most awful maledictions in case of perjury. After such a step he could expect little court favour, and the state of Spain encouraged his propensities to war and adventure. His life was a continued series of combats with the Moors, who occupied by far the largest and richest parts of the country. He fell upon them in Aragon, burning, plundering, and slaughtering wherever he went; he took Alcozer, and making that place his stronghold, he was gradually joined by a numerous band, half patriots, half freebooters, with which he made innumerable incursions into the neighbouring territories of the Moors. Still gathering force, he penetrated to the district of Ternel at the south-western extremity of Aragon, and there established himself in a strong fortress on a rock, which is still called 'La Peña de el Cid' ('The Rock of the Cid'). By the sudden death or murder of the Moorish lord of Valencia, he was encouraged to extend his incursions into that province, and to the shores of the Mediterranean. Here too he was eventually enabled to establish himself. After a long siege he took Valencia, the capital city, and held it until his death, which happened about 1099.

The Cid appears to have really had a wife named Ximena, the Chimène of the celebrated French tragedy 'Le Cid,' but the story of his affecting courtship, and the struggle and contrast of affections in the heart of his mistress, are mainly inventions of Corneille. The Spanish chronicles and ballads from which the French tragedian took the notion of his plot, or from a drama founded upon them, do indeed relate that the Cid had killed Ximena's father; but they destroy all interest in the heroine by saying that after her father's death, and before any tender addresses on the part of his slayer, she earnestly begged the king to marry her to the Cid, "because," she is made to say by these naive writers, "I am quite certain that his possessions will one day be greater than those of any man in your dominions."

The original 'Cronica de el Famoso Cavallero Cid Ruy Diaz Campador' is supposed to have been written in the 13th century, about 150 years after the hero's death. Mr. Southey in his curious work makes use of a printed edition of 1593, and says the first and only other edition was printed in 1552; but there is a copy of an edition in the library of the British Museum which bears the date of 1541.

The 'Poema de el Cid,' which is believed to contain rather more historic truth than the prose chronicle, was written about the middle of the 12th century, or only some fifty years after the Cid's death. The author has been called the 'Homer of Spain,' but his name has not been preserved. Though scarcely justifying the extreme praise of Southey, who terms it "the oldest poem in the Spanish language, and beyond comparison the finest," the 'Poema' contains some powerful passages, and is highly interesting from its undoubted antiquity.

Besides this poem the Spaniards have an immense number of romances and ballads relating to the exploits of the national hero. No fewer than 102 of these are in the real old style of the 13th and 14th centuries; many are evidently more modern, and many more have never been printed. In some of these ballads the wonderful achievements of Bernardo de el Carpio, Ferran Gonzalez, and the rest of the twelve peers (for Spain had her twelve 'peerless' knights as well as Britain and France), are interwoven with the adventures of the great Cid. An ample notice of these different works will be found in Mr. Southey's 'Chronicle of the Cid,' 1 vol. 4to, 1808. See also Lockhart's 'Spanish Ballads,' and 'the Cid' by G. Dennis.

CIGNANI, CARLO, was born at Bologna, May 15, 1628. His father was a notary, but claimed his descent from an old Ghibelline family of Florence, who had been driven from their native city by the Guelphs. Carlo, who showed an early taste for painting, was put under Giambattista Cairo for instruction. He soon surpassed his master, and was removed to the care of Albani, under whom he rapidly rose in reputation and success. He subsequently enlarged his style of painting by a careful study of the works of Correggio and Annibal Caracci, from whom he learned the art of giving size and space to his pictures, by means of a powerful and skilful use of *chiaroscuro*. Cignani had a singular degree of prosperity; commissions crowded

upon him, he enjoyed the friendship and correspondence of many of the reigning princes of his time, and acquired great wealth. He was also made a count by Ranuzio II., his native sovereign.

Being invited to paint the Duomo of Forlì, he removed thither with his family, and resided there for the remainder of his life. While Forlì was occupied by some German troops during the war between the pope and the emperor, Cignani presented a picture to the commander of the forces, who in return, besides a handsome gift in money, issued an extraordinary order to his troops to refrain in every way from molesting the good people of the city. The citizens testified their gratitude to Cignani by enrolling him among their nobility. In 1708, when the Clementine Academy was instituted, Cignani was elected president. He died September 6, 1719, leaving two sons, one of whom, Felice, was a painter.

Cignani painted an infinite variety of subjects—sacred, classical, and even comic. His colouring is pleasing and brilliant, and his finish most elaborate. His chief work is the Duomo at Forlì, an immense composition, ingeniously disposed, which represents the 'Assumption of the Virgin.'

CIGNAROLI, GIAMBETTINO, one of the most distinguished of the Italian oil-painters of the 18th century, was born at Salò, near Verona, in 1706. He studied first under Santo Prunati, and afterwards, according to report, with Balestra. There are several excellent works in oil by Cignaroli in Verona, Pontremoli, Pisa, and at Parma. In the last-named place there is a 'Journey into Egypt,' in the church of Sant' Antonio Abate, much praised by Lanzi. In his style Cignaroli resembled Carlo Maratti, but he was inferior to him in colouring: his carnations are occasionally green, with shadows and half-tints, and sometimes too red. He was a great admirer of the works of Guido and of Correggio. With the exception of some works executed in his youth in Venice, he did not paint in fresco; he found the practice injurious to his health.

Cignaroli lived chiefly at Verona, where he educated a numerous school, and he died there in 1770, possessed of considerable wealth. He executed several works for other places, and had several invitations to visit foreign courts, all of which however he declined. In 1769 the emperor Joseph II. visited Cignaroli in his studio, and observed afterwards, that in Verona he had seen two very rare things—the amphitheatre and the first painter of Europe.

He is said to have been a very accomplished man; he was a poet and a writer upon art. A good collection of books on the arts was bequeathed by him to the Academy of Verona, which preserves his bust. A very flattering memoir of him, by Padre Ippolito Bevilacqua dell' Oratorio, was published at Verona in 1771, the year after his death.

CIGOLI, LUDOVICO CARDI DA, Cavaliere, a very celebrated Florentine painter, was born at Cigoli in 1559. He was one of the great reformers of style of the Florentine school, and one of those masters whose works formed an epoch in the history of painting in Tuscany. Cigoli was the first who successfully opposed the anatomical school of the imitators of Michel Angelo, and he was seconded in his efforts by his friend Gregorio Pagani.

Cigoli was the scholar of Santo di Titi, but his style was founded upon the works of Barroccio and Correggio, and had much in common with the eclectic school of the Caracci. His drawing was generally correct, and in colouring and chiaroscuro he was superior to Barroccio, but inferior to Correggio, especially in local tones. His chief productions are large altar-pieces, some of which are among the finest pictures in Italy. The 'Lame Man healed by St. Peter,' in St. Peter's at Rome, painted for Clement VII., is a very celebrated work, though now destroyed, and was pronounced by Andrea Sacchi the third picture in Rome: the first being the 'Transfiguration' by Raffaele, and the second the 'Communion of St. Jerome' by Domenichino, now hanging opposite to each other in the same room in the Vatican. There is also at Florence a 'Martyrdom of St. Stephen,' at the Nuns of Monte Domini, which Pietro da Cortona pronounced to be one of the finest pictures in Florence. The 'Lame Man Healed' has been engraved by Dorigny, Callot, and Scacciati. As a fresco-painter, Cigoli was not successful. He was also an architect; and he wrote a practical treatise on perspective, 'Prospettiva pratica di Ludovico Cigoli Cav. e Pittore,' with diagrams engraved in copper by his brother Bastiano Cardì. He invented a perspective-machine, for drawing objects in perspective from nature without the assistance of rules. Cigoli died at Rome in 1613, shortly after the completion of some frescoes painted for Paul V., in that pope's chapel in the church of Santa Maria Maggiore. Cigoli was himself dissatisfied with his works, and wished to repaint them, but the pope would not permit him. He was a Cavaliere of the Tuscan order of San Stefano, and a Knight of Malta.

(Baldinucci, *Notizie dei Professori del Disegno, &c.*; Lanzi, *Storia Pittorica, &c.*)

CIMABUE, GIOVANNI, was born at Florence, in the year 1240, of a noble family. During his youth he was sent by his father to study letters at the convent of Santa Maria Novella. When some Greek artists came to ornament the convent-church with paintings, he abandoned studies to which he was little inclined, and devoted his attention to watching them, and he was ultimately permitted to assist them. Studying earnestly and practising diligently, he soon became

noted as one of the best painters of the day, and executed many works for religious persons and communities. His fame having spread abroad, he was invited to adorn the church of St. Francis at Assisi. He painted part of the walls in concert with certain Greek painters; but having far surpassed his assistants, his courage and ambition increased, and he went on with the work alone. He was recalled to Florence by private affairs, and obliged to leave his work uncompleted. It was afterwards finished by Giotto. After his return to Florence, among other pictures he painted a Madonna for the church of Santa Maria Novella, which was of a size so unusual at that time, and was considered so novel and splendid, that it was carried to the church in procession; and according to the tradition, when Charles of Anjou visited the church, multitudes who had not yet obtained a sight of the picture accompanied him with such rejoicing and festivity, that the street was afterwards called Borgo Allegri, literally 'Merry Borough.' Cimabue was engaged as an architect, in conjunction with Arnolfo Lapi, to build the church of Santa Maria del Fiore; but he died shortly after, in the year 1300.

Previously to the time of Cimabue, painting had sunk to a merely mechanical occupation, and was chiefly in the hands of Greeks, who worked after certain fixed patterns, each blindly copying his predecessor. Cimabue's right to be considered as the restorer of the art has been warmly urged, and as warmly contested. It appears probable that a reaction had taken place, and that contemporary or even preceding artists had shown an inclination to abandon the mechanical dryness of the modern Greek artificers, when Cimabue took up the profession. The ardour of his disposition however, and perhaps his rank in society, induced him to venture upon the most notable deviations from the cramped style of the period; and the revival of the art would probably have been delayed some time longer, had it not been for the impulse which it received through him. While adhering to the traditional types in his religious subjects, he put some life into the heads and into the action of his figures, abandoning the cold straight lines of his Greek instructors. He is supposed to have been the first to recur, after a long interval, to the study of nature, and to have drawn from the living model, though but sparingly. Nor is it the least debt which painting owes to Cimabue, that he discovered and fostered the genius of Giotto.

Cimabue worked in fresco and distemper, oil painting being a later discovery. Some of his works still exist; the principal are in the church of Santa Maria Novella at Florence, and that of St. Francis at Assisi.

(Vasari; Baldinucci; Lanzi.)

CIMAROSA, DOMENICO, one of the most celebrated composers of the Italian theatre, was born at Naples in 1754. To Aprile he was indebted for his first instructions in music, but he completed his studies under Durante at the Conservatorio of Loretto. His general education was also of a superior kind, and he was not only esteemed for his professional ability, but for his well-informed mind and amiable temper. The first work that made him known was 'L'Italiana in Londra,' performed in 1779. But it is 'Il Matrimonio Segreto' which will transmit his name to posterity; for of his thirty operas, most of which were in their day the admiration of all amateurs, the last-mentioned is the only one now ever performed. When this was brought out at Vienna it so delighted the Emperor Joseph II., that at its conclusion he invited the singers and band to a supper, then sent them back to the theatre, and the whole piece was repeated; the only instance on record of the encore of an entire opera. In 1787 Cimarosa was invited by the Empress Catharine to St. Petersburg, where he produced three operas. He returned to Naples, and having shown no little partiality for the French during their occupation of that city, very narrowly escaped the sanguinary proscription which disgraced the restoration of the old royal family. He died at Venice in 1801.

Cimarosa excelled most in comic opera, but his 'Orazi e Curiazi' proves that he could compose well in a different style. He is the link which unites the old and modern schools, his scores exhibiting an instrumentation much stronger than that of Paisiello, though inferior in vigour and richness to that of Mozart.

CIMON (Κίμων), the name of two Athenians, one the father (Herod. vi. 34) and the other the son of Miltiades. The memory of the elder Cimon rests almost entirely on the fame of his son; scarcely anything is known of him except that he was remarkably stupid. Cimon, the son of Miltiades and Hegesipyle, was born about B.C. 502. Miltiades died in prison, and Cimon had to pay the fine which had been imposed on his father. Without the aid of the opulent Callias, who is said to have assisted him, fifty talents would probably have made a large and inconvenient inroad on his patrimony (Herod. vi. 136.) The anecdotes which remain of Cimon's early youth are not creditable either to his morals or to his intellect. The worst excesses are laid to his charge. Although little confidence can be given to the details of these numerous reports, so much seems to be clear, that he did not do as others of his rank did, or as it was expected that the son of Miltiades would do. He even neglected what in Athens were usually deemed the essential branches of a liberal education. On the other hand, the stupidity which is ascribed to him at this period, and the reputation for which fixed on him his grandfather's nickname Coalemus (ὁ κοῤῥεμος, 'the idiot'), was probably nothing more than a natural

reserve, combined with a certain inaptitude to social vivacity or oratorical display, which however may not have at all disqualified him for the services of active life. He seems to have excelled rather in doing, than in talking about doing. Aristides almost alone discerned in him the elements of a great character; and it is probably to his fostering charge and counsels that the glorious results which were afterwards developed are partly due.

Cimon's entrance into public life may be placed at the conquest of Eion, on the Strymon, B.C. 476. This town, which was very important to the Persians, was desperately defended by the garrison under the command of Roges, who at last, rather than surrender, raised a huge pile, placed on it his wife and children, and servants, and all his treasures, and after throwing his gold and silver into the Strymon, cast himself into the flames. (Herod. vii. 107; Thucyd. i. 98.) Cimon's next victory was at the island of Scyros, which he seized under the pretence that it had been guilty of piracy which called for punishment. He planted a colony of Athenians, and divided the land amongst them. (Thucyd. i. 98.) But Cimon's most important victory was at the Eurymedon in Pamphylia, B.C. 466, where he sunk or took 200 Persian ships, and carried away prodigious booty from their tents on the banks of the river. A squadron of Phœnician ships which was coming to the aid of the Persians was met by Cimon, and wholly destroyed. The Persians were still in possession of the coast of Thrace. That Cimon should feel peculiar interest in wresting those possessions from their power is easy to be explained. Olorus, the father of Hegesippyle, had been king of Thrace. (Herod. vi. 39.) Accordingly he sailed with a small force and dislodged them from his patrimony, and from a large extent of adjoining country. Twice he led a force to assist the Lacedæmonians, B.C. 464 and 461, at the siege of Ithome. The insulting manner in which the services of the Athenians were rejected by the Lacedæmonians (Thucyd. i. 101-2) on the latter occasion, seems to have put the people in ill humour with all the friends of Sparta; and this may have had some effect in bringing about Cimon's exile. Towards the end of the same year (B.C. 461) in which they returned from Ithome, Cimon was banished for ten years by ostracism. (Clinton, 'Fast. Hel.' vol. i. p. 48.) In the year B.C. 457 there was a battle between the Lacedæmonians and Athenians, at Tanagra in Boeotia. Cimon presented himself to fight on the side of the Athenians, and took his stand among those of his own tribe. The council of 500 were consulted, and he was not allowed to remain: he left the army beseeching his friends to act like brave men, and to prove their attachment to their country by their deeds. The Athenians however were signally worsted; and this, with other defeats which they suffered during the exile of Cimon, seems to have led them to wish for his return. In the fifth year of his banishment he was recalled by a decree, of which Pericles himself was the mover. A five years' truce between the Athenians and Lacedæmonians was concluded through the intervention of Cimon B.C. 450. In the following year, B.C. 449, he was appointed to the command of a fleet of 200 vessels, which sailed to assist the Egyptian king Amyrtæus. He sent on a squadron of sixty galleys to the aid of Amyrtæus, and with the rest besieged Citium in Cyprus. Here he died, either from illness or from a wound. Just before he died he forbade his men to report his death until they arrived at Athens; and Plutarch preserves the remark of Phanodemus, that the army was as it were conducted by Cimon thirty days after he was dead. Though the Athenians were forced by want of provisions to raise the siege of Citium, they did not return home without a victory: they met with a fleet of Phœnician and Cilician ships near Salamis in Cyprus, and completely defeated them. They afterwards defeated a force on shore.

The slender private fortune to which Cimon succeeded had been considerably augmented by his Persian victories, and especially by the recovery of his patrimonial estates in Thrace. He did not use his acquisitions for personal aggrandisement: his munificence was not only fully equal to his means, but was in many respects judiciously dispensed: he preferred hospitality to luxury, and would rather provide a frugal entertainment for many, than a sumptuous banquet for a few. Many of the splendid improvements which he made in Athens were effected at his own cost. The walls from the city to the harbours of Piræus and Phalerum were commenced, and in great part executed at Cimon's expense. He changed the Academy from a barren uncultivated field to a shady and pleasant grove, and planted the Agora with plane-trees. It is probable that his taste in these public decorations was improved by his acquaintance with the painter Polygnotus.

The great object of the policy of Cimon was unceasing war with the Persians, and, in order to prosecute this the more effectually, he strove to maintain the unity of the Greeks. Himself of noble birth, he naturally belonged to the aristocratical party, and was anxious to preserve the old institutions of his country, which time and usage had rendered sacred. He desired to see Sparta independent, an ally, or even a rival, rather than a subject of Athens; and this circumstance exposed him to many odious charges, which, however groundless and often refuted, probably exerted an influence on the estimation in which he was held. While Cimon was engaged in continual expeditions, and was nearly five years in exile, a line of politics, altogether different from his, came into vogue under the auspices of Pericles

[PERICLES], who must be considered as Cimon's successor on the political stage.

(Plutarch; Nepos, *Life of Cimon*; Thirlwall, *Greece*, vol. iii, pp. 1-36; Heeren, *Political History of Greece*, p. 223, Engl. transl.)

CINCINNATUS, a celebrated Roman consul. Little is known of him previous to the difficulties of his son Cæso, who, for opposing the tribunes in the performance of their functions, and for ill-treating an old ex-tribune, was to be tried by the Icilian law. Sureties however were bound for his appearance. In the meantime he went into voluntary exile, and, according to Livy, the sum in which the sureties were bound was exacted from Cincinnatus. In order to pay it, he was obliged to sell nearly all his estates, and afterwards retire to a small farm on the banks of the Tiber, where he cultivated the ground with his own hands. Being subsequently chosen consul, the messengers sent to acquaint him with his election found him engaged in the labours of agriculture. It is said that Cincinnatus, on hearing the news which they brought, was less elated by the honour his country had paid him, than grieved for the prospects of his farm during his absence. In the year of his consulship he succeeded in restoring tranquillity to the city, and establishing a partial agreement with the tribunes: the senate wished to continue him in office, but he insisted on resigning it at the close of the year, when he retired to his farm and rural occupations. Soon afterwards (A.U.C. 297) he was chosen dictator, and again received the announcement of his new honour while employed in the cultivation of his field. Conducted into Rome amidst the acclamation of the people, he forthwith marched against the Æqui, and gained a signal victory, after which he entered the city in triumph. He procured the recall of his son Cæso from exile, and then abdicated the dictatorship on the sixteenth day after he had received it. He afterwards headed an army against the Volsci, and added another to his former victories. In the absence of military tribunes, he was subsequently created interrex for a short time. A second time he was chosen dictator. Cincinnatus was now more than eighty years of age, and nothing but the solicitations of the consuls and senate induced him to accept the office. In all the posts which he filled at different times, his virtue and probity, as well as his patriotism and military success, gained him general admiration. Niebuhr (vol. ii. p. 289) rejects the story of Cincinnatus paying the fine of Cæso, as a mere fiction, fabricated to account for the humble circumstances of so great a man. (Dionysius Halicarnassensis, x; Livius, iii. 26, 30, 31, &c.; Cicero, *De Fin.*, ii. 4; Niebuhr, *Rome*, vol. ii. p. 286, &c., Engl. transl.)

CINCIUS. L. CINCIUS ALIMENTUS, and his contemporary Fabius Pictor, are mentioned by Dionysius of Halicarnassus ('Roman Antiq.' i., c. 6, ed. Hudson), as the oldest of the Roman annalists. Alimentus is also frequently mentioned by Livy (xxi. 38, xxvi. 23, &c.)

The time of the birth and death of Cincius is not known, but he was actively engaged during the occupation of Italy by Hannibal. Alimentus was of a plebeian family. He was quaestor B.C. 219, tribunus plebis B.C. 214, and plebeian ædile B.C. 212. After Marcellus had taken Syracuse, and left Sicily, Cincius held that province for two years as prætor (Livy, xxvi. 28, xxvii. 7), in the years B.C. 210 and 209. He took with him the soldiers who had survived the defeat at Cannæ. In the next year he had the command of a naval force, with which he crossed over from Sicily to Locri, on which he made an unsuccessful attack, and was obliged to retreat. He was afterwards one of three commissioners who were sent by the Senate to give their advice to T. Quinctius Crispinus, the consul, who was lying wounded at Capua. It is not known whether it was at this time or later that he fell into Hannibal's hands, a circumstance which gave him the opportunity of acquiring a more exact knowledge of the events of that period. He learned some facts from the mouth of Hannibal himself (Livy, xxi. 38). Cincius wrote a history of Rome from the foundation of the city to his own time, of which Dionysius says that he treated minutely of the events with which he was personally acquainted, but in a summary way of the events which followed the foundation of the city. Neither the title of his work nor the number of books is known. The work of Cincius is stated by Dionysius to have been written in Greek, and there is no evidence to oppose to this. Livy frequently mentions Alimentus, and in one passage (vii. 3) he calls him an exact authority.

Other works were attributed to Cincius—on *Gorgia* of Leontini, on the *Faeti*, the *Comitia*, on the authority of the consuls, on the office of a Jurisconsult, on *Military Matters*, on *Ancient Words*, and *De Festis Mystagogicis*. But it is not certain that the Cincius who was the author of these works was the same as the historian, though it is likely enough that an historian might write on military tactics. Gellius (xvi. 4) gives several extracts from the work on military matters, but he simply calls the author Cincius. The chronological difficulty which Krause raises against the author of the treatise on military matters being also the historian is not very great. His arguments against the probability of Cincius having written a grammatical work such as that on ancient words are much stronger; and indeed there is no sufficient evidence that the other works that have been mentioned as written by Cincius, were written by the historian.

The epoch which Cincius assigned to the foundation of Rome is about the fourth year of the twelfth Olympiad, or B.C. 728. The discrepancy from other reckonings is accounted for by supposing that Cincius either followed other evidence than the annals of the Roman

pontifices; or that he made his calculation by changing the lunar years of the early Roman kings, which were of ten months, into years of twelve months, according to the reckoning of the period when he wrote. Now if we admit, as Junius Gracchanus states, that the old calendar was in use to the time of the first Tarquin, which will give a period of 132 years from the foundation of the city, we may adopt the following solution of Niebuhr:—"If Cincius took these to be cyclical years, he got exactly a secul (110 years) for the first four kings; and if he subtracted the difference, twenty-two years, from the era of Polybius, the result for the building of the city would be the very date, Ol. 12, 4." (Niebuhr, 'Roman History,' Transl. i. 280).

(The fragments of Cincius are printed in Krause's *Vitæ et Fragmenta Veterum Historicorum Romanorum*, Berlin, 1833.)

CINNA, LUCIUS CORNELIUS, a Roman patrician, who belonged to the party of Marius. In B.C. 86 he obtained the consulship with Octavius, who made a strenuous opposition to his proposal for recalling Marius and his party from banishment. A dispute followed between the consuls, which was attended with bloodshed. Cinna, unable to make head against his opponents in Rome, withdrew to Tibur, Preneste, and other neighbouring towns, to seek for aid. By thus leaving his post he resigned his office, and the senate took an early opportunity to appoint another consul, L. C. Merula, in his room. Cinna, now in concert with Marius, Carbo, and Sertorius, advanced to Rome, and laying siege to the city, the senate were forced to propose a treaty, which was at last concluded. Cinna was reinstated in the consulship, and Marius was readmitted as a Roman citizen. Marius however refused to enter the city until the sentence of banishment was formally repealed. Accordingly an assembly of the people was held; but while the votes were taking, Marius entered Rome with armed men, and forthwith proceeded to take vengeance on his opponents. Sulla's house was destroyed, and every quarter of the city was the scene of robbery and murder. Octavius, the colleague of Cinna, with many senators, fell in the massacre. The partisans of Marius were as reckless as their leader. At last Cinna and Marius themselves became desirous of putting an end to these revolting proceedings, and among other measures they seized on the consulship together. Marius died at the age of seventy years, on the first day of his entering on the office. Cinna continued the usurpation which he had begun, and chose for his colleague Valerius Flaccus, to whom he assigned the province of Asia.

When Sulla had brought the Mithridatic war to a close, he contemplated returning to Italy, in order to punish his enemies. Previously however to setting sail, he sent the senate a statement of the services he had rendered and the wrongs he had suffered, at the same time threatening his enemies with his vengeance. The senate endeavoured to appease Sulla. They also attempted to moderate the fury of Cinna, but he persisted in prosecuting the war. He made himself consul, B.C. 83, with Papirius Carbo (CARBO), to whom he gave the command in Gaul. Cinna now prepared to oppose Sulla, and intended to meet him in Thessaly, by which route it was supposed he would return to Italy. The troops however were reluctant to embark, and an attempt to force them ended in a mutiny, in which Cinna was killed. C. Julius Cæsar married Cinna's daughter Cornelia.

(Appian, *de Bell. Civ.*, i. 389-97; Livius, *Epit.* lxxix., lxxx., lxxxiii.; Florus, iii., 21; Velleius Paterculus, ii., 19-24; Dion Cassius in *Fragm.*; Plutarch, *Lives of Marius and Sulla*.)

CORNELIUS CINNA, a grandson of Pompey, headed a conspiracy against Augustus, who however generously pardoned him and made him consul. Their friendship remained afterwards unbroken.

CIONE, ANDREA DI [ORCAGNA.]

CIPRIANI, GIOVANNI BATISTA, descended from an ancient family of Pistoia, was born at Florence in 1727. He received his first instructions from Heckford, an English artist. He afterwards studied under Gabbiani; or, according to Lanzi, he studied from a collection of drawings by Gabbiani, upon which he formed his style. In 1755 he came to England, and subsequently married an English lady of moderate fortune, by whom he had three children. He was one of the original members of the Royal Academy, and was presented with a silver cup by that body in return for the design for their diploma, which he furnished. He died, much esteemed, December 14, 1785, and was buried at Chelsea. Cipriani executed few paintings. Lanzi mentions two, in the Abbey of St. Michael on the Sea. He employed himself chiefly in drawing designs, of which Bartolozzi engraved a great number. His designs exhibit skill in drawing, and a kind of meretricious grace, but they belong to an essentially corrupt school, and the influence of Cipriani upon English art was as far as it extended certainly mischievous.

CISNEROS, FRANCIS XIMENEZ DE (by the Spaniards generally called Cardinal Cisneros; but in biographical and other works he goes under the name of Ximenez), a celebrated statesman and patron of literature, a cardinal and primate of Spain, was born in 1437 at Torrelaguna in New Castile. He studied at a school at Alcalá de Henares and at the university of Salamanca, and afterwards went to Rome, where he acquired such reputation, that Sixtus IV. promised him the first vacant prebend in the cathedral of Toledo; but the Archbishop of Toledo, vexed at this inroad on his patronage, and at the firmness with which Cisneros demanded it as his right, threw him into a dungeon. Being released at the end of six years, Cisneros went to

Signenza, where Cardinal Mendoza appointed him his grand vicar. In 1482, abandoning his brilliant prospects, he embraced the Franciscan rule. In 1492 Queen Isabella took him for her confessor, and in 1495 nominated him Archbishop of Toledo. This honour he declined with a firmness which nothing but the commands of the pope could overcome. In this exalted station he retained all his monastic severity. He constantly wore under the pontifical robes the coarse frock of St. Francis. In his travels he always endeavoured to lodge at some convent of his order, and he conformed to all the rules like an ordinary member. He set apart half of his enormous revenue (at that time amounting to 200,000 ducats) for the relief of the necessitous; and he made a daily distribution of provisions to thirty poor. He also expended considerable sums in the ransom of captives.

In 1498 Cisneros founded the University of Alcalá de Henares, in which he provided for poor students, appointed a fund for prizes, and invited distinguished men from Paris, Bologna, Salamanca, and Valladolid. He instituted also a seminary for young ladies of respectable families who were destitute of fortune. Adjoining it he established a nunnery for those among them who chose to retire from the world: to the rest he allotted portions, and disposed of them in marriage suitably to their condition.

In 1502 he undertook, assisted by eminent scholars, his Complutensian Polyglot, the type and the model of all subsequent ones. He sent to every quarter for manuscripts, and Leo X. obliged him with a communication of what he possessed. He collected seven copies in Hebrew at the expense of 4000 ducats, besides procuring from Rome a Greek manuscript, and from other quarters many Latin manuscripts: not a single manuscript of this collection was of less antiquity than 800 years. The whole charge of the undertaking, which was completed in fifteen years, amounted to the immense sum of 50,000 ducats.

On the death of Queen Isabella in 1504, as all parties strove to attach Cisneros to their interest, he became the arbitrator between King Ferdinand and the Archduke Philip, the husband of Joanna, heiress of the crown. On the death of Philip, two years after, Cisneros was appointed regent on account of the incapacity of Joanna and the absence of Ferdinand. This was a critical moment for him, but his prudence overcame all difficulties, and kept all parties in check. He levied troops at the public expense, totally independent of the grandees, from whose hands he succeeded at last in rescuing the crown. He thus began, perhaps unconsciously, to vindicate the rights of the people against the nobility in Europe. By the feudal system, the military power was lodged in the hands of the nobles, and men of inferior condition were called into the field as their vassals. A king with scanty revenues therefore depended on them in all his operations. In 1507 Julius II. gave Cisneros the cardinal's hat. In 1508 the septuagenarian cardinal set off from Malaga at the head of 10,000 foot and 4000 horse for the conquest of Oran, on the coast of Africa, which he added to the Spanish dominions at his own expense.

When Leo X., in order to raise money to complete the church of St. Peter, proposed to sell dispensations, Cisneros opposed the introduction of the pope's bulls into his diocese. On another occasion, as a primate of Spain, he prevailed on the king to exclude all bulls but what had received the sanction of the royal council; and ever since that time this salutary advice has been acted upon in Spain. At another time he opposed a claim of the same pope to the tenth of ecclesiastical benefices, and obliged him to be content with a tax of a tenth upon the clergy of the States of the Church.

Ferdinand at his death, 23rd of January 1516, left Cardinal Cisneros regent till the arrival of his grandson, Charles I. of Spain, afterwards Charles V. of Germany. The Dean of Louvain (afterwards Pope Adrian VI.), opposed this nomination. Cisneros however consented to admit him into the administration, and chose Madrid for his residence, that he might be more independent of the nobility, and better able to control their factions. The grandees objected to the power of Ferdinand to confer the regency, himself being only a regent, as the widower of Isabella; and the letter of Charles, which Cisneros showed them in ratification of Ferdinand's will, they treated as a mere matter of form. To satisfy their objections at once, the cardinal coolly requested them to wait upon him. From a balcony he showed them 2000 men in array, with a formidable train of artillery, which he ordered to be discharged. "There," said he, raising his voice, "are the powers which I have received from his Majesty, and in a word *hec est ultima ratio regum*."

John Albrecht, the dispossessed king of Navarre, supported by some of the grandees, was forming a scheme to recover his kingdom. Cisneros, who had foreseen the danger long before, ordered a powerful body of troops to enter Navarre, and completely frustrated the attempt. To secure Navarre, he caused its numerous and expensive fortresses to be demolished, except Pampeluna, which he strengthened. To this precaution Spain was not only then but often since indebted for the preservation of Navarre. In order to pay the debts of Ferdinand and the officers of his new militia, and to establish numerous and well-furnished magazines, Cisneros boldly undertook the abolition of unnecessary pensions, and enforced the restitution of many extensive crown demesnes, which had been alienated chiefly to the nobility in the late reign. He did not spare his dearest friends, nor even men of learning. The historian Peter Martyr of Anghiera and

Gonzales Oviedo suffered with the rest, and in revenge have defamed the cardinal's character.

While Charles remained in Flanders, every pretender to favour resorted thither, but nothing could be obtained without pecuniary application to his favourite Chièvres. Great sums were drawn out of Spain, and everything was disposed of to the highest bidder. The inferior officers followed the example of their head, and this infamous traffic became general. On the other hand, seeing Flanders on the eve of becoming a distant province of a vast monarchy, the Flemish ministers detained the king as long as they could, spreading all the time delusive reports of his instant departure, and cheating the cardinal under the pretext of defraying the expense of the king's voyage. When after twenty months of entreaties Cisneros prevailed on Charles to embark for Spain, and was himself proceeding towards the coast to meet him, he was seized with a violent disorder, at the convent of Rossegullas, near Aranda de Duero, which was attributed to poison. The Spanish grandees and Flemish courtiers now regulated the advance of the court by the probable extent of the cardinal's life. Weakened by disease, fatigue, and austerities, he still directed, to the great vexation of the courtiers, the helm of state, and seemed to survive only to evince his greatness of spirit unimpaired by bodily suffering. Under pretext of giving time to the towns for preparing the honours due to the king, they succeeded in deferring his entry into Castile till the cardinal's death, which happened on the 8th of November 1517, but not before Charles, whose pride was worked upon by his flatterers, had written, with signal ingratitude, a letter to Cisneros signifying to him his dismissal. The rare union of calmness, firmness, and decision in Cisneros, is well shown in Gometius (Gomez de Castro), '*De Rebus gestis à Francisco Ximenio*;' in Marsollier, Fléchet, Moreri, and Robertson.

CLAIRAUT, ALEXIS CLAUDE, sometimes spelt CLAIRAULT (we have taken the spelling from the title of his own works), was born at Paris, May 7, 1713. His father, John Baptist Clairaut, was a teacher of mathematics. The early proficiency of the son in mathematics is better attested than in any other similar case, by the actual appearance of his celebrated treatise on '*Curves of Double Curvature*,' in 1731, when he was eighteen years of age, accompanied by the usual official recommendations, which prove that it was ready for the press two years before; it is said to have been begun when he was only thirteen years old. He read the '*Conic Sections*' of De L'Hôpital, and also the '*Infiniments Petits*' of the same author, when he was only ten years old; a fact which we should have forborne to state, had it not been for the evidence contained in the treatise just cited, and in this fact, of public notoriety, that at the age of twelve years he presented a memoir on some remarkable curves to the Academy of Sciences, and removed all doubts as to its authorship by his personal explanations.

In 1731, being then under the legal age, Clairaut was admitted into the Academy of Sciences. He formed an intimate acquaintance with Maupertuis, and commenced at this period his researches on the figure of the earth. In 1735 he accompanied Maupertuis, Camus, Lemonnier, &c. in their expedition to Lapland, for the purpose of measuring a degree of the meridian. This measure has frequently been considered as of little value: it must however be remarked, that such an opinion has been formed on the strength of discrepancies which were sufficiently apparent to the measurers themselves, and which caused them to review all their operations; as also, that circumstances connected with local attractions are fully sufficient to explain the whole difficulty. The work of Clairaut on the '*Figure of the Earth*' appeared in 1743, and was reprinted in 1808. It contains the remarkable discovery which is usually called Clairaut's Theorem. Considering the earth as an elliptic spheroid, it should seem that the variation of gravity on the surface would depend upon the law of density of the interior strata. But Clairaut showed that this variation is altogether independent of the law of density, and may be deduced from a knowledge of the form of the exterior surface. In this theorem, the second and higher powers of the eccentricity are rejected. Mr. Airy (in an early volume of the '*Cambridge Transactions*') has shown that it remains true when the higher powers are taken into account.

In 1759 Clairaut gained the prize of the Petersburg Academy for his paper on the '*Theory of the Moon*.' It is more essential for us here to state the position which he occupies among the successors of Newton, than to enter into details which are better suited to other articles. Newton had left one prominent point of the lunar theory altogether unexplained by his theory of gravitation, namely, the motion of the lunar apogee, of which, though able to assign a sufficient reason for the phenomenon of progression, he was not able to deduce more than half the quantity of the phenomenon. Clairaut at first concluded that the law of gravitation was incompletely expressed; but further consideration, and more extensive application of analysis, showed that the whole motion was a necessary consequence of the Newtonian supposition of mutual attraction. In two points of view, therefore, as the first who applied what is now called the modern analysis to the problem of the lunar motion, and as the first who added an unexplained phenomenon to the theory which Newton had left, Clairaut stands in a conspicuous position.

Clairaut was the first who applied the Newtonian theory to the motion of comets, in reference to the perturbation of their motions

by the attraction of the planets. In 1757 astronomers began to expect the fulfilment of Halley's prediction relative to the comet (whose appearance in 1835 again excited much public curiosity). Lalande proposed to Clairaut to undertake the actual computation of the quantity of Jupiter's action on the comet during a revolution, and offered his assistance in the drudgery of the work. For the manner in which this enormous labour was executed the reader may consult the article '*Halley's Comet*,' in the '*Companion to the Almanac for 1835*.' The result was that Clairaut's prediction came very near the truth; the return of the comet was at first placed in November 1768; in that month Clairaut predicted that it would arrive at its nearest point to the sun about April 13, 1759, stating that he might possibly be wrong by a month. The observed perihelion of the comet was on the 13th of March. The error would have been considerably less if the existence of Uranus, and a more correct value of the mass of Saturn, had been known.

The figure of the earth, the theory of the moon, and Halley's comet, are the three prominent points on which the fame of Clairaut rests. We might mention his work on '*Geometry*,' drawn up, it is said, for the use of Madame du Chastellet; his '*Elements of Algebra*,' remarkable at the time for the abandonment of the dogmatical form in which it was customary to write elementary works; and many papers in the '*Memoirs of the Academy*,' containing several remarkable discoveries in pure mathematics. But we shall pass on to some notice of his career in connection with that of D'Alembert. These two great men were rivals in their scientific labours, and though their disputes never passed the bounds of courtesy, the life of each, with respect to the other, was either armed truce or open war. The characters of the two were essentially opposite: Clairaut was a man of the world, of high polish, and who took great care never to offend the self-love of any one; D'Alembert was blunt and rude, though essentially well-meaning and kind; if we may use such a colloquial phrase, he '*stood no nonsense*;' '*j'aimie mieux être incivil qu'ennuyé*' was his avowed maxim. Clairaut was always in the world, desirous to shine, and to unite the man of fashion with the philosopher, of all which D'Alembert was the reverse. The attacks usually came from the latter, confined entirely to the writings of his opponent; and he was frequently right, being a thinker of a more safe and cautious order than Clairaut, who was more than once too hasty. For instance, when Clairaut took the whole revolution of Halley's comet, or more than fifty years, as the unit of which the error committed by him should be considered as a fraction, D'Alembert asserted that the magnitude of the latter should be compared, in the estimation of precision, with the difference between two successive revolutions, or about a year and a half. Later analysts, and Laplace in particular, have considered that D'Alembert was right. The preceding comparison is drawn from Bossut ('*Hist. des Math.*'), who was the personal friend and the decided eulogist of both. He adds that the polished character of Clairaut procured him an *existence* and a consideration in the great world which talent alone would not have sufficed to gain; and more than insinuates that dissipation destroyed his constitution. However this may be, Clairaut died at Paris, May 17, 1765, at the age of 52. He was never married: his father (who survived him a short time) had a very numerous family, of whom only one daughter survived.

(See the *Eloge* in the *Memoirs of the Academy*; the *Life* by Lacroix in the *Biog. Univ.*; and the work of Bossut above cited.)

The works of Clairaut, independently of *Memoirs* presented to the Academy, are:—1. '*Recherches sur les Courbes à double Courbure*,' Paris, 1731. 2. '*Éléments de Géométrie*,' Paris, 1741; and various editions up to 1765. 3. '*La Figure de la Terre déterminée*,' &c. ('*Account of the Lapland Measure*, by Maupertuis, Clairaut, &c.); Paris, 1738; in Latin, by Zeller; Leipzig, 1742. 4. '*La Théorie de la Figure de la Terre*,' Paris, 1743; again in 1808. 5. '*Éléments d'Algèbre*,' Paris, 1746; again in 1760 ('*très estimée*,' Lacroix); again in 1797 and 1801 (marked sixth edition), by Garnier, with a Preliminary Treatise on Arithmetic. 6. '*Théorie de la Lune*,' St. Petersburg, 1752; (prize essay) second edition, 1765. 7. '*Tables de la Lune*,' &c., Paris, 1764; republished with (8) in 1765. 8. '*Théorie du Mouvement des Comètes*,' Paris, 1760; the account of the great process relative to Halley's comet. D'Alembert wrote against this in the '*Journ. Encycl.*,' February 1761; Clairaut replied in the '*Journ. des Sav.*,' June 1761. 9. '*Recherches sur la Comète*,' &c., St. Petersburg, 1762 (Supplement to 8). 10. '*Explication des Principaux Phénomènes*,' &c., compiled by Madame du Chastellet from Clairaut's instructions, and printed at the end of her translation of Newton, Paris, 1759. [CHASTELLET, MADAME DU.]

CLAIRON, CLAIRE JOSEPHE LEYRIS DE LA TUDE, a celebrated French actress, whose name frequently occurs in the literary memoirs and correspondence of her day, was born near Condé, in French Flanders, in 1723. She made her early appearances in the Flemish theatres and those of the neighbouring provinces of France. In 1732 she was called to the Parisian Opera, and soon afterwards to the Comédie Française. Although her name is now seldom mentioned, no actress of any age or country appears to have been the object of a reputation so wide and an admiration so intense. No one can read the letters of Voltaire and his contemporaries, or the memoirs of Marmontel and others, without being struck by the frequent recurrence of her name, associated with enthusiastic eulogies. She was evidently a woman of vicious morals, yet she was proud and unbending

in public; and Voltaire, who had obvious motives for esteeming her from her successful representation of several of his characters, speaks of her in his 'Candide' as a person moving in so high and select a circle, that the boast of having met her in society is put into the mouth of an obscure braggart addicted to telling extravagant fictions. The prevailing character of her acting was the natural, and in this she was distinguished from her rival Dumesnil, who was considered the representative of art. Mademoiselle Clairon quitted the Comédie-Française in 1766. She lived for many years as mistress of the Margrave of Anspach, and died in 1803. Some memoirs relating to her were printed in 1799 by her pupil Mdle. Raucourt, and there are many anecdotes of her in the memoirs of the Margravine of Anspach and the 'Mémoires de Fleury' (the actor).

CLAPPERTON, HUGH, was born in 1788, at Annan, in Dumfriesshire, N.B., where his father was settled as a surgeon and country practitioner. After receiving the rudiments of a plain education, with some instruction in mathematics, he went to sea at the age of thirteen, being bound apprentice in a merchant-ship that sailed between Liverpool and America. After making several voyages he was impressed and sent on board a man-of-war as a common seaman. Fortunately Clapperton had an uncle, a captain of marines, through whose interest with the naval commanders then in commission in the Mediterranean, he was put on the quarter-deck and made a midshipman. In this capacity he gave proofs both of fortitude and courage. In 1814 he went to Upper Canada, and some time after his arrival he was promoted to the rank of lieutenant, and appointed to the command of a schooner belonging to the British flotilla on the lakes. In 1817, this flotilla having been dismantled, Lieutenant Clapperton returned home on half-pay. He amused himself in his native district with shooting and fishing, until 1820, when he removed to Edinburgh and became acquainted with Dr. Oudney, whose mind was absorbed by the subject of African discovery. In 1823 he was employed by Lord Bathurst, in conjunction with Dr. Oudney and Major Denham, to make a journey to Timbuctoo, in central Africa. The doctor died at an early stage of the journey in January 1824. Proceeding south from Tripoli, on the Mediterranean, by Musafia, and by Zangalia, on the east of the great Lake Tchad, Clapperton, after great sufferings, reached Saccatoo, where he was obliged to turn back. He and Denham determined the positions of the kingdoms of Mandara, Bournou, and Houssa, and of their chief towns, but they were not able to ascertain the course and termination of the Niger—the main object of the expedition. Their description of Lake Tchad, with the huge hippopotami in it, and the elephants and other wild animals on its shores, is exceedingly interesting. On the 22nd of June 1825, soon after his return to England, Clapperton was raised to the rank of commander, and engaged almost immediately to start afresh on the same perilous journey. His companions were Captain Pearce, R.N., Mr. Dickson, and Dr. Morrison, a navy surgeon and naturalist; the party was attended by Richard Lander, Dawson, and two or three other servants. This time Clapperton penetrated into Africa from the coast of the Atlantic. The party landed in the Bight of Benin on the 28th of November 1825, and proceeded inland from Badagry, December 7; but they had scarcely moved from the shore when they were attacked by the usual maladies of the country. Dawson died at Tehow, not far from Badagry, and Captain Pearce soon after, at Engwa. Dr. Morrison, who had returned towards the coast, expired at Jannah. The survivors, meeting with great kindness and hospitality from the natives, reached Katunga, the capital of Yariba, on the 15th of January 1826. They proceeded to the great commercial city of Kano, and thence, bearing to the west, went to Saccatoo, which Clapperton had reached from the side of the Mediterranean on his former journey. Here Bello, the king or chief of the country, detained his old acquaintance on account of wars carrying on, and (it is said) at the jealous suggestions of the Dey of Tripoli, who represented the English as aiming at the possession of all Africa. Clapperton's vigorous constitution gave way under the effects of the climate and privation, and he died of dysentery on the 13th of April 1827, at Chungary, a village four miles from Saccatoo.

(*Narrative of Travels and Discoveries in Northern and Central Africa in the years 1822, 1823, 1824*, by Major Denham, Commander Clapperton, and the late Dr. Oudney, 4to., Lond., 1826.—*Journal of a Second Expedition into the Interior of Africa, &c.*, by the late Commander Clapperton, 4to., Lond., 1829. To this volume a Memoir of his life is prefixed.—*Records of Captain Clapperton's Last Expedition to Africa*, by Richard Lander, the only surviving member of the Expedition. 2 vols., small 8vo., Lond., 1830.)

*CLARE, JOHN, was born at Helpstone, near Peterborough, Northamptonshire, July 13, 1793. His parents were extremely poor, his father, a farm labourer, only being able with great difficulty to provide food for his family, and in his latter years constrained from illness to eke out a subsistence by a weekly allowance from the parish. As soon as possible the boy was sent to work in the fields, and by extra work as a plough-boy and by helping his father morning and evening at threshing, he earned enough to pay for occasional education at the school of a neighbouring parish. He thus in the course of three years learned sufficient at odd times to be able to read the Bible with ease, and from the little prizes he won by such extra tasks as the repetition by heart of a chapter in Job and the like, he was

enabled to purchase a few books. A good-natured neighbour kindly assisted him in mastering writing and arithmetic. As early as his thirteenth year the boy had begun to write verses, and when he grew to manhood, notwithstanding the hard toil and poverty of a peasant's life—his highest wages, and that during only part of the year, were but nine shillings a week—he continued to write them, though they attracted no notice beyond that of his companions, till about the end of 1818, when a 'Sonnet to the Setting Sun,' signed J. C., written on a loose piece of paper, fell into the hands of Mr. Drury, bookseller of Stamford, who, struck by its simplicity and freshness of character, enquired after the author, and having visited him at Helpstone, was shown other poems, with which he was equally pleased. The result was the publication in 1820 of a small volume of 'Poems descriptive of Rural Life and Scenery,' by John Clare, a Northamptonshire Peasant, to which was prefixed a brief account of the author by Mr. Octavius Gilchrist. The volume attracted much attention; the verses were felt to be the genuine utterance of a simple-hearted peasant's love of nature and natural scenery, and efforts were at once made to place him in a position less hostile to the exercise of his native genius. A sufficient sum was raised to place him in a house free of rent, and a small income (but one larger than he had any prospect of being able to acquire by field labour) was partly secured to him. His future thus, as it seemed, happily provided for, Clare married the Patty of his verse, and took his parents (his father now a confirmed paralytic) home to live with him. But the annuity, even if regularly paid, would have been insufficient to maintain his household with the new wants which the introduction to a higher grade of society had created. Many of the contributors however failed to keep up their subscriptions, while as the annuity fell off his family increased; he could find no profitable employment; the little trading speculations he entered into were unsuccessful; and as want and misery became imminent, he fell into a deep melancholy, which issued in mental alienation. After awhile the worse form of his disease passed away, and, though still with a mind hopelessly deranged, he requires no constraint. Poetry, which as he wrote used in early life to "lull the throbbings of his woe-worn soul," has proved a solace in the miserable circumstances of his closing days. He lives on talking and thinking chiefly of poetry, and in the harmless delusion that of every passage which recurs to his memory, or which he hears repeated, he is the author.

In 1821 Clare's poems were republished with another and longer piece, under the title of the 'Village Minstrel and other Poems;' a year or two later the 'Shepherd's Calendar and other Poems;' and in 1836 appeared another volume entitled the 'Rural Muse.' His later poems exhibited much greater mechanical dexterity than his earlier ones, and all their hearty enjoyment of rural life and country scenery; while they showed that he had diligently availed himself of the opportunities afforded him of studying the works of the greater masters of the art. But they showed also that Clare had not escaped the danger which besets most untaught writers, of mistaking imitative skill for creative power. His poems however if they display no great strength of thought or striking originality of manner, are not wanting in originality of matter, while they are invariably kindly in feeling, free from all affectation, and often very pleasing in expression.

*CLARENDON, GEORGE WILLIAM FREDERICK VILLIERS, fourth Earl of, born 12th of January 1800; is eldest son of the late Hon. George Villiers, by Theresa, only daughter of the first Lord Boringdon. He succeeded to the title on his uncle's death in December 1838. The founder of the Villiers family was a favourite of James I., whose descendants became ultimately earls of Jersey. About the middle of last century a younger son of the then Earl of Jersey married a daughter of the Earl of Essex, whose countess was heiress of the Hydes, formerly earls of Clarendon and Rochester. [HYDE.] This gentleman, who was successively joint postmaster-general, chancellor of the Duchy of Lancaster, and ambassador at the Court of Berlin, was ultimately created Earl of Clarendon in 1776; and it is his third son who was the father of the present peer.

Lord Clarendon was educated at Cambridge. He entered the civil service at an early age; and in 1823 was appointed to a commissionership of the excise in Dublin by the late Marquis of Anglesey. The ability, intelligence, mental activity, and general knowledge displayed by him in this capacity, recommended him to the home government for some higher employment. Accordingly, in 1831 he was employed by the government in arranging a commercial treaty with France; and, when a crisis arrived in Spanish affairs in 1833, he was sent to the Court of Madrid as British Envoy and Minister Plenipotentiary. Here again, though his stay was prolonged through a period of more than ordinary civil strife and confusion, he was so fortunate as to secure the confidence of the government which he represented, and at the same time the good opinion of the inhabitants of the Spanish metropolis. Soon after his accession to the earldom, in 1838, he returned to England. He had not long taken his seat in the House of Lords, when a speech which he delivered on the question of Spanish affairs attracted the public attention; and, on a re-arrangement of the Melbourne Cabinet taking place in January 1840, Lord Clarendon was appointed Lord Privy Seal, an office to which the chancellorship of the Duchy of Lancaster was added on Lord Holland's death in the same year. In 1841 Sir Robert Peel came again into power, and Lord Clarendon's official duties ceasing, he remained in opposition for

five years. On the accession of Lord John Russell to the premiership in 1846, he became President of the Board of Trade. This position however he did not long retain, as on the death of the Earl of Beaconsfield, he was sent to Ireland as Lord-Lieutenant in May 1847. He entered on his viceregal duties at a period of considerable agitation. Famine and fever had brought on great national distress and suffering, and the death of O'Connell, which had been announced in Dublin a few days previously, was just beginning to cause much popular excitement; the Repeal Association were holding larger meetings and using stronger language than ever; and the partial rebellion of 1848 was beginning to cast its shadow before it. The following extract from Lord Clarendon's answer to an address presented to him by the Roman Catholic prelates, states in few words the spirit in which he entered on his duties as viceroy there:—"The eternal principles of justice and morality can never be violated with impunity, and the unrighteous legislation of bygone times has left in Ireland traces which must be long and severely felt. By penal enactments, doubtless, industry was discouraged, property was unequally distributed, the growth of a middle class was retarded, the people were demoralised, and the whole fabric of society rendered hollow and insecure. The remedy for such a state of things has of necessity been slow and difficult; but it is for the legislature and the government, and for all those who, living in better times and exercising authority, have at heart the true interests of Ireland, to efface the memory of the past, and by equal laws, impartial justice, and forbearing patience, steadily to carry on the great work of social regeneration, and to place the people of Ireland in the position which they are entitled to occupy." In spite however of this declaration, Lord Clarendon was obliged before the end of the year to proclaim several disaffected districts.

The energetic and prudent manner in which he met the threatened danger, and by which he averted the attempt at rebellion in the following year, established his political character in a point of view which the historian of that period will gladly turn to as a proof of the efficiency of a just moderation as opposed alike to a blind security or a violent system of coercion. At a later period he had to repress the excesses of the Orange party, and in so doing displayed firmness and moderation similar to that which the popular tumults had called forth. Lord Clarendon held the viceregal office till February 1852, when, with the other members of the Russell-ministry, he resigned, and was replaced by the Earl of Eglinton. His impartial rule exposed him to the censures of the more violent writers and orators belonging to both the extreme parties which so long divided Ireland; but now that strife has somewhat subsided, all parties seem willing to acknowledge Lord Clarendon's desire to improve the national condition of the people and to increase the prosperity of the country. Immediately on the formation of the Aberdeen ministry, Lord Clarendon gave in his adhesion to the coalition cabinet, and took the seals of the Foreign Office, for which it was felt that he was admirably fitted by his address and skill in diplomacy, and from his deep insight into the views and feelings of the various courts and cabinets of Europe. The ability with which he has discharged the duties of that office since January 1853 has been repeatedly recognised, not merely by friends, but by political opponents; so much so, that when, in 1855, Lord Derby ineffectually attempted to form a ministry, he confessed that, in the event of becoming premier, he would have been ready to offer the Foreign seals to Lord Clarendon. On the accession of Lord Palmerston to power in February 1855, no change was made in the Foreign department. Accordingly, in the great and stirring events of the last three years, Lord Clarendon has been forced to occupy a leading position, and he has played a distinguished part well. But though he showed a proper energy in supporting the conduct of the war, Lord Clarendon was not unmindful of the blessings of peace, and did not desire to carry on hostilities further than was sufficient to secure the foundation of an honourable and lasting peace. Accordingly, when it was announced that a peace congress was about to be held at Paris, the nation looked to Lord Clarendon to take part in it on behalf of England. This duty Lord Clarendon discharged in conjunction with Lord Cowley, the British ambassador at Paris. In a speech delivered at the opening of the session of parliament in 1856, he explained fully the views with which her Majesty's ministers would enter on the negotiation with Russia. While he denied that the English government intended to carry on the war after the primary end and object had been attained, he still declared that until those negotiations should be concluded every preparation would continue to be made for war; and that if a peace should not be arranged the war would be prosecuted with increased activity. It was this speech, probably, which tended more than any other single cause to lead the national mind to acquiesce in the peace recently concluded (April 1856) between the belligerent powers; and the judgment and tact displayed by his lordship in the Congress at Paris have been the subject of no slight or partial praise among all classes. His discreet zeal in the matter of mooted reforms, both civil and religious, in the states of the Italian peninsula, has also been deservedly commended.

Lord Clarendon married in 1839 a sister of the present Earl of Verulam, by whom he has a youthful family. He was created a G.C.B. (Civil) in 1838, and in 1849 rewarded with the knighthood of the Garter. Of his brothers, one has been recently advanced to the bishopric of Carlisle, and the other is the Right Hon. Charles Pelham

Villiers, Judge-Advocate-General, and M.P. for Wolverhampton, whose early exertions in the cause of Free Trade are not likely to be easily forgotten by the British public. A sister of the Earl of Clarendon, Lady Theresa Lewis, is favourably known as the authoress of the series of biographical sketches entitled 'Friends and Contemporaries of the Lord Chancellor Clarendon.'

* CLARK, SIR JAMES, BART., Physician in Ordinary to the Queen, was born at Cullen, Banffshire, in December 1788. He received his early education at the grammar-school of Fordyce, and afterwards entered King's College, Aberdeen, where he took his M.A. degree. He next studied medicine at Edinburgh, and passed the College of Surgeons of that city and of London. In 1800 he entered the navy, and held his appointment afloat till 1815, when he returned to Edinburgh, and in 1817 took the degree of M.D. in that university.

Dr. Clark then travelled on the continent, and settling in Rome practised there eight years as physician; and during this period he visited the principal universities and medical schools in Italy, France, and Germany. He had thus an opportunity of becoming acquainted with the most eminent professors and physicians in Europe, and favourable means of observing the state of the profession, and the mode of conducting medical education in the principal medical schools of the continent. He visited also the most reputed mineral waters of those countries with the view of becoming acquainted with their effects on diseases; and while residing and travelling in Italy, his attention was particularly directed to the nature and effects on health and disease of the different climates of the places frequented by invalids, more especially the effects on consumptive patients.

Dr. Clark having become known to Prince Leopold of Saxe Coburg at Rome, was appointed by him his physician in 1824. Two years later he returned to England, and having settled in London, was soon after appointed physician to St. George's parochial infirmary. In 1829 appeared his work 'On the Sanative Influence of Climate' (4th edit. 1856), which has become an authority. It contains the clearest and most philosophical account of the climates resorted to by invalids in this country and abroad; and meteorological tables, which at the date of publication were the best constructed and most complete of any before published in England. They have served as the basis of what has since been done in the same direction.

In 1832 Dr. Clark was elected a Fellow of the Royal Society; and on the death of Dr. Maton in 1835 he was appointed physician to the Duchess of Kent and the Princess Victoria; and became Physician in Ordinary on her Majesty's accession to the throne. It was in 1835 that he published 'A Treatise on Pulmonary Consumption and Scrofulous Diseases,' which, by its clear exposition and able reasoning, has had a material influence in altering the once mistaken mode of treating those diseases. Dr. Clark was the first to show the origin of consumption to be a deteriorated condition of the system; that the affection of the lungs was the result of a cachectic state of the constitution which he termed Tubercular Cachexia. The accuracy of this view has been recognised, and the term adopted to express the deteriorative character of consumptive and scrofulous diseases.

On the establishment of the University of London, Dr. Clark was chosen on the senate. While inquiring into the state of medical education in the foreign universities and medical schools, he had observed the superiority in several important respects of their methods of instruction, more especially that of clinical instruction. His views on this subject were published in his pamphlet 'On Clinical Instruction.' The defect therein signalled is still, we believe, one of the chief defects in medical education in this country. It has been remedied by the senate of the University of London, so far as regards the medical graduates of that institution.

Sir James Clark was created a baronet in 1838. He is a member of some of the chief foreign societies, scientific and medical, and has been chosen several times on the council of the Royal Society. In addition to his other claims to distinction, it is well known that he has taken a warm interest in sanitary reform, and has exerted his influence to promote the hygienic measures for the improvement of the public health, which now happily occupy the attention of government as well as of the nation. The article 'Change of Air' in the 'Cyclopædia of Prac. Med.' 1832, and one or two minor publications on medical reform, are from his pen.

CLARK, WILLIAM TIERNEY, a civil engineer, was born at Sion House, Somersetshire, August 23, 1783. He was apprenticed when very young to a millwright in Bristol, and followed the trade for several years in that city and at Colebrookdale. In 1808 he removed to London, and entered the service of the late Mr. Rennie as draughtsman; and held the employment until 1811, when he was appointed engineer of the West Middlesex Waterworks. The establishment was at that time on a very small scale—an engine of twenty-horse power supplying the neighbouring hamlets from an insufficient reservoir, yielding no profit to the company. But under Mr. Clark's advice the works were enlarged, and he spared no exertion to render them complete and effectual, until at last there were three pumping-engines of the aggregate power of 245 horses, and reservoirs capacious enough to contain from 35 to 40 million gallons, and producing an annual rental of nearly 70,000*l.* This post he retained for the rest of his life.

In 1819 Mr. Clark undertook to complete the Thames and Medway Canal, a work which had been stopped for want of capital, and under

his direction it was finished some years afterwards; and the great tunnel through the Frindsbury hills remains as a solid proof of his ability. His next work was the suspension-bridge over the Thames at Hammersmith, which was commenced in 1824 and finished in 1827. It is chiefly remarkable for the small deflection of the chains between the chord-line or points of suspension. The suspension-bridge at Marlow was also designed by Mr. Clark, and he was employed by the late Duke of Norfolk to build one over the Arun.

Mr. Clark was however best known by the suspension-bridge which he constructed across the Danube at Pesth. It was begun in 1839 and finished in 1849, at a cost of 622,000*l*. At times the bursting of dams and the pressure from accumulated ice in the winter threatened a total stoppage of the works, but all obstacles were overcome by the energy and perseverance of Mr. Clark, and the bridge remains an admirable monument of his genius and skill. To quote his own words from the volume in which he describes the bridge, it "encountered probably more difficulties than any structure of a similar kind in existence. The magnitude of the river over which it is thrown, the depth and nature of its bed, and the velocity of the current, created the misgivings, at one time almost universal in Hungary, that no permanent communication could ever be established across the Danube between Buda and Pesth. The moral difficulties to be overcome, no less than the physical obstacles, were very great. Pride, prejudice, and jealousy, had each to be encountered." Mr. Clark received a box set in brilliants from the Emperor of Austria in token of his approbation at the successful completion of the bridge, and the late Emperor of Russia sent him a first-class gold medal in return for a design for a magnificent suspension-bridge to be erected across the Neva.

Mr. Clark was elected a Fellow of the Royal Society in 1837; he was a Fellow also of the Astronomical Society, and a member of the Institution of Civil Engineers. He died September 22, 1852.

CLARKE, ADAM, LL.D., one of the most esteemed of the early ministers among the Wesleyan Methodists, was born in 1762. His parents resided in the north of Ireland. They appear to have been persons of respectable character; and by his mother, who was a native of Scotland, he appears to have become early imbued with a deep sense of the value of high devotional sentiment in union with religious knowledge. Of education, properly scholastic or systematic, he appears to have received little or none, and the want of it gave a character, and that not a favourable one, to the learning which by his own unwearied exertions he afterwards acquired.

As soon as his mind began to develop its peculiarities, it appeared that Adam Clarke was extremely eager after knowledge, and possessed within himself resources which would enable him to overcome very formidable obstacles. Placed with a linen manufacturer, who lived in the neighbourhood of his father, to learn the trade, he soon found that he was in a situation which afforded no means of gratifying his desire for knowledge. He determined to change the mode of life which had been marked out for him, and he returned to his home. Methodism had been introduced into the part of Ireland in which he resided. His father and mother belonged to that society; and a Mr. Brendon, one of Mr. Wesley's earliest ministers, was a friend and the religious instructor of the family, and to him at this period of his life he seems to have owed much. The religious meetings and classes of the new sect afforded to the preachers a ready opportunity of becoming acquainted with the character and mental capacity of the young men connected with the society, and such as were suited to the work and were willing to devote themselves to the ministry were gladly received. The union of considerable natural powers with no mean attainments, considering the great disadvantages under which he lay, and of the love of study, with a mind eminently devotional, pointed out young Clarke to the Methodist preachers who frequented his father's house, as one who might be very useful in the ministry among the people with whom his family had formed their religious connection. Their impression that this was the course of life pointed out for him, was communicated to the great father and director of Methodism. The result was that Clarke removed to England, and was admitted into the school which Wesley had founded at Kingswood near Bristol. He now gave himself up wholly to the acquisition of such knowledge as might be useful in his calling. Besides what formed the kind of instruction which was imparted to the students at Kingswood, he undertook to teach himself other things; and it was while here that he began the study of the Hebrew language, which was the commencement of that course of oriental study in which he afterwards spent much time, and made considerable progress.

The time soon came when he was to leave this school, and enter on the duties of an itinerant or travelling preacher. He was accustomed to relate with pride and pleasure that he received his commission to go forth from the mouth of Mr. Wesley himself. There was a peculiar and touching affectionateness in the old man's benediction. The circuit, as it is called, to which he was appointed was a tract of country near Bradford in Wiltshire. Thus in 1782 he became a Methodist preacher, and so continued to the time of his death. In the first twenty years he resided in various parts of the kingdom, but afterwards he lived, for the most part, in or about London, or at an estate which was purchased for him in Lancashire.

In his ministerial character he was singularly acceptable and useful. His preaching attracted crowds. He advanced in influence and repu-

tation in the body of Christians to whom he belonged: and for many of the latter years of his life he was regarded as one of the chief lights and brightest ornaments of that religious community.

If this however had been his only claim to distinction, the name of Dr. Clarke would not have appeared in this work or in the many writings in which, since his death, mention has been made of him. We have already intimated that he was eminently desirous of knowledge of very various kinds, and, while leading the laborious life of a travelling preacher, he found time for a great variety of discursive reading, as well as for much steady application to his philological studies, especially those of Oriental literature. He first gave public evidence of those studies in the year 1802, when he published, in six volumes, his book entitled 'A Bibliographical Dictionary.' This work gave him at once a literary reputation, and though it is not a work of much original research, it was at the time of its publication undoubtedly a very convenient book for the English student, containing as it did a great body of information well arranged concerning books and authors to which no other easy access was presented. The book had an extensive circulation, and has been more than once reprinted.

This work placed Clarke high in reputation among his brethren and the members of his connexion, though at first some were ready to doubt the value of this kind of book learning. He gained also by it a certain reputation among the bibliographical and philological inquirers of his time. About this period of his life his acquirements in Biblical knowledge and in Oriental literature began likewise to be taken notice of. On his coming to reside permanently in London, the Bible Society brought him into connection with some of the dignitaries of the church. His connection with the Surrey Institution gave him access to several persons of literary pursuits, and at the same time an easy access to books. He was admitted a Fellow of the Society of Antiquaries. The University of St. Andrews conferred on him the degree of M.A., and afterwards of LL.D. Some time after he became a member of the Royal Irish Academy. Clarke and his writings undoubtedly did much to remove the feeling of contempt with which many of the cultivated classes were apt to regard Methodism and its followers. The most extraordinary circumstance in his literary history remains however to be mentioned. The Board of Commissioners on the Public Records selected Dr. Clarke as a proper person to superintend the publication of the new edition of Rymer's 'Fœdera,' with the preparation of which they were charged. This was a great and difficult undertaking; for it was not the mere reprinting the work of Rymer, but a large mass of new materials were to be found and to be incorporated with the old. Some eminent antiquarian scholars had shrunk from the task. What particularly pointed out Dr. Clarke as a suitable person for this undertaking is not known, as it was evident that his studies had previously lain in a direction very different from that which pointed to such a work as the 'Fœdera,' and he himself acknowledged that he came to the task with very little acquaintance with the nature of it. He however laboured at it with much assiduity for several years. It is needless to say that archæology gained little by his editorial labours, whatever theology may have lost. His name appears in the title of both parts of the first volume, and in the first part of the second volume, which was published in 1818, and from that time Dr. Clarke relinquished his share in the undertaking.

From the time when he settled in London he was constantly in communication with the press. Of some works he was only the editor; others he abridged; and he prepared some original works, among which are particularly to be named a 'Supplement' to his 'Bibliographical Dictionary,' 'Memoirs of the Family of Wesley,' and a work for the assistance of biblical students. He was also a frequent contributor to the periodical literature of his day. His, as much perhaps as ever any man's, was at this period a life of incessant literary exertion.

But there was one great literary undertaking on which above all his mind was intent. This was an edition of the Holy Scriptures in the English version, illustrated with a commentary and critical notes, into which he proposed to throw the results of his own biblical studies, together with much that he might collect from preceding commentaries. It was to form a kind of Family Bible, and yet be at the same time a book which the biblical scholar might consult with advantage—a union which has been several times attempted. The first volume appeared in 1810, and excited no small attention on account of the novelty of some opinions expressed in it respecting the tempter of our first parents. From this period he pursued this work as the main business of his life, till he had completed it, which he did in 1826, when appeared the eighth and last volume. For eight of these years, namely, from 1815 to 1823, he lived at a place called Millbrook in Lancashire, where some friends had purchased for him a house and small estate.

We have not attempted to give an estimate of the literary value of Dr. Clarke's publications, or even to enumerate them all. As literary works they have their full meed of fame. It would be absurd to place his scholarship on a level with that of the really great scholars, who have adorned our country; and many of the works which he undertook were such as required the union of the greatest attainable scholarship with a carefully-trained judgment and sound taste. It is perhaps one of the most observable circumstances about Dr. Clarke that his mind never seems to have acquired that refinement which

scholarship, when it is genuine, never fails to give, or that superiority to vulgar prejudices and to the affectation of display which is, we believe, the usual accompaniment of high attainments. There is in Dr. Clarke a remarkable affectation of bringing forward the Oriental learning he is understood to have possessed. He cannot keep it out of the introduction to the 'Fœdera.' It appears still more strangely in his 'Lives of the Wesley Family,' where he labours after an Arabic etymon of the surname of Wesley, a word really formed according to one of the commonest analogies of our own language. In the same work he gives encouragement to the most vulgar and childish of the popular superstitions. But while we make these remarks, we wish it to be understood that we regard Dr. Clarke as a person on whom it is impossible to look but with very great respect. He was in every sense of the word a good man, and his life presents an instructive lesson of rewards and honours attending useful labours and consistent virtuous action. We may add also that it shows how the cultivation and encouragement of the devotional spirit may be united with very vigorous exertion in things which have but a slight connection with it.

We must not omit to add two or three circumstances of his later years. While he resided in Lancashire the two Buddhist priests whom Sir Alexander Johnston brought from Ceylon for instruction in Christianity were placed in his family; he was the means of establishing a Methodist mission in the Shetland Islands; and in 1831, a little before his death, he had the satisfaction of establishing schools in the province of Ulster, the part of Ireland in which he was born. He accumulated a good library, including many manuscripts, and had formed a small museum of natural curiosities. From 1823, when he left Lancashire, Dr. Clarke resided at Haydon Hall in Middlesex, about 17 miles from London. He died of cholera, on the 26th of August 1832. His 'Miscellaneous Works' have been published in 13 vols. 12mo, London; and a 'Life' by J. B. B. Clarke in 3 vols. 8vo, 1833.

CLARKE, EDWARD DANIEL, LL.D., &c., was descended from a literary family, and born at Willington in Sussex on the 5th of June 1769. He received part of his early education in the grammar-school of Tunbridge, at that time conducted by Dr. Vicesimus Knox, and thence proceeded in 1786 to Jesus College, Cambridge. Having taken his degree, he was engaged by the Duke of Dorset in 1790 as tutor to his nephew, Mr. H. Tufton, with whom in the course of the following year he made the tour of Great Britain. Clarke had always been fond of books of travel, and this journey confirmed his passion, and led to his first essay in travel-writing. He published his journal, but without his name, and was very soon ashamed of it. The edition, which was in 2 vols. 8vo, with plates in aquatinta, is now extremely scarce. In 1791 he made a trip to Calais, and seems to have been delighted beyond measure at putting his feet on foreign land. In the course of the following year he engaged as a travelling companion to Lord Berwick, with whom he went through France, Switzerland, and Italy. He returned to England at the end of 1793. In the course of the following year he went again to Italy by the Rhine and the Tyrol, and returning again to England he was chosen fellow-elect of his college, a barren honour without any emolument. For want of a better occupation he for some time thought seriously of joining the Shropshire militia, in which he was offered a lieutenancy: but in September 1794 he became tutor in a distinguished Welsh family (that of Sir Thomas Mostyn), with whom he resided some time in Wales, where he made the acquaintance of Mr. Pennant. He was afterwards connected in the same manner with the family of Lord Uxbridge, with a member of which he made the tour of Scotland and the Western Isles in 1797. In all these excursions he kept journals, and practised himself in the art of observing scenes and objects, and describing them. About this time he was elected fellow of his college, and being in addition appointed bursar, he took up his residence at Cambridge at Easter, 1798. In the spring of the following year he set out with Mr. Cripps, a young man of fortune, on a tour to the countries north of the Baltic. This journey, which was at first intended to occupy only six months, was continued through more than three years and a half, during which master and pupil traversed Denmark, Norway, Sweden, Lapland, Finland, Russia, Tartary, Circassia, Asia Minor, Syria, Palestine, part of Egypt, Greece, Turkey in Europe, and finally returned from Constantinople, across the Balkan Mountains, through Germany, France, &c., to England. In consequence of their donations to the University of Cambridge, and other merits, Clarke received the degree of LL.D., and Cripps that of M.A. Among their valuable donations was a fragment of a colossal statue of the Eleusinian Ceres, of the best period of Grecian art. Clarke was also the means of securing for his country the ancient sarcophagus, generally but incorrectly called that of Alexander the Great, now in the British Museum. He made considerable collections of medals, minerals, and rare plants; many of the latter he procured from Professor Pallas in the Crimea. The valuable collection of manuscripts which he had made during his travels he sold to the Bodleian Library, Oxford. In 1807 he began at Cambridge a course of lectures on mineralogy, which had become his favourite subject; and at the end of the following year the university established a regular professorship of mineralogy in his favour. Having been ordained in 1805, he received the college living of Harlton, and about four years later he obtained the living of Yeldham from Sir William Rush, whose daughter he had married in 1806. From this time his

life was almost entirely passed at Cambridge or in its immediate neighbourhood. In 1810 he published the first volume of his 'Travels,' the second volume appeared in 1812, the third in 1814, the fourth in 1816, and the fifth in 1819. A concluding volume, edited by Robert Walpole, was brought out after his death, making the sixth volume, 4to. His 'Travels,' by which he is chiefly known, are the most popular of his works, and are written in a style which invariably captivates the reader. Full of enthusiasm, and gifted with a prolific imagination, he throws a charm over all that he describes; but unfortunately his judgment was not sufficiently formed by proper discipline, and neither his observations nor his conclusions can always be relied on. His essays and experiments in physics chiefly appeared in Thomson's 'Annals of Philosophy,' which contain his accounts of the blowpipe, cadmium, &c. In 1803 he published 'Testimonies of different authors respecting the colossal Statue of Ceres,' and in 1805 'A Dissertation on the Sarcophagus in the British Museum.' He died at Pall Mall, London, on the 9th of March 1822, and was buried in Jesus College Chapel on the 18th of the same month. (*Life and Remains of Edward Daniel Clarke*, by the Rev. William Otter, M.A., 2 vols. 8vo, London, 1825.)

CLARKE, DR. SAMUEL, was born in October, 1675, at Norwich, where, at the free school, he was distinguished for his progress in classical studies. He entered, in 1691, at Caius College, Cambridge, and applied with great success to the mathematics, under an able tutor, Mr., afterwards Sir John Ellis. The text-book then used in the university was a rugged Latin version of the treatise of Rohault, an implicit follower of the Cartesian theory. Clarke, at the age of twenty-one, after closely studying and justly appreciating the reasonings of Newton's 'Principia,' which had then just appeared, published a more classical version of the text of Rohault, with numerous critical notes, added with the view of bringing the Cartesian system into disrepute by exposing its fallacies. After passing through four editions as the university text-book, it gave place, as Clarke desired, to the adoption of undisguised Newtonian treatises. He now went through a diligent course of biblical reading, in the original languages, in the course of which he carefully studied the early Christian fathers. On his ordination he was introduced to Dr. More, bishop of Norwich, by Whiston, whom he succeeded as domestic chaplain to that bishop for twelve years. In 1699 he published three essays on Confirmation, Baptism, and Repentance, together with Reflections on Toland's 'Amyntor,' concerning the uncanonical Gospels. Two years afterwards followed his 'Paraphrase on the Four Gospels,' which induced Bishop More to present him with the living of Drayton, near Norwich. In 1704 he was appointed to preach the Boylean lecture at Oxford, when he chose for his subject 'The Being and Attributes of God.' The satisfaction which he gave on this occasion led to his re-election the following year, when he read a series of lectures on the evidences of natural and revealed religion. These discourses were arranged and published as a continuous argument, and passed through several editions with successive improvements.

Clarke's mode of demonstrating the existence of God by a process of reasoning from an *a priori* axiom, is precisely that of Spinoza, against whom the argument of Clarke is especially directed. Both take the same point of departure, and agree that, since something does exist, something always has existed. They assert that eternity and immensity, time and space, or duration and extent (for each of these pairs of terms is used without distinction), have always existed, the conception of their non-existence being impossible. It is then considered that, as these are only attributes or qualities, they must necessarily imply a co-existent substance whose attributes they are: a necessary and eternal Being is therefore acknowledged by both, but as to the nature of this Being they differ entirely. Spinoza, like some of the Greek philosophers, concludes this eternal and necessary substance to be the universe itself, material and mental (*τὸ πᾶν*), which he declares to be the great and only God in whom we live, and move, and have our being. (Compare the passage of Pope's 'Essay,' "All are but parts of one stupendous whole," &c.) Clarke asserts that this substance, of which duration and extent are the attributes, is an immaterial and spiritual Being; this metaphysical notion is probably derived from a passage in a scholium of Newton's 'Principia,' where it is said, "Durat (Deus) semper et adest ubique; et, existendo semper et ubique, durationem et spatium constituit," &c. Spinoza takes no notice of design as evidence of intelligence; and Clarke, in assigning to his personification of eternity and immensity certain moral attributes in accordance with his metaphysical hypothesis, admits that intelligence, in which lies all the difference between the Theists and Atheists, cannot be demonstrated by any reasoning *a priori*, but must depend for proof on the *a posteriori* evidence from observation and induction (prop. 8.) According to his premises, he cannot by logical sequence avoid landing himself on the same ground with Spinoza. Numerous replies and objections to this *a priori* argument appeared at the time of its first publication. (See a list in Kippis's 'Biog. Brit.,' and the correspondence between Butler, afterwards bishop of Durham, and Clarke, printed at the end of Bishop Butler's Works.) One of the principal was 'An Inquiry into the Ideas of Space, Time,' &c., by Bishop Law. The most subtle scholastics, Albert, Aquinas, and Scotus, rejected the *a priori* proof as an obvious *petitio principii*, and many modern writers regard the performance of Clarke as a failure. Pope, who on several occasions

says sarcastic things of Clarke, alludes to it in the following passage of the 'Dunciad,' b. iv., l. 455:—

"We nobly take the high-priori road,
And reason downward till we doubt of God."

Other writers and thinkers of perhaps equal ability assent to his argument. The 'Evidences' also met with strong opposition. The foundation of morality, according to Clarke, consists in the immutable differences, relations, and eternal fitness of things. The last expression being of frequent occurrence in this discourse, acquired a fashionable usage in the ethical vocabularies of the day. Regardless of moral sentiment, so fully developed since by Shaftesbury, Hutcheson, and Adam Smith, Clarke insists solely upon the principle that the criterion of moral rectitude is in the conformity to, or deviation from, the natural and eternal fitness of things: in other words, that an immoral act is an irrational act, that is, an act in violation of the actual ratios of existent things. The endeavour to reduce moral philosophy to mathematical certainty was characteristic of that age, and led to the formation of theories remarkable perhaps more for their ingenuity than utility. Dr. Price is an apologist for the moral theory of Clarke, and among its opponents we may instance Sir James Mackintosh. (Dissertat. 'Encyc. Brit.')

In 1706 Clarke obtained, through Bishop More, the rectory of St. Bennett's in London. He published in the same year an answer to the treatise of Dr. Dodwell 'On the Soul,' in which that divine contends that it is not immortal until made so by baptism. Several rejoinders followed on each side. [COLLINS, ANTHONY.] Clarke at this time published a Latin translation of the treatise 'On Optics,' by his friend Sir Isaac Newton, who in acknowledgment presented him with 500*l.* for his five children. His patron, Dr. More, next procured for him the rectorship of St. James's, and a chaplaincy to Queen Anne, which induced him to take his degree of D.D. In 1712 he published his edition of Cassar's 'Commentaries,' in folio, with notes, and some fine engravings. The same year appeared his treatise on 'The Scripture Doctrine of the Trinity,' a work which involved him for the remainder of his life in a controversy, in which his principal adversary was Dr. Waterland. The Lower House of Convocation, in 1714, complained to the bishops of the heterodox and dangerous tendency of its Arian tenets, and Clarke was prevailed upon to declare that he was sorry for his offence. A circumstantial account of this proceeding is given in the 'Apology for Dr. Clarke,' 1714. His favourite subject was the doctrine of philosophical liberty and necessity; on which he began, in 1715, to carry on an amicable controversy with Leibnitz. In advocating the doctrine of free will, Dr. Clarke had constantly in view the subversion of the writings of Spinoza. The death of Leibnitz left the controversy undecided, and Clarke soon afterwards resumed his argument in reply to the 'Philosophical Inquiry concerning Liberty,' by the friend of Locke, Anthony Collins.

In 1718 Dr. Robinson, bishop of London, put forth a pastoral letter, in which he strictly prohibited his clergy from adopting the Arian modifications of the primitive doxologies which had been supported by Dr. Clarke, a prohibition which called forth many pamphlets. In 1724 Clarke obtained the mastership of Wigston Hospital, and published a volume of seventeen sermons. On the death of Newton he declined the offer of the mastership of the Mint. At this time he published in the 'Philosophical Transactions' (401) a paper on the velocity and force of bodies in motion. In 1729 appeared his edition of Homer, with Latin version and notes, which is still used in schools. The last nine books were not prepared by Dr. Clarke. He died rather suddenly in May, 1729. His 'Exposition of the Church Catechism,' and ten volumes of sermons, were published after his death. The moral character of Clarke is praised by all his biographers: his temper was remarkably mild, and his manners modest and unassuming. As a writer he is plain and unaffected; very accurate, but monotonous, tame, and jejune. Voltaire, not inaptly calls him a 'moulin à raisonnement.' He was a wary and very skilful disputant, well disciplined in the scholastic logic. Inferior to Locke in comprehensiveness and originality, he was greatly superior to him in acquirements, being eminent as a divine, a mathematician, a metaphysician, and a philologist.

(Life by Bishop Hoadley; Whiston, *Historical Memoirs*; D. Stewart and Mackintosh, *Dissertations in Encyc. Brit.*)

CLARKSON, THOMAS, was born March 26, 1760, at Wisbeach, Cambridgeshire, where his father, who was a clergyman, was master of the free grammar school. He was at first educated under his father, and after that was sent to St. Paul's School, London, and thence to St. John's College, Cambridge, where he gained the first prize for a Latin dissertation proposed for the middle bachelors. In the following year, 1785, the Vice-Chancellor of the University announced as the subject of a Latin dissertation for the senior bachelors, 'Anne liceat invitò in servitutem dare?' ('Is it right to make slaves of others against their will?'). The prize was awarded to Clarkson for his essay, which was read with great applause in the Senate House, in June, 1786. He had used much industry in collecting materials for this dissertation, and had become greatly excited by what he had read of the miseries to which the slaves were subjected in the carrying on of the trade. He resolved to use all his efforts to get it suppressed, and in order to do so relinquished his chances of advancement in the church, for which he had been intended, and in which he had taken deacon's orders.

He translated his essay into English, and its publication brought him into connection with a small body of Quakers who had for several years formed an association for the suppression of the slave-trade, and he was afterwards introduced to Mr. Wilberforce, and other persons of influence. William Penn in 1668 had denounced the trade as cruel, impolitic, and unchristian; in 1727, at a general yearly meeting of the Quakers in London, it was declared "that the importing of negroes is cruel and unjust, and is severely censured by the meeting;" and in 1760 a similar meeting passed a resolution to exclude from their society all who "participated in any way in that guilty traffic." While Mr. Wilberforce, seconded by a party which gradually increased, repeatedly brought the question before the House of Commons, Mr. Clarkson was labouring without the walls of parliament, was collecting evidence, writing letters and pamphlets, and attending meetings at Liverpool and Bristol, then the chief centres of the trade, and at Plymouth, Bridgewater, and other places. He even went to Paris, and remained there six months in the greatest heat of the French revolution, furnishing Mirabeau with materials for speeches against the trade, which were delivered before the French Convention, but without producing the desired effect. In England however, after more than twenty years of incessant exertion, the cause was won: a law for the entire abolition of the trade in slaves was passed March 25, 1807, Mr. Wilberforce having first brought the subject before parliament in 1787.

But the exertions of Clarkson and his supporters, who had now become numerous, did not terminate with the suppression of the trade in slaves. The struggle was afterwards continued during another twenty years for the total abolition of slavery in the British West India Islands. In 1833 their efforts were again crowned with success, by the passing of the Emancipation Act, which liberated nearly a million of slaves, and awarded twenty millions of pounds sterling as compensation to their late owners. Declining health had prevented Clarkson from appearing in public during the latter years of the movement. Cataract had formed in both his eyes, and for a short time he was quite blind. He underwent an operation which completely restored his sight, and in 1840 he made his last public appearance at a meeting of the Anti-Slavery Convention at Exeter Hall, over which the Duke of Sussex presided. His talents and untiring energy were unanimously acknowledged, and he was enthusiastically greeted as the patriarch of the cause. He died at his residence, Playford Hall, Sussex, September 26, 1846, at the age of eight-six.

Besides several pamphlets and other small works, all bearing more or less directly on the one great object to which he had devoted his life, Mr. Clarkson published, in 1806, 'A Portraiture of Quakerism,' 3 vols. 8vo; in 1808, 'The History of the Abolition of the Slave Trade,' 2 vols. 8vo; in 1813, 'Memoirs of the Public and Private Life of William Penn,' 2 vols. 8vo; and in 1836, 'Researches, Antediluvian, Patriarchal, and Historical,' 8vo.

(Thomas Taylor, *Biographical Sketch of Thomas Clarkson; Gentleman's Magazine.*)

CLAUDE. Claude Gellée, called Claude Lorraine, was born at Champagne in Lorraine in 1600. His parents were very poor, and it is said by Sandrart, who was later in life the intimate associate of Claude, and his instructor in the practice of painting from nature, that he was originally apprenticed to a pastrycook. At the age of twelve, being left an orphan, he sought a home at the house of his elder brother, who was in business as a carver of wood at Friburg. A relation, who was a travelling dealer, observing some indications of a love for the fine arts, persuaded his brother to allow the lad to accompany him to Rome. Here he was somewhat unceremoniously deserted by his relative, but received pecuniary assistance from his brother. Seeing some paintings by Godfrey Waals which pleased him, he determined to go to Naples, where that painter then resided, to obtain the benefit of his instruction. At the expiration of two years he returned to Rome, where he engaged himself at first as house-servant to Agostino Tassi, then in considerable repute as a landscape-painter, and under him he studied with unwearied diligence to master the principles of art. Having acquired some repute, he made the tour of Italy and France, and part of Germany, staying occasionally for some time at different places to replenish his purse, and paying a visit to his native place. He appears to have frequently suffered through various misadventures, both in health and fortune, during his protracted tour.

On his return to Rome he was received with a general welcome, and a wide and increasing demand for his pictures. Commissions came to him from numerous places, and from many illustrious persons of the principal countries of Europe. He died in 1682.

Claude is an instance of what may be done by a constant and diligent study of nature, and by unwearied manual practice. It was his custom to spend great part of his time, often whole days, from dawn till night, in watching the changes of the appearance in earth and sky. He has left proofs of the painstaking labour with which he studied the details of a picture in finished studies of leaves and bits of ground. By these means, although it is said very slowly, he eventually acquired such mastery of hand and eye as produced him fame, wealth, and the rank of the first among landscape-painters. He painted for his study a landscape, compounded of many views, taken in the Villa Madama, with an infinite variety of trees, which he kept as a store of natural objects. He refused to sell it, even when

Clement IX. offered to cover it with pieces of gold. This picture, and another of 'Esther and Ahasuerus,' he is said to have mentioned as his best productions. He used to make drawings of his pictures in a book, in order to prevent their being pirated. He left six of these registers, which he called his 'Libri di Verita;' one of them, well known by Earlom's engravings, is in the possession of the Duke of Devonshire.

His colouring is rich, powerful, and brilliant; his tints are varied as in nature itself. His aerial perspective is perfect; the fore-ground stands out with the force and brightness of an Italian sunshine; the distance recedes clear and wide, till the blue hills and blue sky meet in harmonious contrast, or melt into the rich, warm, dewy atmosphere of Rome. His architecture, if not very correct, is light and fanciful, and often charmingly mixed with foliage, which is graceful and moving. The water ripples and undulates in the tremulous light, or lies calm and glassy, with deepening shadows. His composition is a singular union of freedom and symmetry. If his landscapes have a fault, it is that the graceful is too invariably selected; a trifle of roughness, or irregularity, would add to the interest of the picture. Rich and varied as is his foliage, it must be confessed that he is often inaccurate in drawing the skeleton of his trees. His figures too are very poor; this however he freely admitted, saying he sold the landscape and gave away the figures, a trait of modesty which seems in accordance with his mild and amiable character. He left his property to two nephews and a niece, his only surviving relations. Most of the great galleries of Europe possess specimens, more or less excellent, of the paintings of Claude. England is very rich in his works. In the National Gallery there are ten of Claude's paintings, and some of them rank among his finest works. The gallery of the Earl of Grosvenor, and that of Mr. Mills at Leigh Court, near Bristol, also contain some famous specimens of the works of this greatest of landscape-painters. The British Museum possesses a good collection of Claude's drawings.

CLAUDE, JEAN, born in 1619, at Sauvetat, near Agen, was the son of a Protestant clergyman, and was himself brought up to the Church. He distinguished himself in controversial learning, and was appointed professor of theology in the Protestant college of Nismes, which place he filled for eight years. At the end of this time, the vexations of the government authorities obliging him to abandon his chair, he went to Paris, where he was soon after appointed to the church of Charenton, in 1666. In this situation he showed himself by his writings one of the ablest champions of the Protestant doctrines, an antagonist not unworthy of Bossuet, Arnauld, Nicole, and other distinguished Catholic divines. In 1671 he published his 'Réponse au Traité de la Perpétuité de la Foi sur l'Eucharistie,' 2 vols. 8vo. [ARNAULD.] In 1673 appeared his 'Défense de la Réformation, ou Réponse aux Préjugés légitimes de Nicole.' In 1681 Claude had a controversial conference with Bossuet, after which he published 'Réponse à la Conférence de Bossuet.' The conference, as usual, led to no approximation between the contending parties. In 1685 the Revocation of the edict of Nantes by Louis XIV. obliged Claude to seek refuge in Holland, where he was well received, on account both of his talents and his personal character, and the Prince of Orange granted him a pension. He died not long after, January 13, 1687, much regretted by his co-religionists as one of their ablest and most estimable advocates. His 'Plaintes des Protestans cruellement opprimés dans le Royaume de France' was published after his death, as well as other posthumous works, chiefly on theological and controversial subjects; he left also some sermons. His style though simple was vigorous, being sustained by considerable logical skill and erudition. Devèze wrote a biography of Claude, Amsterdam, 1687. His grandson, Jean Jacques Claude, was one of the earliest pastors of the French Protestant Church in Threadneedle-street, London, and died in 1712.

CLAUDIANUS, CLAUDIUS, was born at Alexandria in Egypt, A.D. 365. Though of a family originally Roman, his education was Greek; and he appears to have written first in the Greek language. His work on the 'Antiquities of Taras' is lost. His first Latin verses were written during the consulship of Probinus, A.D. 395. In this year he became a dependent of the regent Stilicho, guardian of the two minors, Arcadius and Honorius; and in his poems he sometimes alludes to his soldier's life. Both Stilicho and his beautiful wife Serena warmly befriended the poet, who repayed their kindness by no stinted measure of praise. Claudian seems to have enjoyed all the splendour and luxuries which the high station of Stilicho afforded; and he either purchased or requited those indulgences by lavishing indiscriminate eulogies on his patrons and bringing infamy and ridicule on their enemies.

The most important favour for which he was indebted to Serena appears to have been her assisting him to obtain a very wealthy bride. The nuptials were celebrated at Alexandria, and it seems probable that Claudian and his wife soon after came to Italy. After the war with Gildo he was honoured with a bronze statue, erected in the forum of Trajan, an honour which, as Gibbon (ch. 30) observes, he acknowledged as a man who deserved it: the inscription which was cut on the statue is still extant. (Orelli, 'Corpus Inscript.,' vol. i., p. 259.)

The death of Stilicho (A.D. 408) was soon followed by the ruin of his favourite. Hadrian, the successor of Stilicho, had formerly been the subject of a satirical epigram ('Epigr.,' 25, in some editions 30)

of Claudian, and he now began to watch for a favourable opportunity of revenge. The particulars of Claudian's death are not known; but it seems probable, though some recent scholars have doubted the statement, that his attempts to conciliate Hadrian were ineffectual, and that he finally fell a victim to his resentment.

Claudian's poetical merits are considerable. He does not excel in the chastised and severe beauties of the older poets whom he aspired to imitate, nor is he remarkable for great invention or a lofty imagination; but in what may be called the picturesque style he is surpassed by none: he brings out the smallest details of a scene into a vivid and correct form, amplified and ornamented with all the graces of diction. The most prosaic topic in his hands is invested with the charms of poetry. An elegant and harmonious versification always delights his reader. "In the decline of arts and of empire, a native of Egypt, who had received the education of a Greek, assumed in a mature age the familiar use and absolute command of the Latin language, soared above the heads of his feeble contemporaries, and placed himself, after an interval of 300 years, among the poets of ancient Rome." (Gibbon, 'Decline and Fall,' chap. 30.)

Claudian's principal poems are, 3 books 'De Raptu Proserpinæ;' 3 books 'De Laudibus Stilichonis;' 2 books 'In Rufinum;' 2 books 'In Eutropium;' 'De Bello Getico;' 'De Bello Gildonico,' &c. The best editions are those of Gesner and Burmann. Claudian is included in Weber's 'Corpus Poetarum Latinorum,' Frankfurt, 1833. The poems of Claudian were translated into English by A. Hawkins, Lond., 2 vols. 8vo, 1817.

CLAUDIUS, or CLODIUS, ALBINUS, a native of Adrumetum, in Africa, served with distinction under Marcus Aurelius and Commodus in various parts of the empire; in Asia, in Gaul, in Germany against the Frisians, and lastly in Britain. When Avidius Cassius, governor of Syria, revolted against M. Aurelius, Albinus, who commanded the troops in Bithynia, checked the revolt which was beginning to spread among his soldiers. In consequence of this service he was raised to the consulate, together with Pompeianus, the emperor's son-in-law, A.D. 176. When Septimius Severus became suspected of aspiring to the empire, Commodus, with the view of strengthening himself, offered to Albinus, who was then commanding in Britain, where he had succeeded Pertinax, the title of Cæsar, which Albinus declined. After the assassination of Commodus and of his short-lived successor Pertinax, Didius Julianus being made emperor by the prætorian guards of Rome, assumed the right of disposing of the empire to the highest bidder, three commanders of the legions abroad—Albinus in Britain, Severus in Illyricum, and Pescennius Niger in Syria—stood forth to dispute this right by the corresponding argument of the will of their own soldiers. Severus, who was the nearest to Rome, marched upon the city, upon which the senate proclaimed him emperor, and the prætorians made way for him by assassinating the unfortunate Julianus. Severus while on his march had written to Albinus, proclaiming him Cæsar, and adopting him as his successor. This time Albinus accepted the title, which he assumed publicly at the head of his legions; and the senate confirmed it, after the accession of Severus. But the new emperor having first overthrown his competitor Pescennius Niger, resolved to rid himself also of his dubious associate Albinus; who, having discovered his intentions in time, passed over into Gaul, where he was proclaimed emperor, and strengthened himself by fresh recruits. Severus hurried from the east against this new enemy, and after several partial engagements a great battle was fought near Lyon, in February A.D. 197, in which Severus was worsted at first and wounded, according to Spartianus, but succeeded in rallying his cavalry, with which he gained the victory. The soldiers of Albinus having taken refuge within Lyon, that city was invested, stormed, and burnt, by the troops of Severus. Albinus, according to Dion, killed himself, and his body was carried to Severus, who had the head cut off and taken to Rome, and the body thrown into the Rhone. Severus, with his characteristic inhumanity, put to death the wife and children of Albinus, and ordered a general proscription of all his friends, who were numerous in Gaul and in Spain, and even at Rome. Albinus appears to have been a man of considerable talents and information. He was a distinguished commander, and had many partisans among the senators, but was harsh and even cruel in his military discipline: and is said by Capitolinus to have been an enormous glutton. (Herodian, Dion, and Spartianus; and Julius Capitolinus in the *Historia Augusta*.)



Coin of Claudius Albinus.

British Museum. Actual size. Bronze. Weight 337 grains.

CLAUDIUS, MARCUS AURELIUS, surnamed GOTHICUS, was born in Illyricum A.D. 214, served in the army as tribune under Decius, was afterwards governor of his native province under Valerianus, and after the death of Gallienus in 268, near Milan, was proclaimed emperor by the army. The choice was immediately approved by the Senate. Claudius began his reign by defeating the usurper Aureolus, who had revolted against Gallienus, and had taken possession of Milan. Aureolus was killed in the battle. Claudius afterwards marched against the Germans, who had entered Italy, and defeated them on the banks of the Benacus (Lake of Garda). On arriving at Rome, he was received with great honours, and applied himself to reform many of the abuses which existed in the administration of the empire. In the following year he marched against the Goths, or Scythians, who had invaded the province of Moesia, defeated them with great slaughter, and made a vast number of prisoners, whom he distributed over various provinces as labourers. In consequence of this victory, he assumed the name of Gothicus. In the year after (A.D. 270) he died at Sirmium, in Pannonia, of a contagious disease which had spread in his army, after a short reign of little more than two years, during which he exhibited virtues and abilities that entitle him to be numbered among the best emperors of Rome. The Senate named his brother Quintilius his successor, but the army proclaimed Aurelianus, upon which Quintilius was killed, or killed himself according to others. (Trebellius Pollio in *Historia Augusta*.)



Coin of Claudius Gothicus.

British Museum. Actual size. Bronze. Weight 125 grains.

CLAUDIUS NERO, the son of Drusus Nero, the brother of Tiberius, and of Antonia Minor, the daughter of M. Antonius the Triumvir, by Octavia, the sister of Augustus, was born at Lyon B.C. 10. [AUGUSTUS.] In his youth he was sickly, weak, and timid, which made his mother say that he was but the half-finished sketch of a man. Augustus, in compassion, used to call him *misellus*, little wretch. He was left to the company of the women and the freedmen of the palace, and little notice was taken of him under Augustus and Tiberius. He lived in privacy, and appears to have applied himself with perseverance to study. He became a proficient in Greek and Latin, and wrote, with the assistance of Sulpicius Flavius, a history of Rome, in 43 books, which is lost. He suggested the addition of three new letters to the Roman alphabet, and he enforced the use of them during his reign, after which they fell into disuse, but still appeared in the time of Tacitus in the old inscriptions ('*Annal.*' xi. 14). He also applied himself with much perseverance to the study and practice of oratory, and Tacitus has transmitted to us a favourable specimen in a speech which he delivered before the senate when emperor, in favour of the Gauls, who were asking to be admitted to the rights of Roman citizens. ('*Annal.*' xi. 24.)

When Caligula, who was the nephew of Claudius, became emperor, he took his uncle as his colleague in the consulship, A.D. 37. After the expiration of his consulship Claudius again withdrew into privacy, from which he was dragged by some mutinous soldiers, who were overrunning the imperial palace after the death of Caligula, and who discovered Claudius concealed behind a tapestry, and trembling from fear. They raised him on their shoulders, and carried him to the camp, where he was proclaimed emperor by the troops in A.D. 41, against the wishes of the senate and of many of the citizens, who were for restoring the republic. This was the first example of that baneful practice, which the soldiers so often repeated, of disposing of the imperial crown. Claudius, who was then fifty years of age, began his reign by acts of justice and of mercy; he recalled exiles, restored to the rightful owners much property which had been confiscated under Tiberius and Caligula, rejected the honours and titles which the flattery of courtiers would have bestowed upon him, embellished Rome, formed an aqueduct for a fresh supply of water, which still bears his name, constructed a harbour at the mouth of the Tiber, and began the emissary of the Lake Fucinus. He also went over to Britain, which country he first permanently occupied, at least in part, by his generals Plautius and Vespasianus, and afterwards by Ostorius. Caractacus, who was brought prisoner before him at Rome, experienced the imperial clemency. Claudius afterwards fell into a state of apathy and imbecility, being entirely governed by his profligate wife Messalina and the freedmen of the palace who were leagued with her. They took advantage of his excessive timidity and credulity to make him sign the death-warrants of numerous senators and knights, whom they represented as conspirators, and whose property was confiscated for their benefit. Messalina openly abandoned herself to the most shameless licentiousness, and no one dared to check her, or remonstrate with the emperor on her conduct, for fear of incurring

her deadly revenge. She carried her effrontery at last so far as publicly to marry Caius Silius, one of the handsomest men of Rome, while Claudius was absent at Ostia. The emperor, who was roused from his torpor by the report of this scandal, gave orders that Messalina should be put to death. Soon afterwards he married (50) his own niece, Agrippina the younger, the widow of Domitius Aenobarbus, and mother of L. Domitius. Agrippina easily prevailed on the weak Claudius to adopt her son Domitius, who assumed his stepfather's name of Nero, by which he was afterwards known as emperor, and to give him in marriage his daughter Octavia. Agrippina having thus paved the way for the succession of her own son to the throne, to the prejudice of Britannicus, the son of Claudius by Messalina, completed her object by poisoning her husband at Sinuessa, where he had gone for the benefit of his health. Claudius died in 54, in his sixty-fourth year, after being in possession of the sovereign power for thirteen years and nine months. His funeral was celebrated with great pomp, and he was numbered among the gods, but his will was not read in public in order to avoid exciting disturbances among the people on account of the preference given to Nero over Britannicus.

(Tacitus, *Ann.* xii. 69; Suetonius, *Claudius*; Dion.)

Coin of Claudius Nero.

British Museum. Actual size. Bronze. Weight 437 grains.

CLAUSEL, BERTRAND, COUNT, Marshal of France, was born at Mirepoix, December 12, 1772. He entered the army very young, and became aide-de-camp to General Pérignon, with whom he served in the army of the Pyrenees, in 1794-95. He was already a brigadier-general when attached to the corps of Leclerc, whom he accompanied to St. Domingo, and soon was raised to the command of a division. On his return from that ill-fated expedition in 1804 he served in Italy and Germany. His services were next transferred to Spain, where he greatly distinguished himself. His name appears in most of the narratives of the great battles; and he was badly wounded at Salamanca. In 1813 he commanded one of the corps d'armées, which were employed against Wellington, and fought the English almost daily during the retreat into France. Having been induced to join Napoleon during the Hundred Days, he was obliged after the restoration to leave his country for several years, and retire to America. Subsequently, having returned to France, he was appointed to succeed Marshal Bourmont as commander-in-chief in Africa in 1830, was created a marshal himself the following year, and governor of Algeria in 1832. Foiled in his attempt upon Constantine in 1836, he returned dispirited to Paris, and closed his arduous life at Toulouse on the 20th of April 1841, his military career in the field having extended over thirty years.

(Rabbe; Feller, *Biog. Univ.*; *Dict. de Conversation*.)

CLAVIGERO, FRANCESCO SAVERIO, was born at Vera Cruz, in Mexico, about 1720. He entered the order of Jesuits, and was sent as missionary among the Indians in various parts of Mexico, where he says, in the preface to his work, he spent thirty-six years, visiting the country in every direction, living at times entirely among the Indians, whose language he learned, collecting their traditions, and examining the historical paintings, manuscripts, and monuments relative to the ancient history of the aboriginal tribes, with the view of writing a correct account of Mexico; since he had found, on reading the Spanish authors who had preceded him, that their works were disfigured by many errors and misrepresentations. After the Jesuits were suppressed by Spain in 1767, Clavigero left Mexico for Italy, where the pope granted to the expelled fathers an asylum in the States of the Church. Clavigero, and others of his brethren from Spanish America, had the town of Cesena assigned to them as their residence; a circumstance which gave Clavigero a good opportunity of comparing his own information with that collected by his brother missionaries in various provinces of Spanish America. He now set about writing his '*History of Mexico*,' which he published in Italian, '*Storia antica del Messico cavata dai migliori Storici Spagnuoli, e dai Manoscritti e dalli Pitture antiche degl' Indiani*,' 4 vols. 4to, Cesena, 1780-1, with maps and plates, which he dedicated to the learned Carli. In the first volume, after a long and critical list of all the Spanish writers on Mexico, the author gives an account of the countries constituting that empire; of their natural history, of their early inhabitants, their various migrations, and of the establishment of the dominion of the Aztecs, and concludes with a sketch of the political state of

the country when Cortez landed on its shores in 1521. The second volume treats of the manners, customs, arts, sciences, and language of the people. The third, which contains the account of the conquest by Cortez, is written with great impartiality. The author feels as a Mexican rather than a Spaniard. The fourth volume consists of dissertations on the physical and moral constitution of the ancient Mexicans, on their progress in the arts and sciences, on their religion, on the proper boundaries of the empire of Anahuac; and lastly, the author gives a list of works written in the various native languages since the conquest, either by Spaniards or natives. In these dissertations Clavigero has at times shown more industry and honest zeal than critical discrimination; his work however is, upon the whole, the best that has been written on ancient Mexico. It was translated into English by C. Cullen: 'The History of Mexico,' 2 vols. 4to, London, 1787. Clavigero died at Cesena in October 1793.

CLAVIJO Y FAXARDO, JOSEPH, a Spanish writer, whose name is now better known in France and Germany than in Spain from a train of circumstances which have secured him an unenviable immortality. He was born at Lanzarote, one of the Canary islands, on the 19th of March 1726, and was educated in the Islands for the legal profession, but went in 1749 to seek his fortune in Madrid, and was appointed to a place in the war-office, where he had the merit of first suggesting the publication of a Spanish army-list, the series of which commences in 1763. The year before, 1762, he had begun, under the assumed name of Alvarez y Valladares, a periodical collection of essays in imitation of the English 'Spectator,' to which he gave the title of 'El Pensador,' or 'The Thinker.' The work was so successful that he soon affixed his real name to it, and the third volume appeared with a royal privilege to protect it from piracy, commencing with the very unusual clause that his majesty had been "informed of the utility and profit which resulted to the public from this periodical undertaking." The king, Charles III., a warm patron of literature, at the same time promised him the first honourable post suited to his merits which should become vacant, and a few weeks after he was named Officer of the Archives of the first Secretary of State.

For some years Clavigero had been acquainted with two French ladies, Madame Guilbert and Mademoiselle Caron, who carried on some kind of business, probably millinery, at Madrid. He had received from them instruction in the niceties of the French language, and some hints in the composition of the 'Pensador,' much of which, like its English prototype, was occupied with speculations on the fair sex. At his first success he made proposals for the hand of Mademoiselle Caron, and the marriage was settled to take place as soon as he received his promised appointment. When the appointment came the lover cooled, and though the bauns had been put up, he ceased to frequent the house. Some scandal was excited, and the French ambassador was applied to. Clavigero began to be afraid of the result, solicited his betrothed for pardon, renewed his vows, brought the affair for the second time to the verge of marriage, and then repeated his desertion. The younger lady became seriously ill, the elder wrote to Paris to complain to their father and family, and their brother, Pierre Augustin Caron, came to Madrid to inquire into the matter. He was then a man of two-and-thirty, scarcely beginning to be known, but he afterwards became celebrated under the title of nobility which he purchased, the title of Beaumarchais. [BEAUMARCHAIS.]

Beaumarchais on his arrival at Madrid introduced himself with a friend to Clavigero, in the character of a French literary gentleman who was travelling, at the request of a literary society at Paris, to establish a correspondence with the most eminent writers of every country, and was of course attracted to the rising hope of Spain, the distinguished author of the 'Pensador.' When Clavigero, who welcomed his proposal with eagerness, inquired if he could serve him in any other way, the stranger, fixing his eyes on him, commenced a narrative of the wrongs of a French lady at Madrid, in which, as it proceeded, Clavigero could not fail with gradually darkening countenance to recognise the story in which he bore a principal part. "The eldest sister," Beaumarchais went on, "wrote off to France an account of the outrage to which they had been subjected, and the story affected their brother to such a degree that he made but one leap from Paris to Madrid. I am that brother, come to unmask a traitor, and to write his soul on his face in lines of blood. The traitor is yourself!" The startled Spaniard began to stammer out an explanation; the prepared and self-possessed Frenchman, pressing his advantage, cut him short with a declaration that what he came to demand was, not the completion of the marriage, but an acknowledgment, under Clavigero's own hand, that he was a villain who had deceived, betrayed, outraged his sister, without a cause. In case of refusal, Beaumarchais told him that he would pursue him till he should be obliged to give him a meeting behind Buenretiro, at that time the common spot for duels at Madrid. "Then, if I am more fortunate than you," he said, "I will take my dying sister in my arms, put her in my carriage, and return at once with her to France. If, on the contrary, fortune favours you, there is an end. I made my will before I set out; you will have every advantage over us, and may laugh at our expense." The interview after a long discussion ended with Clavigero's giving him the declaration he required, bearing on the face of it that it was "free and spontaneous;" and Beaumarchais left him with the understanding that Clavigero was to be permitted if possible to make his peace with his betrothed.

It was on the 19th of May 1764 that this declaration was given on the 26th of May, Marie Louise Caron and Joseph Clavigero signed a contract of marriage, in presence of several witnesses. Then for the third time the 'Pensador' began to waver. A duenna made her appearance who asserted that he had made her a promise of marriage several years before. Beaumarchais suspected, not without some cause, that the duenna was set on by the man she appeared to pursue. Clavigero then shifted his residence, and gave out that he was in fear of violence from Beaumarchais, who had forced him with a pistol at his throat to sign a contract for marrying his sister. The French ambassador advised his countryman to quit Spain as soon as possible for his own safety; but he took the bolder course of forcing his way to Grimaldi, the minister, and a narrative of the whole affair was put through Grimaldi's intervention into the hands of the king. Finally, the monarch in person decided that Clavigero should be deprived of his post, and for ever dismissed from the employment of the state.

Such is the statement of the whole affair made by Beaumarchais ten years after its occurrence. It took place in 1764; in 1774 Beaumarchais, who was then in prison at Paris, engaged in a law-suit with a certain Madame Goetzmann, finding that the public was prejudiced against him by a report that he had been expelled from Spain for discreditable proceedings there, published, as one of the legal documents in his defence, an account of his journey to Spain. His antagonists might have argued from it that, even when he had a good cause to defend, his proceedings were full of artifice; and that, in spite of his stratagems, he failed in his object. But nothing of this kind appears to have been said. It was currently remarked that his enemies, by trying to plunge Beaumarchais into an abyss, had forced him to save himself on a pedestal, and his conduct in the affair seems to have passed for a model of spirit and sagacity. In fact it was the narrative of his adventure with Clavigero that first raised him a reputation. It was read with eagerness and sympathy throughout Europe, and in Germany, falling into the hands of Göthe, it was in eight days turned into a tragedy, which became at once popular on the German and the Danish stage. The earlier part of the play, in which the characters bear their actual names, follows with tolerable closeness the narrative of Beaumarchais; in the latter part the renewed desertion of Clavigero, or as he is called Clavigo, is made to have a fatal effect on his betrothed, who dies of a broken heart, and at her funeral the lover, who is delineated as a man of worth led astray by ambition, dies by the sword of the brother, rejoicing that his death makes some atonement for the wrongs of his beloved.

At the time that Göthe's tragedy was making the names of Clavigero and Maria almost as familiar in northern Europe as those of Romeo and Juliet, Maria Caron had become the wife of a French merchant named Durand, and Clavigero was managing a theatre and editing a newspaper. The narrative of Beaumarchais concludes with the ignominious dismissal of the Spaniard from all his employments—a dismissal which was to last for life, but which appears to have been reversed in a very few years. In a Spanish work, the 'Noticias de la Historia General de las Islas de Canaria,' by Don Joseph de Viera y Clavigero, probably a relative of the author of the 'Pensador,' the fourth volume, published in 1783, which contains a 'Biblioteca de los Autores Canarios,' has a life of Clavigero y Faxardo, which enables us to obtain a glimpse at his side of the question. "He was," says the friendly biographer, "an officer of the archives of the chief secretariat of state in 1764, when a monster from France came to disturb his fortunes and to interrupt his useful labours. I give the name of monster not without reason to that Pierre Caron de Beaumarchais, who is known throughout Europe for his machinations, his law-suits, his adventures, his writings, his comedies, and his talents. He did not hesitate to publish in Paris in 1774 all the harm he had done to our Don Joseph Clavigero, by making himself here in Madrid the Don Quixote of a sister who aspired to his hand (que aspiraba a su mano). It would have been easy for Clavigero to refute a story so full of fictions that Wolfgang Göthe, a German poet, thought he found in it sufficient argument for a German tragedy called 'Clavigero,' which was translated into French by M. Friedel; but he rather chose to give the world a rare example of Christian philosophy and generosity, by causing to be acted in the theatre of the royal palace, of which he was at that time chief director, a comedy by this very Beaumarchais, entitled the 'Barber of Seville.'"

The defence of Clavigero, thus put forth evidently under his own auspices, leaves him in a worse position, when it is known, than he occupied before. In the 'Biographie Universelle,' Bourgoing, and in the 'Dictionnaire de la Conversation,' Audiffret, both Frenchmen, have taken up his defence, remarking that his only fault was that he could not love for ever, and that he was the victim of the hatred of Beaumarchais; but a man who is only able to reply to an accusation of having three times broken a contract of marriage, in one case formally signed, by a vague sneer at the lady who "aspired to his hand," without a denial of the facts alleged, is a man not to be excused. It should be remarked also that in the memoirs of 'Beaumarchais et son Temps,' published at Paris in 1856 by Louis de Lomenie, the statements respecting his proceedings in Spain appear to be borne out in almost every respect as exact, and that it is shown that he stayed at Madrid for nearly a twelvemonth after his memorable affray with Clavigero, so that there can be no doubt who remained master of the field. The

only material objection to the correctness of his narrative is that the reader is left to suppose that the disgrace in which Clavijo was plunged was lasting. On the contrary, it appears by the 'Biblioteca de los Autores Canarios,' that at all events as early as 1770 he was again in favour with Grimaldi, who in recompence of his excellent essays on the drama in the 'Pensador,' conferred on him the direction of the theatre of the palace. In 1773 he was entrusted by the secretary of state with the editorship of the 'Mercurio historico y politico,' one of the newspapers of Madrid. He translated some plays from the French, and published an original work bearing the title of 'El Tribunal de las Damas' ('The Ladies' Tribunal'), which was pirated in four surreptitious editions, the title probably exciting some curiosity. He was also appointed secretary to the Cabinet of Natural History at Madrid, of which he compiled a catalogue, and he published a translation of Buffon. He died an old bachelor of eighty in 1806.

In addition to the tragedy of Göthe, which is still a stock play in Germany, the story of Clavijo has thrice formed the subject of dramatic treatment in France. 'Norac et Javolci' (an anagram of Caron and Clavijo), by Marsollier des Vivetières, was produced in 1780; 'Beaumarchais en Espagne,' an anonymous work, in 1804; and 'Clavijo, ou la Jeunesse de Beaumarchais,' by Dorat-Cubières, in 1806. The quarrel between two persons, both of whom were afterwards dramatic authors, and one at least a manager, appears to have found singular favour in the eyes of dramatists.

It may be observed that the copy of the 'Pensador' in the British Museum is that which belonged to the German poet Tieck, and contains a note by him to the effect that he obtained it from Baumgärtner, formerly consul at Madrid, who received it from Clavijo himself, and assured Tieck that the third number, which is in manuscript, is in Clavijo's handwriting.

CLAVIUS, CHRISTOPHER, of Bamberg, entered into the order of Jesuits, and died at Rome February 5, 1612, aged seventy-five. He was selected by Gregory XIII. to superintend the reformation of the Calendar, in which capacity he had to endure and reply to the attacks of Moestlinus, Joseph Scaliger, Vieta, and others of less note. As a mathematical writer, Clavius is distinguished by the number of his works, the frequency with which they were reprinted, his rigid adherence to the geometry of the ancients, and the general soundness of his views. According to Riccioli ('Chronicon, Nov. Almag.'), the most learned Germans resorted to Rome, that they might converse with Clavius, and several were accustomed to say that they would rather be attacked by him than praised by others. As Clavius did not possess any great original talent, his works are now of little consequence, except to the mathematical historian. The following is the list of those which have been mentioned by succeeding writers:—

1, In 'Sphæram Johannis de Sacro-bosco Commentarius,' Rome, 1570, reprinted more than a dozen times: the last edition we can find is that at Leyden, 1618. 2, 'The Works of Euclid,' with a commentary; Rome, 1574; Cologne, 1591; Frankfurt, 1607, &c. 3, 'Epitome Arithmetice Practicæ,' Rome, 1583; Cologne, 1637, &c. 4, 'Edition of the Spherics of Theodosius, with a Table of Sines, Tangents, &c.,' Rome, 1586. 5, 'A work on Gnomonics,' Rome, 1587; several times reprinted. 6, 'Defence of the Calendar against Moestlinus,' Rome, 1588. 7, 'Fabrica et Ueus, &c.,' a work on Horology, Rome, 1586; 'Constructio, &c.,' a second work, Louvain, 1595; 'Horol. Nov. Descr., &c.,' a third, Rome, 1599. 8, 'On the Astrolabe,' Rome, 1593, &c. 9, 'Refutation of J. Scaliger on the Calendar,' Rome, 1595; Mayence, 1609. 10, 'Romani Calendarii a Greg. XIII. Restituti Explicatio,' Rome, 1603. This is to us the most important of the works of Clavius: it contains the description of the reasons and methods employed in the alteration of the calendar, with the answer to Vieta and others. 11, 'Elements of Algebra,' Rome, 1604. 12, 'Geometria Practica,' Rome, 1604. 13, 'Refutation of George of Wirtemberg on the Calendar,' Rome, 1610. We have taken the earliest editions which we could find in any of the authors cited at the end.

A complete edition of the works of Clavius was published at Mayence in 1612. The account of the Calendar is in the fifth and last volume.

(Riccioli; Weidler; Blancanus; Lipenius; Bouillaud, *Cat. Bibl. Thua.*; Lalande; Delambre.)

CLAY, HENRY, was born in Hanover county, Virginia, April 12, 1777. He was the seventh son of a clergyman who died when Henry was very young, leaving his widow and family but scantily provided for. Having received a common school education, Henry obtained a situation as copying clerk in the chancery court of Richmond. Here he probably received a certain amount of initiation in legal proceedings, so that, although he was nineteen years of age when he formally commenced the study of the law, he was when only twenty admitted to practise at the bar. The tide of migration was then setting strongly westward, and the young advocate thought that the fertile valleys of the west offered for him also a promising field of labour. He accordingly removed to Lexington in Kentucky, and there, in October 1799, he fairly commenced his legal career. As an advocate he quickly achieved a marked success. Young Clay, it was soon seen, not only possessed great natural ability, and doubled its value by constant diligence, but had the more marketable talent of knowing how to manage a jury. Yet though he found himself on the road to fortune, his ambition was directed rather towards political than pro-

fessional success. The convention for framing a constitution for the state of Kentucky soon afforded him the opportunity he desired of taking a prominent part in political movements. His advocacy of a provision for the gradual abolition of slavery entailed on him some temporary unpopularity, but this was removed by his opposition to measures which were regarded as an encroachment on the part of the central government, and he was at the next election (1803) returned to the state legislature.

His political career was now fairly begun, and for nearly fifty years his life may be said to have been devoted to the service of his country. His first election to Congress was in 1806, but it was only for the remaining portion of a term; and in 1807 he was again elected to the General Assembly of Kentucky, of which he was chosen speaker; an office he held till he was in 1809 elected for an unexpired term of two years to the senate of the United States. In 1811 he was sent as a representative to Congress, and on the meeting of the House of Representatives he received the very remarkable honour of being elected speaker, though he was now for the first time a member of the house. But his speeches in the senate, and his conduct as speaker of the Kentucky Assembly, had established his reputation; and so well satisfied were the members with their choice, that he was five times re-elected speaker. During this period he took a prominent part in the great questions of the day, but especially distinguished himself by his earnest denunciations of the English claims to right of search and other maritime prerogatives; and as he was one of the prime instigators to the war with England, so during its continuance he remained one of its strongest advocates. He was in 1814 appointed, avowedly in consequence of the leading part he had taken in the discussions on the war, one of the commissioners to negotiate the treaty of peace; and for him is claimed the credit of having by his adroitness obtained for America some advantageous concessions. In France he was treated with much distinction, and on his return to America he was at once re-elected to Congress.

He now directed his energies to home legislation; but when the question of South American independence was mooted, Clay eagerly urged its immediate recognition: he was already promulgating his favourite idea of the eradication of every species of European authority from the American continent. While engaged in a decided course of opposition to the general policy of President Monroe, there were two great measures which specially occupied his mind. One was the establishment of a national system of internal improvements, which the president opposed as unconstitutional, but which Clay successfully vindicated from that objection; the other was the return to a modified protective system. Both of these measures were carried, and the successful issue of his exertions placed Clay in the estimation of a large portion of his countrymen in the very first rank of American statesmen. He was now looked to by many as the probable successor to the presidential chair, and it was well understood that he himself coveted that elevated post. That he might be in a better position to bear the increased expenditure its acceptance would necessarily entail, he resigned in 1819 his seat in Congress and returned to the active pursuit of his profession, in which he promptly regained a highly lucrative practice. But when the conventions began to consider the claims of the candidates for the presidency, it was apparent that Clay would not be chosen; his name was therefore withdrawn, and he returned in 1823 to the House of Representatives, by whom he was immediately restored to his place as speaker. Three candidates went to the vote for the presidency, but as neither could obtain the absolute majority required by law, the election lay ultimately in Congress, and there Clay exerted all his influence in favour of Adams, who was chosen; and he in return appointed Clay secretary of state. This office he held until 1827, and during his occupancy of it discharged its duties with marked diligence and vigour. The independence of the republics of Central as well as South America was promptly recognised by him, and he exerted every nerve to further the dogma of the annihilation of European influence in American affairs. His conduct as secretary was the subject of virulent attacks by his political opponents; and on one occasion he was provoked to challenge Mr. Randolph on account of some strong remarks in the House of Representatives: happily neither of the combatants was injured. Clay had many years before, when speaker of the Kentucky House of Assembly, challenged and fought a political opponent who had expressed himself with too much freedom in a debate.

On the election of General Jackson in 1829, Clay retired for awhile into private life, but in 1831 he was elected to the United States senate. In 1833 Clay was again an unsuccessful candidate for the presidency. He had now to renew the struggle for his protective tariff. The entire subject was re-opened, and the country was agitated from end to end. South and north were almost in open conflict. At length Clay brought forth his 'Compromise bill': it was accepted by both parties, and modified protection to national interests became the established law of the United States. His subsequent tour through the middle and eastern states was a continued triumph. Passed over at the presidential election of 1836, at that of 1839 his claims were again put forward; but though his party was now in the ascendancy, at their convention he was set aside by them for General Harrison, who was accordingly elected. Clay remained a member of the senate till 1842, when, finding that his strength was insufficient to sustain

him in his arduous course of self-imposed labour, and vexed at President Tyler successively vetoing measures which he had succeeded in persuading Congress to adopt, he took a formal leave of the scene of his prolonged labours and triumphs in a speech which produced a powerful impression on the senate and on the country. It was generally felt that the veteran statesman had scarcely been treated by his countrymen as his long and on the whole unquestionably popular course of public service deserved. It was acknowledged by his party that in their presidential conventions the honourable claims of their really great man had been set aside, and the coveted honour bestowed on obscure mediocrity. 'Justice to Clay' was adopted as a rallying cry, and in the election of 1844 he was put in nomination and supported by the full strength of his party. But this time the majority was on the other side, and Polk was elected. Clay remained in retirement till 1849, when he was again returned to the senate. To him was due the famous slavery 'Compromise Act' of 1850, which for a brief space quieted the bitter strife which the question of slavery had kindled in the union. But it only for the moment allayed the storm; and Clay lived long enough to perceive that as a permanent measure his project was a failure. He had laboured beyond his strength in endeavouring to reconcile the irreconcilable, and now he longed only for rest. But his was not to be a rest on earth. He resigned his office as senator, but before the day named for his resignation to take effect, he had ceased to live. He died June 29, 1852, aged seventy-five. He was buried with unusual pomp. In the chief towns of Kentucky every external honour was paid to his memory. At New York business was suspended in the city, the shops were closed, and the shipping carried their flags half-mast high during the day. Henry Clay was undoubtedly a man of powerful intellect, but he will hardly retain the rank which his contemporaries too readily assigned him. He was wanting in comprehensiveness. His views were at best too strictly national, and, as in the case of the protective tariff, and in his general foreign policy, he too readily took for granted that what seemed to give an advantage to his countrymen was really for their benefit in the large view of things. As an advocate he had few rivals; his legal learning was but small. Clay was in a word a thoroughly able politician; he is not likely to take permanent rank among the great statesmen of America.

CLAYTON, ROBERT, Bishop of Clogher, was born at Dublin in 1695, and educated at Westminster School and Trinity College, Dublin. He was successively appointed to the sees of Killala, Cork, and Clogher (holding the two latter together), although his orthodoxy seems to have been very doubtful from his first entrance into the Church. His preferment was owing to a lady who was connected with his family by marriage—Mrs. Clayton, afterwards Lady Sundon, who was one of Queen Caroline's chamber-women: his shameless eagerness for preferment, the intensely selfish worldly character of the man, and the degrading condition of ecclesiastical affairs at that period, are made painfully evident in the correspondence published in the so-called 'Memoirs of Viscountess Sundon,' 2 vols., 1847. Clayton's first published work was 'An Introduction to the History of the Jews.' This was followed by 'The Chronology of the Hebrew Bible vindicated,' published in 1747; 'A Dissertation on Prophecy,' in 1749; and 'An Essay on Spirit,' 1751: this essay, which was full of the notions contained in what is called the Arian heresy, gave great offence to the Church, and prevented his being promoted to the archbishopric of Tuam. There is some doubt whether Clayton was really the author of it, but he soon avowed all the sentiments which it contained, and even more, in his 'Vindication of the Old and New Testament, in answer to the Objections of the late Lord Bolingbroke, in Two Letters to a Young Nobleman,' which was published at different periods in three separate parts.

On the 2nd of February 1756, he made a motion in the Irish House of Lords for the expunging of both the Athanasian and Nicæan creeds from the Liturgy. The motion, which did not find a single supporter in the House, created a violent storm at court and out of doors; and when he renewed his attack in the following year, in the third part of his 'Vindication of the Old and New Testament,' &c., it burst upon his head. The king instructed the lord-lieutenant to bring on a legal prosecution of the bishop, but before the day fixed for the opening of the proceedings he was carried off by a nervous fever. He died February 26, 1758. Besides the works already mentioned, Bishop Clayton published 'A Journey to Mount Sinai and back again,' from a manuscript written by the Prefect of Egypt, in company with the missionaries of the Propaganda; to which are added some 'Remarks on the Origin of Hieroglyphics, and the Mythology of the Ancient Heathens.' His writings are poor in substance, weak in thought, clumsy in structure, and if they ever had any value it has long since passed away. Clayton bore the character of being a generous and benevolent man, and his charities were frequently well directed.

CLEANTHES (Κλεάνθης) was the successor of Zeno of Citium in the Stoic school, and was himself succeeded by his pupil Chrysippus. As Zeno died in B.C. 263 or 259, the period of Cleanthes is approximately determined by that fact. [ZENO of Citium.] Cleanthes was a native of Assus in the Troad, and originally a boxer. He came to Athens with four drachmæ (about 3s.) in his pocket, and began to attend the lectures of Zeno. As he had to pay his teacher a small fee, and at the same time to gain his livelihood, he used to draw water for

the gardens about Athens in the night, and also grind corn. There is a story that he was brought before the Areopagus in order to show what his means of subsistence were, and he proved that he was an honest man by producing as witnesses the gardener and the mealman for whom he worked, whereupon the Areopagus voted him a present of ten minæ, which however Zeno would not allow him to receive. Ten minæ seems rather a large sum for the Areopagus to vote on such occasion; and it is not said whether they had a fund for remunerating persons who were brought before them on groundless charges. Cleanthes attended the lessons of Zeno for nineteen years. He was slow of comprehension, but very laborious, whence he got the name of the second Hercules. Though he did not learn quick, he kept what he got. He was a copious writer: a list of his numerous treatises is preserved by Diogenes Laertius. Nothing is known of his works, except that we may collect that he indulged in the subtleties of discussion; but it does not appear that he did much towards the extension or improvement of the Stoic doctrines: that was done by his pupil Chrysippus. But the stern character of Cleanthes was well adapted to give stability to the doctrines of Zeno. The story of his death is characteristic. He had a swelling in his jaw, and at the advice of physicians he abstained from food, and the complaint began to abate. The physicians told him that he might now take his usual food, but he remarked that he had already gone a good part of the journey, and so he continued fasting till he died, at the age of eighty, or of ninety-nine, according to Lucian and Valerius Maximus.

Cleanthes is the author of a hymn to Jupiter in Greek hexameters, which was first published by Fulvius Ursinus, at the end of the 'Fragments of the Nine Illustrious Women and of the Lyric Poets,' Antwerp, 1568, 8vo. It is printed in Cudworth's 'Intellectual System,' with a Latin poetical version by Dupont. The last edition is by Coraes, in his edition of the 'Enchiridion of Epictetus,' Paris 1826, 8vo.

The hymn of Cleanthes has always been a favourite with Christian philosophers; but the true understanding of it, as Ritter remarks, can only be reached by looking at it from the Stoical point of view.

(Diogenes Laertius, *Cleanthes*; Fabricius, *Biblioth. Græc.*, iii. 550; Ritter, *Geschichte der Philosophie*, iii. 521.)

CLEISTHENES, an Athenian, one of the family of the Alcmeonidae, was grandson of Cleisthenes, the tyrant of Sicyon. After the expulsion of the Pisistratidae (B.C. 510) he changed his line of politics, and headed the democratical party: the opposite faction was conducted by Isagoras. Cleisthenes soon obtained the favour of the people, and the sanction of an oracle from Delphi enabled him to effect changes in the constitution of Attica which were productive of very important results. The four tribes into which Attica had anciently been distributed gave place to a division altogether new. He made ten tribes, called severally from the name of some hero: each tribe contained a given number of demi (δῆμοι), or townships, which were under the direction each of a demarch (township-governor). Every citizen was obliged to have his name enrolled in the register of some township. Many other changes were also effected. The senate was increased from 400 to 500; 50 were sent by each tribe. The process of ostracism is said to have been first formally established by Cleisthenes. The Spartan king Cleomenes, acting on the suggestions of Isagoras, insisted on the expulsion of Cleisthenes and the accused persons. (Herod., v. 70.) Cleisthenes left Athens (Herod., v. 72), but waited a favourable opportunity for prosecuting his schemes. Seven hundred families were banished at the same time. (Herod., v. 72.) When Cleomenes and Isagoras were besieged in the citadel which they had occupied, and were forced to capitulate, they left Athens with the Spartan troops, and Cleisthenes, with the seven hundred families, returned in triumph. (Thirlwall, *Greece*, vol. ii. pp. 73-80; Niebuhr, *Rome*, vol. ii. p. 305, &c., Eng. transl.)

CLEMENCE, ISAURE, a French poetess, born near Toulouse, but at what time has been a matter of much dispute. The first known writer who spoke of her is Guillaume Benoit, a jurist of the fifteenth century, who says that she instituted the floral games, "jeux floraux," at Toulouse, which were held yearly on the 1st of May, and that she instituted prizes for those who distinguished themselves in various kinds of poetry. The prizes were a gold violet, a silver eglantine, and a gold souci or marigold. This distribution of prizes continued till the Revolution. The capitouls or echevins of Toulouse distributed the prizes, on which occasion an eulogium was recited in memory of Clemence Isaure, and her statue in the Hôtel de Ville was crowned with flowers. In 1527, Etienne Dolet, a writer and printer at Lyon, who was hanged and burnt for heresy in 1546, wrote an eulogium of Clemence in Latin verse, with the title, 'De Muliere quâdam que Ludos literarios Tolosæ constituit.' These writers were followed by numerous others, and among them De Thou and the President Berthier, who wrote about Clemence, and placed her existence in the 14th century. Catel however in his 'Mémoires du Languedoc,' expressed doubts on the subject, and treated the existence of Clemence as fabulous. Dom Vaissette, 'Histoire du Languedoc,' supports the personality of Clemence, and her foundation of the prizes, as proved by tradition, instruments, and public documents in the Hôtel de Ville of Toulouse. In 1775 a Memoir appeared, in which Clemence Isaure is stated to have lived in the latter half of the 15th century. This controversy seems to have originated in having attributed to Clemence

Isaure the original foundation of the poetical academy known by the name of the floral games. But that academy was founded long before Isaure by the troubadours, and was called the college of 'la gaie science,' or 'gai savoir.' The first authenticated meeting on record dates from the year 1323; they then assembled in a garden outside of Toulouse. The registers of this college, till about 1500, make no mention of Isaure. It may be about this latter period that she founded the prizes of gold and silver flowers, from which the academy took its more recent name. A quarto black letter volume of short poetic pieces was published at Toulouse in 1505, entitled 'Dictas de Dona Clemensa Isaure.' The accounts of Isaure's life and adventures which are found in several compilations appear very problematic. (*Encyclopédie Méthodique, Histoire*, art. 'Isaure'; Moreri, *Nouv. Biog. Gén.*; Noullet, *de Dame Clémence Isaure, substituée à M. D. la Vierge Marie*, Toulouse, 1852.)

CLEMENCIN, DIEGO, a patriotic Spanish statesman, and an author distinguished for the purity of his Castilian style, was, according to his opponent, Puigblanch, the son of a Frenchman. He was born in the city of Murcia on the 27th of September 1765, entered the college of San Fulgencio in that city at the age of nine, distinguished himself so much that he was engaged to draw up a plan for the reform of the studies of the college while he was yet a pupil, and was appointed professor of theology and philosophy before he was twenty-one. He gave up the church, for which he was intended, and in which a brilliant prospect was opening before him, from attachment to a lady, whom he married in 1798, after an engagement of ten years, and with whom he lived happily for upwards of thirty. The Duke of Osuna made him tutor to his children, and while he held the post he arranged the duke's magnificent library, which was afterwards thrown open to the public. The favourite, Godoy, to whom the duke was obnoxious, drove him into an honourable banishment by appointing him ambassador first to St. Petersburg and then to Vienna; but his diplomatic duties never carried him further than Paris, where Clemencin, who accompanied him, made good use of the libraries of the capital. On his return to Madrid in 1801 he was appointed member of the Academy of History, and for the remainder of his life continued in honourable connection with that body, of which he was for a long time the secretary. In July 1807 he read before it his 'elogio,' or eulogy on Queen Isabella the Catholic, the patroness of Columbus, which was first printed by the academy in 1821, so long was the course of literature and study in Spain interrupted by revolution and war. Of these calamities Clemencin had his full share. Early in 1807 he had been appointed editor of the official 'Gazette' of Madrid, as well as of the 'Mercurio,' formerly conducted by Clavijo. [CLAVIJO.] The day after the patriotic insurrection of the 2nd of May 1808, the first outbreak of the great Peninsular war, which was suppressed for the moment with violence by the French, who then had military possession of Madrid, Murat, their commander, sent for Clemencin, and demanded of him how he came to insert in the 'Gaceta' an article which had appeared just before the outbreak, in which he contradicted, and with truth, an article in some of the French journals respecting Ferdinand of Spain, then a prisoner at Valençay. Clemencin replied, that he printed nothing without an authorisation from the Spanish government. "Very well," replied Murat, "then unless the order for the insertion of that article is produced within an hour you shall be shot." The threat would doubtless have been carried into effect, but that the official who had transmitted the order, who was Cienfuegos, a poet of some note, was found within the prescribed time by the French soldiers sent in search of him, and brought from his bed, where he lay ill, to Murat, who sent him prisoner to France, where he died in the course of the following year from grief and indignation. Clemencin, who joined the cause of the patriots, was first engaged in editing a journal for the junta of Aragon, then as member of the Cortes of Cadiz, besieged by the French and assailed by the yellow fever, in drawing up and supporting the constitution of 1812. The absolutist reaction on Ferdinand's return in 1814, sent him to a country retirement at Fuenfria, a place to which he was much attached, and where, when the times were against him, he was accustomed to devote himself to literary pursuits amid the pleasures of the country. In the second constitutional outburst of 1820, Clemencin was again deputy for Murcia, and first secretary, then president of the Cortes, in which capacity, as also in that of minister, he found it necessary to address some strong language to King Ferdinand. Such however was the general respect for his high character and his literary acquirements, that on the second reaction of 1823 he was only banished from Madrid, and in 1827 obtained permission to return, after four years of his favourite Fuenfria. The third constitutional period of Spain raised him higher in honours than ever; but they came too late—he had lost his wife. He was appointed to draw up the oath to be taken by the present queen, was named principal librarian to her majesty, and also a 'procer del reyno,' or peer of the kingdom. He was also appointed to the somewhat less desirable office of censor of the press, pursuant to the new decree on the press of the date of the 2nd of May 1833. He died of cholera, on the 30th of July 1834, at Madrid.

During all this active and stormy life Clemencin had found leisure for many literary undertakings, as well as for numerous labours of philanthropy, having as early as 1804 taken a prominent part as a

member of the association of the 'Buen Pastor,' or 'Good Shepherd,' for the amelioration of the Spanish prisons. Among his early works are translations of portions of scripture and of the classics, the Epistles of St. John, the Germania of Tacitus, &c.; his later are chiefly on subjects of Spanish history. His 'Eulogy on Queen Isabella,' with its annexed dissertations, was the first important work on the subject, and though partly superseded by the better-known history of Prescott, is one of which it would still be desirable to see a translation in English. A French translation by Amanton which appeared at Paris in 1847 is of the 'Eulogy' only without the Dissertations, and thus conveys a very erroneous notion both of the merits and the magnitude of the original, which occupies the whole sixth volume of the 'Memoirs of the Spanish Academy of History,' the 'Eulogy' taking up fifty-four pages, and the 'Dissertations,' twenty-one in number, upwards of 500. During one of his compelled retirements to Fuenfria, Clemencin composed his great work, the 'Commentary on Don Quixote,' first published along with the text of the novel in six quarto volumes, Madrid, 1833-39, of which only the first three saw the light during the author's lifetime. Ticknor in his 'History of Spanish Literature' describes it as one of the best commentaries on any author ancient or modern. The English reader will perhaps be disposed to find fault with what the Spanish biographer Alvarez terms the "admirable prolixity" of the commentator, who thinks it necessary to relate the story of Orpheus, the Thracian musician, as well as that of Roque Guinart, the Catalan robber; but almost the only fault to be found with the commentary, which exceeds the text in volume, is that it gives too much. It is matter of surprise that nearly twenty years should have elapsed from the date of its publication without its having been made available to the English admirers of Cervantes. [SAAVEDRA.] Clemencin also composed a dissertation on the 'History of the Cid,' another on the 'Geography of Mediaeval Spain, &c.,' and was one of the committee appointed by the Spanish Academy for the reformation of Spanish orthography, who proposed the system now generally adopted. His 'Lecciones de Gramatica y Ortografia Castellana' were first published after his death in 1842.

CLEMENS, TITUS FLAVIUS ALEXANDRINUS, was born about the middle of the 2nd century of our era. According to St. Epiphanius he was an Athenian, and at first a follower of the Stoic philosophy; but according to others he belonged to the Platonic school, an opinion which seems countenanced by the manner in which he speaks of Plato and his philosophy in many passages of his writings. He says in his 'Stromateis' (lib. i.), that "he had for teachers several learned and excellent men; one an Ionian, who lived in Greece, another from Magna Græcia, a third from Coelosyria, a fourth from Egypt, and others who had received the Christian doctrine in the East, of whom one was from Assyria, and the other from Palestine, of an ancient Hebrew family; but that at last he found in Egypt one superior to all, with whom he remained." This was Pantænus, whom he repeatedly mentions in his works, and who kept a Christian school at Alexandria, in which capacity Clemens succeeded him. St. Jerome says that Clemens was teacher of the catechumeni in that city. He was ordained presbyter of the church of Alexandria, where he appears to have remained the rest of his life. His death is believed to have happened about A.D. 220. Among his disciples were Origen, and Alexander, afterwards bishop of Jerusalem.

Clemens left many works, in which he has mixed with the precepts of the Christian doctrine and morality, which it was his object to inculcate, much information concerning the learning, philosophy, history, and manners of the heathens. Of the earlier Christian writers, he is the most conversant with the science and learning, with the opinions and practices, of the various nations of that day; and his works are extremely interesting, as showing the state of society, both among Heathen and Christian subjects of the Roman empire at that early time. They also contain much information on ancient history, chronology, and the various schools of philosophy; many extracts from ancient writers, whose works are lost; and also accounts of the early heresies and schisms which divided the primitive Christian church. The works of Clemens which have come down to us are:—1. 'Exhortation to the Greeks,' 1 book. This is an exhortation addressed to the heathens to abandon their false gods, whose absurd stories and obscene adventures he exposes by the testimony of the poets and philosophers of antiquity. 2. 'Pedagogus,' in 3 books. This is a treatise on Christian education. His satire of the vices and follies of the age is caustic and humorous, and reminds us at times of Juvenal. When we reflect that he lived under the reigns of Caracalla and Heliogabalus, we do not feel inclined to suspect him of exaggeration. 3. 'Stromateis,' in 8 books. The word stromateis he has used to mean a partly-coloured or patch-work; "opus varie contextum," from the multifarious kind of information, religious and profane, anecdotal, historical, and didactic, put together without much regard to order or plan. Clemens says that he adopted this want of arrangement "to veil the doctrines of Christianity under the maxims of profane philosophy, in order to screen them from the eyes of the curious and the uninitiated, that those only who are intelligent and will give themselves the trouble of studying, may understand the meaning." Probably also he found this style of composition better adapted for his multifarious information, and best suited to his old age, in which

he apparently wrote it. In the first book he descants upon the utility of philosophy, and concludes by asserting, by the help of chronology and quotations, that the philosophy contained in the sacred books of the Hebrews was the most ancient, and that other nations had borrowed much from it. In the second he treats of faith, sin, and repentance; he asserts the free will of man, condemns licentiousness, commends lawful marriage with one wife and one alone. In the third he continues the preceding subject, condemns the incontinence of the Nicolaites, Valentinians, and other early heretics, and whilst speaking with great praise of virginity, defends marriage against the Marcionites. He says the apostles Peter and Philip were married and had children. In the fourth book he treats of Christian perfection and martyrdom, exhorting the Christians to submit to death for the love of God and of Christ. Perfection he places in the precept of loving God and our fellow-creatures. In the fifth he shows that the method of speaking by figures and symbols is very ancient, both among the Hebrews and the Greeks; the Greeks, he says, borrowed most of the truths they have written from those whom they called barbarians, and especially from the Jews. This book is full of quotations from ancient poets and other writers. In the sixth and seventh books he sketches the portrait of a true Gnostic, a term which with him is synonymous with that of a perfect Christian. It is a complete model of moral conduct. He combats the reproach of the Greeks about the divisions and schisms existing among the Christians. He says that schisms will arise in any community; that they were foretold by Christ; that they had existed among the heathens and the Jews; that the way to ascertain the truth is to consult the Scriptures, and the whole Scriptures, and not merely some parts of them, and to follow the tradition of the church; that there is only one universal church, older than all heresies, that it began under Tiberius, and was promulgated all over the world under Nero, while the older heresies date only from the reign of Hadrian. He then recapitulates the subject of his seven books, and promises to begin the next by a new subject. The eighth book, as we have it in our editions, differs altogether from the rest, being a treatise on logic. Photius, in his 'Bibliotheca,' says, that in some editions in his time the eighth book of the 'Stromateis' consisted of the treatise 'Can a rich man be saved?' which however is generally placed as a distinct work, after the eight books of the 'Stromateis.' This treatise has also been published separately, with a copious and learned commentary by a professor of Utrecht. 'Clementis Alexandrini liber: Quis dives salutem consequi possit, perpetuo Commentario illustratus a C. Seegario,' 1816. Among the works of Clemens which are lost was the 'Hypotyposesis,' or Commentaries on various parts of the Scriptures, in eight books, mentioned by Photius, who quotes several passages, and severely condemns it as heretical. (Photius among the 'Testimonia,' at the beginning of Clemens' works, Potter's edition.) This seems rather strange, as the other works of Clemens have been esteemed perfectly orthodox, and greatly commended by Eusebius, Jerome, and other ancient fathers, with the exception perhaps of one or two obscure passages concerning the nature of Christ and original sin. The errors however ascribed to the 'Hypotyposesis,' may be accounted for in some manner by the supposition that it was an earlier work of Clemens, written before he was properly instructed in the Christian doctrine, and while he was still much imbued with his Platonic philosophy. Upon the whole Clemens is more of a Christian philosopher and moralist, than a professor of dogmatic theology. Some believe that the 'Excerpta ex Scriptis Theodoti et Doctrina quæ Orientalis vocatur,' which appear at the end of Clemens' works as well as some other fragments, are extracts from his 'Hypotyposesis.' He also wrote several treatises, 'De Pascha,' 'De Jejunio,' 'De Obsecratione,' &c., which are lost. Clemens' works were published, with a Latin translation, by J. Potter, 2 vols. folio, Oxford, 1715; and also at Würzburg, 3 vols. 8vo, 1780. There are several other editions of the whole or of separate works: the latest perhaps is that of Cailleau, vol. iv. of the 'Collectio selecta S. Eccl. Patrum,' Paris, 1827.

CLEMENT I., or CLEMENS ROMANUS, succeeded Anacletus as Bishop of Rome in the latter part of the first century of our era. The chronology of the early bishops of Rome has been the subject of much controversy. One of the earliest authorities, Irenæus, bishop of Lyon, who lived in the latter part of the 2nd century, says that "when the blessed apostles, Peter and Paul, had founded and established the church at Rome, they delivered the office of the bishopric in it to Linus. To him succeeded Anacletus, after whom, in the third place after the apostles, Clement obtained that bishopric, who had seen the blessed apostles, and conversed with them; who had the preaching of the apostles still sounding in his ears, and their traditions before his eyes. Nor he alone, for there were still many alive who had been taught by the apostles. In the time therefore of this Clement, when there was no small discussion among the brethren at Corinth, the church at Rome sent a most excellent letter to the Corinthians, persuading them to peace among themselves," &c. This is the epistle which is ascribed to Clemens Romanus, by Clemens Alexandrinus, Origen, Eusebius, Jerome, and other ancient fathers, as having been written by him in the name of the Church of Rome to that of Corinth, and which was often read in the time of Eusebius in the churches, after the gospels, on account of the excellent precepts which it contains. Eusebius ('Hist. Eccl.' iii. 13) says that Clement succeeded Anacletus, or Anacletus, in the twelfth year of Domitian (A.D. 92); and that he

died in the third year of Trajan (A.D. 100), having been bishop nine years. After mentioning his epistle to the Corinthians, Eusebius says that another epistle was also ascribed to him by some, but was not generally received as genuine; and that "there had been published not long since other large and prolix works in his name, containing dialogues of Peter and Apion, of which the ancients had not made the least mention." Eusebius wrote at the beginning of the 4th century; and Jerome, who lived half a century later, repeats and confirms the remark of Eusebius. The first epistle of Clement, which was written in the name of the Church at Rome to that of Corinth, 'Dei Ecclesie quæ Romæ peregrinatur Ecclesiam Dei quæ Corinthi peregrinatur,' and was occasioned by a schism which had broken out at Corinth among the Christians, is full of sound and charitable advice. It consists of fifty-nine chapters, and is one of the most interesting memorials of the primitive church. The second epistle, supposed also to be Clement's, is only a fragment, containing likewise moral and religious advice; but it breaks off abruptly in the middle of the twelfth chapter, and there is no evidence of its being written to the Corinthians. It is thought by Neander to be rather a portion of a sermon than of an epistle. Whether it is by Clement or some subsequent writer is uncertain. Both epistles were found at the end of the New Testament in a manuscript brought from Alexandria, and were published by Patrik Junius, 'Sancti Clementis Romani ad Corinthios Epistolæ duæ expressæ ad fidem MS. Cod. Alexandrini,' Oxford, 1633; and again by H. Wootton, Cambridge, 1718. A long account of Clement's life, pilgrimages, and martyrdom, has been made out by Gregory of Tours, Nicephorus, and others, entitled 'Acta S. Clementis,' and adopted by Baronius; but it is considered doubtful even by most orthodox Roman Catholics. It is not quite certain that Clement suffered martyrdom. He is said by some to have been exiled from Rome, and to have died in the Chersonesus Taurica; but this is also contested by others, and apparently with sufficient reason. Clement was succeeded in the see of Rome by Evaristus. Several other works have been attributed to Clement which are evidently apocryphal, such as eight books of Institutions or Constitutions, &c. (Tillemont, 'Mémoires pour l'Histoire de l'Eglise,' vol. ii.; Du Pin, 'Bibl. des Auteurs Eccles.,' Neander, 'Genetische Entwicklung,' &c.) Wetstein published two more epistles attributed to Clement, which he found at the end of a Syriac version of the New Testament: they are chiefly in praise of virginity, and are regarded as spurious. The 'Epistles of Clement' have been frequently reprinted. Perhaps the most convenient recent edition is that of Hefele, reprinted in England with an introduction by A. Grenfell, M.A., 1841.

One of the oldest churches at Rome on the Cælian Mount is dedicated to St. Clement; but it is not quite certain whether it was built in honour of the bishop, or of FLAVIUS CLEMENT, the martyr, with whom the other has been often confounded. Flavius Clement was cousin to Domitian, and his colleague in the consulship (A.D. 95), and was put to death by order of that emperor on a charge of impiety towards the gods, which is understood to mean that he belonged to the Christian communion. His wife, Domitilla, was exiled on the same charge to Pandataria. Flavius Clemens is numbered among the martyrs by the earliest ecclesiastical historians. The old church, which is believed to have been built in the 5th century, fell to ruins, and was taken down by Adrian I. towards the end of the 8th century, and rebuilt by Nicholas I. in the 9th. In the year 1725, Cardinal Annibale Albani having made excavations under the great altar of St. Clement's, found a tomb with an inscription to Flavius Clemens, martyr. A full account of it, with a dissertation, was published: 'Titi Flavii Clementis Viri Consularis et Martyris Tumulus illustratus,' Urbino, 1727.

CLEMENT II. (Suidger, bishop of Bamberg), succeeded Gregory VI. in the papal chair in 1046, and after crowning the emperor, Henry III., died October 7, 1047, and was succeeded first by Benedict IX., who had been previously deposed by the council of Satri, and who was again obliged to abdicate; and lastly by Damasus II.

CLEMENT III., a native of Rome, succeeded Gregory VIII. in 1188. He summoned a crusade against the Saracens, in which the emperor, Frederick I., Richard of England, and Philip of France embarked. He died after little more than three years' pontificate in March 1191. He was succeeded by Celestine III.

There was also an antipope, or competitor, of the celebrated Gregory VII., who assumed the name of Clement III. from 1080 to 1101, but he is not numbered among the legitimate popes.

CLEMENT IV., a native of St. Gilles, in Languedoc, succeeded Urban IV. in 1265. He showed the same inflexible hostility as his predecessor against the Suabian dynasty of Naples, and assisted Charles of Anjou in the conquest of that kingdom, which was accomplished by the defeat and death of Manfred at the battle of La Grandella, near Benevento. Charles in return acknowledged himself at his coronation as feudatory of the see of Rome, and agreed to pay tribute. Conradin, Manfred's nephew, having attempted to recover his hereditary kingdom, was defeated by Charles at Tagliacozzo, and beheaded in the market-place at Naples, with the approbation of Clement, as it was reported. A month after Conradin's execution, Clement himself died, in November 1268. His death was followed by an interregnum of about two years, after which the cardinals elected Gregory X.

CLEMENT V., a Frenchman, and Archbishop of Bordeaux, suc-

ceeded Benedict XI. in 1305, by the influence of Philip le Bel, who induced him to remove the papal residence to France. Clement joined Philip in suppressing the order of the Templars, and in condemning the grand master and sixty knights to be burnt alive. Clement died in April 1314, and was succeeded, after a two years' interregnum, by John XXII. His decretals and constitutions were collected and published in 1308, under the title of 'Liber septimus Decretalium,' being the seventh book in order of time of the decisions and rescripts of the popes on matters of ecclesiastical discipline, and on matters concerning laymen, which then came within the cognisance of the ecclesiastical courts. They are known as the 'Clementines.'

CLEMENT VI., a Frenchman, succeeded Benedict XII. in 1342. He resided at Avignon like his immediate predecessors, and it was under his pontificate that Rienzi made the attempt to re-establish the republic at Rome. [RIENZI.] Clement took the part of Joanna I., queen of Naples, against her brother-in-law, Lewis of Hungary, who had invaded her dominions to avenge the murder of her husband. Joanna, on her part, sold or gave away to the papal see the town and county of Avignon, which belonged to her as sovereign of Provence. Clement fixed the jubilee to be held at Rome every fifty years. He died in 1352, and was succeeded by Innocent VI.

CLEMENT VII. (Giulio de' Medici, the natural son of Giuliano de' Medici, and nephew to Lorenzo the Magnificent), was made cardinal by his cousin, Leo X., and was afterwards promoted, in 1523, to the papal chair, then vacant by the death of Adrian VI. His pontificate was full of vicissitudes and calamities to Italy. He first allied himself with Francis I. against Charles V., in order to prevent the latter possessing himself of all Italy; but he only hastened the progress of the imperial arms, and saw his own capital, Rome, stormed and cruelly pillaged by the army of Charles, and himself besieged in the Castle Sant' Angelo. He afterwards made peace with the emperor, and united with him to destroy the independence of Florence, his native country. Clement's quarrel with Henry VIII. of England, which arose from his refusing the bull of divorce between that king and Catharine of Aragon, led to the schism between Henry and Rome. He died in 1534 after a long illness, leaving behind him a character stained by avarice, harshness, and deception: he had most of the failings, but none of the splendid or amiable qualities of his cousin, Leo X. He was succeeded by Paul III.

There was also an antipope in the 14th century, who was elected by a party among the cardinals in opposition to Urban VI., and who assumed the name of Clement VII. [URBAN VI.; BENEDICT, antipope.]

CLEMENT VIII. (Ippolito Aldobrandini), succeeded Innocent IX. in 1592. He was a man of learning, and of considerable political sagacity. He succeeded in the negotiations with Henri IV. of France, by which that prince made public profession of Catholicism, and was acknowledged king by his subjects. Clement annexed, by force, the duchy of Ferrara to the papal state after the death of Duke Alfonso II., disregarding the claims of the duke's cousin, Cesare d'Este, who was obliged to yield, and retire to Modena. Clement died in February 1605, and was succeeded by Leo XI. He published a new edition of the 'Vulgate,' differing in some particulars from that published under Sixtus V. in 1590. He also issued many bulls, the most remarkable of which are the 28th, defining the lawful and unlawful rites and usages of the Greek Church, and the 87th, concerning the practice of confession and absolution in writing.

CLEMENT IX. (Giulio Rospigliosi), of a noble family of Pistoia, succeeded Alexander VII. in June 1667. He showed a conciliatory spirit, hushed for awhile the controversy between the Jansenists and the Jesuits [ARNAULD], and settled the long-pending dispute between the see of Rome and the king of Portugal, on the right of nomination to the vacant bishoprics, by confirming the prelates appointed by King Pedro II. He took a warm interest in the war between Venice and the Turks, and sent assistance of men and money to the Venetians for the defence of Dalmatia and of Candia. The news of the loss of that island, which was finally conquered by the Turks in 1669, is said to have hastened the death of Clement, which occurred in December of that year. He was much regretted by his subjects as well as by foreign princes. He embellished Rome, and was magnificent in his expenditure. His nephew was made a Roman prince, and married the heiress of the house of Pallavicini of Genoa.

CLEMENT X. (Emilio Altieri), was eighty years of age at the time of his election as successor to Clement IX. in 1670. He entrusted the affairs of the administration chiefly to Cardinal Paluzzi, a distant relative, whom he adopted as his nephew, and gave him his family name of Altieri, as he had no nearer relations living. He died in 1676, and was succeeded by Innocent XI.

CLEMENT XI. (Gian Francesco Albani), succeeded Innocent XII. in November 1700. He was then fifty-one years of age, had been made a cardinal by Alexander VIII., and had a merited reputation for learning and general information. He was one of the men of letters who frequented the society of Christina of Sweden during her residence at Rome. It was with seeming repugnance, and after several days' hesitation, that he accepted the papal dignity. The war of the Spanish succession was then just breaking out, and Clement in vain exerted all his powers of persuasion with the courts of France and of Austria to prevent the impending calamity. Louis XIV., having placed his grand-

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son Philip on the throne of Spain, demanded for him of the pope the investiture of the kingdoms of Naples and Sicily, whilst the emperor claimed it likewise as his right. Clement delayed giving his decision, and the intrigues of the agents of the two rival powers disturbed the peace of his own capital. In 1707 the Austrians, under Marshal Daun, traversed the papal state to proceed to the conquest of Naples; and the pope, unable to prevent them, stipulated only that they should not pass through the city of Rome. In the following year the pope came to an open rupture with the emperor, Joseph I., whose troops had taken possession of Comacchio in the papal state. After trying remonstrances in vain, Clement collected an army of 25,000 men, under the command of Count Marsigli; but the papal troops retreated before the Austrians, who occupied Romagna and the Marches, and the pope was obliged to sue for peace, which the emperor granted in January 1709. Comacchio was ultimately restored to the pope.

Clement was tenacious of what he considered as the prerogatives of his see over the clergy of other countries, and he quarrelled in 1715 with the House of Savoy, which then ruled over Sicily, about a tribunal in that island, called di Monarchia, which interfered with the ecclesiastical immunities and the alleged rights of Rome over Naples and Sicily, as fiefs of the papal see. The king, Victor Amadeus II., stood firm; and many of the Sicilian clergy, who refused to obey the directions of the tribunal, were either imprisoned or obliged to emigrate. About 400 of them took refuge at Rome. Clement had also long and serious disputes with France. He began by his bull 'Vineam Domini,' renewing the interdict which his predecessors had issued against the Jansenists, and declaring their propositions about grace and free will to be heretical. In 1713 he issued the famous bull 'Unigenitus,' which set the whole kingdom of France, court, parliament, and clergy in an uproar. This bull condemned 101 propositions of a book by Father Quesnel, entitled 'Moral Reflections on the New Testament;' in which that writer revived several opinions of St. Augustin, St. Prosper, and other old fathers, which sounded favourable to the Jansenistic dogmas of predestination and grace. The Jesuits, who asserted that grace was subordinate to the will of man, and who were accused by the Jansenists of Pelagian heresy, stirred themselves to have Quesnel's book condemned. Several French prelates, Bossuet and Cardinal Noailles among others, approved of the general tenor of Quesnel's book, which contains much sound moral doctrine. Cardinal Noailles had already indisposed the pope against him by presiding at an assembly of the French clergy in 1705, in which the bishops were declared to be judges in matters of doctrine, independent of the pretensions of the popes, who would reduce them to the condition of mere registrars and executors of the papal decrees. Father le Tellier, a Jesuit and confessor to Louis XIV., urged the king in favour of the bull 'Unigenitus,' which was at last registered by the parliament of Paris, after much opposition, and continued for years after to keep up a sort of schism between France and Rome.

Another source of trouble to Clement proceeded from the disputes concerning the Jesuit missionaries in China, who had gained considerable influence at the court of Peking, and were accused by the other missionaries of latitudinarianism, of winking at several superstitious practices in order to make proselytes, and of even countenancing idolatry. Clement sent in 1702 Cardinal de Tournon as legate to China; but the cardinal on arriving at Macao was so worried by the angry controversialists that he died of anxiety and disappointment. Clement afterwards issued a constitution, or series of ordinances, by which he regulated the course to be followed by missionaries in making proselytes; and when that course failed, sent the prelate Mezzabarba as his legate; but the legate was coldly received by the emperor, who was said to be prepossessed against him by the Jesuits, and soon dismissed from the celestial empire.

Clement took a warm interest in the expedition of the Pretender, son of James II., in 1715, and furnished him with money. After the failure of that attempt, the Pretender, being forsaken by France, retired to Italy under the name of the Chevalier de St. George, and Clement appointed the town of Urbino for his residence. He afterwards negotiated his marriage with Clementina Sobieski, which was celebrated at Monte Fiascone, at the pope's expense, who gave to the married couple a palace to reside in, with an annual pension of 12,000 crowns. The court of Rome did not for a long time after give up its favourite scheme of regaining England to Catholicism, by means of the Stuarts.

Clement was more profitably employed in frustrating the schemes of the Turks, who, having invaded the island of Corfu in 1716, were threatening Italy with an invasion. The pope sent a squadron to join the Venetians, he levied a contribution upon the clergy of all Italy to defray the expenses of the war, and he prevailed on the emperor, Charles VI., to join Venice against the Porte. This led to the brilliant campaign of Prince Eugene, who defeated the Turks at Peterwaradin, and took Temeswar. The Turks were also obliged to raise the siege of Corfu.

After the fall of the intriguing Alberoni, in 1719, Clement succeeded in settling his disputes with Philip V. of Spain, and his Nunzio was again received at Madrid. Europe was now at peace, and Clement enjoyed a short period of rest, after a long series of agitations, until March 1721, when he died, after a pontificate of more than twenty years. In his private character he was amiable and generous, and his

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morals were irreproachable. He was moderate in providing for his nephews, who owed their elevation more to his successors than to himself. He embellished Rome, and established the Calcozografia Camerale, which has since given to the world many splendid engravings; he encouraged the art of mosaic, and he introduced at Rome the manufacture of tapestry, on the model of the Gobelins. He added to the Vatican library, and to the museum which is annexed to it; and he patronised men of letters and of science. A fine edition of his decretals, bulls, and constitutions, was published by his nephew, Cardinal Annibale Albani, after his death, 'Bullarium Clementis XI,' 1 vol., fol. He wrote also several Latin homilies, which he recited on solemn festivals, and which were translated into Italian by Crescimbeni.

CLEMENT XII. (Lorenzo Corsini, of Florence) succeeded Benedict XIII. in July 1730. He was then seventy-nine years of age, and infirm. He resumed the old contest with the empire about the reversion of the duchies of Parma and Piacenza, but succeeded no better than his predecessors. He endeavoured, and also in vain, to mediate in the war between the republic of Genoa and the Corsicans. He succeeded better in restoring, in 1740, the little republic of San Marino to its liberties, which had been encroached upon by Cardinal Alberoni. He died soon after, in 1740, and was succeeded by Benedict XIV.

CLEMENT XIII. (Carlo Rezzonico), a native of Venice, succeeded Benedict XIV. in July 1758. He was more distinguished for his piety and private virtues than for political abilities or knowledge of the world. His pontificate was a continual, but on his part ineffectual struggle to uphold the ecclesiastical immunities and the old prerogatives of the see of Rome against the determination of the other powers to be complete masters in their respective countries. He strove hard to support the Jesuits, who had become obnoxious to various courts, and who were suddenly suppressed in Portugal, Spain, France, and Naples. In their distress, most of the expelled fathers sought an asylum in the Papal States, and found in Clement a generous protector. All the remonstrances and threats of France and Spain could not induce him to abolish the order, which he considered as the firmest support of the Roman see. The King of France seized upon Avignon, and the King of Naples upon Benevento; still the pope held firm till his death. The Venetian senate, by a series of decrees passed in September 1768, enforced numerous reforms in ecclesiastical discipline in their own dominions, subjected the clergy to the payment of tithes, suppressed some convents, placed the rest under restrictions with regard to their property and the number of their inmates, and subjected all ecclesiastics to the jurisdiction of the secular courts in temporal matters. Clement strongly remonstrated against these innovations: he threatened excommunication, but the senate persisted in its resolutions. He also came to a rupture with the republic of Genoa, because he had sent an apostolic vicar into Corsica, which was then in a state of revolt against the Genoese. The Elector of Bavaria, about the same time, declared that none but his own subjects should hold benefices within his dominions. Maria Theresa made similar enactments in her own states, and she took away the censorship of books from the ecclesiastical authorities, and gave it to the secular magistrates. Tuscany, Parma, and Naples suppressed convents, and checked the practice of donations and legacies to the church. In the midst of all these blows against the papal authority, Clement died in February 1769. A splendid mausoleum was raised to him by Pius VI. in St. Peter's church, which is much admired, especially for its statue of the pope kneeling at prayers, and the two lions couching at the foot of the monument. It was one of the earlier, and among the best works of Canova, who was employed eight years upon it.

CLEMENT XIV. (Gian Vincenzo Ganganelli) was born at Sant' Angelo in Vado, near Rimini, in 1705. At an early age he entered the order of Franciscans, distinguished himself by his learning, was favourably noticed and employed by Benedict XIV., and was made a cardinal by Clement XIII., whom he succeeded in May 1769, after a stormy conclave, which lasted two months. He adopted a conciliating tone towards the foreign powers, which at the death of his predecessor were on the eve of an open rupture with Rome. He discontinued the public reading of the bull in Cona Domini, which was considered offensive to the sovereigns. The great question which at that time agitated the Roman Catholic world was the definitive abolition of the order of the Jesuits. Ganganelli took several years to decide on this important subject, and at last, on the 21st of July 1773, he issued the bull of suppression. About Easter 1774, Clement was taken dangerously ill, under suspicious symptoms, lingered a few months, and died 22nd of September 1774; but the post mortem examination of his body and the report of the physicians did not countenance the suspicion that he had died of poison. Ganganelli was a man of enlightened mind. He had a taste for the arts; he continued the collection of antique sculptures begun by Lambertini, and ranged them in a suite of rooms in the Vatican, which was called the Clementine Museum, and was afterwards greatly enlarged by his successor, Pius VI., when it received the name of Museo Pio-Clementino. He added also to the Vatican library. A fine monument, the work of Canova, was raised to him in the church of S. Apostoli, which belonged to a convent of his order. The letters published by Caraccioli under the name of Ganganelli are now generally understood to be

apocryphal. Clement XIV. was simple in his habits, free from ambition, and not given to nepotism.

CLEMENTI, MUZZIO, who is justly entitled to rank as the father of the piano-forte school, both as regards composition and performance, was born in 1752, at Rome, where his father practised as an embosser of silver figures and vases for the service of the church. At nine years of age he had made so much progress in music under Cordicelli that he passed a close examination, and was appointed to an organist's place in his native city. He afterwards studied under Santarelli and Carpani, and wrote a mass for four voices when in his thirteenth year. About that time his talents attracted the notice of Mr. Peter Beckford, an English gentleman then travelling in Italy, who undertook the future education of the young artist, and brought him to his seat in Dorsetshire, where the society of a literary and accomplished family inspired him with that taste for the belles-lettres which encouraged him to pursue a course of study that had been well commenced under a member of the Society of Jesus, and to acquire an extensive knowledge of the learned and living languages, as well as of various branches of science. But he steadily pursued the studies proper to the art which he had chosen as his profession; the works of Handel and Sebastian Bach being in particular made the subject of close investigation, while he did not neglect the practice of composition, having, before he had completed his eighteenth year, composed his celebrated Opera 2: "a work which, in the opinion of all good musicians, is the basis on which the whole fabric of modern piano-forte sonatas has been founded."

At the time agreed on by his father, Clementi quitted Mr. Beckford. He shortly after was engaged to preside at the harpsichord at the King's Theatre, and soon was actively and lucratively employed as a master of the first rank. In 1780 he made a tour on the continent, whither his fame had long preceded him, and enjoyed everywhere the highest patronage and the most flattering applause. In Vienna he made the acquaintance of Haydn, Mozart, &c., and played alternately with the latter before the emperor Joseph II. and other royal personages. While in Paris he wrote his Operas 5 and 6; and in Vienna his Operas 7, 8, 9, and 10 were composed. On his return to England he published his Opera 11, and 'Toccata,' as well as his Opera 12. In 1783, J. B. Cramer, who had previously studied under Abel and Schreuter, became his pupil, and attended him almost daily.

About the year 1800, having suffered considerably by the failure of the house of Longman and Broderip, he was, by the advice of some eminent mercantile friends, induced to take possession of the premises of those partners, to embark in the music publishing and piano-forte manufacturing business, and become the head of a new firm, from which time he declined all pupils, and devoted himself wholly to his new, important, and successful occupation. But the peace of 1802 tempted him abroad again, and, accompanied by his pupil, Field, he proceeded from city to city till he reached St. Petersburg, where he made some stay. In Berlin he married, and with his bride proceeded to Rome and Naples. He shortly after lost his wife in childbirth of a son, who grew up to be his father's pride and solace, but unhappily lost his life by the accidental discharge of his own pistol. In 1810 Mr. Clementi, after encountering many difficulties in his attempts to reach England during the fiercest period of the renewed war, arrived in London, and shortly after again married. During his last visit to the continent he published his Opera 41, and collected materials for many other works which subsequently appeared, among which his 'Practical Harmony,' in 4 vols., and his 'Gradus ad Parnassum,' in 3 vols. must not be left unnoticed.

In 1813 Mr. Clementi assisted in founding the Philharmonic Society, of which he frequently consented to act as a director, and presented to it his two symphonies, which were more than once performed by that admirable band. Both these symphonies abound in agreeable melody, and are most skillfully written; but the real vigour of the composer's genius is exhibited in his piano-forte works, which are rich and classic in style, and in the purest taste, but are sometimes charged, especially now that a different style is in the ascendant, with a certain want of animation. His sonatas number over 600, divided into 32 operæ; and he wrote also, besides his symphonies, some overtures.

After an illness of no long duration, Mr. Clementi died on the 10th of March 1832. His remains were deposited in the cloisters of Westminster Abbey, and attended to the grave by the choir of that church, of the King's Chapel, and of St. Paul's, together with numerous friends.

CLEOMBROTUS I., brother of Agesipolis, whom he succeeded in B.C. 380 as king of Sparta. In B.C. 378 he marched with an army into Boeotia to attack the Thebans. Passing into the Theban territory he encamped at Cynosephalus, and, after remaining there sixteen days, withdrew to Thebes. The purpose of the expedition not requiring his presence longer, he left a third of his forces under Sphodrias, and led back the rest to the Peloponnesus. Two years afterwards, B.C. 376, in consequence of the severe illness of Agesilaus, he was chosen to lead another army against the Thebans. In B.C. 371 he commanded in the celebrated battle at Leuctra, against Epaminondas. The Lacedæmonian horse were quickly routed and were immediately charged by the Theban phalanx. Cleombrotus was mortally wounded in the attack, and died soon after. (Xenophon, *Hellen.* v. 4, vi. 4.)

CLEOMBROTUS II., son-in-law of Leonidas, on whose expulsion

Cleombrotus was elected king of Sparta, B.C. 243; but on the return of Leonidas, Cleombrotus was sent into exile, his life being spared at the intercession of his wife Cheilonis. Cleombrotus left two sons, the elder of whom, Agesipolis, was the father of Agesipolis III.

CLEOMEDES, a Greek writer on astronomy. There is some doubt about the age in which he lived; or, which is the same thing, whether the manuscripts remaining which bear the name of Cleomedes were all written by one man, or by two men at different times. The manuscripts which remain are on astronomy, on the doctrine of the sphere, and on arithmetic. Vossius conjectures that the work on music attributed to Cleonidas belongs to Cleomedes. Riccioli seems to have been one of the first who supposed that there were two of this name, one about the time of Augustus, the other in the reign of Theodosius. The work on astronomy was attributed by Vossius to the latter; but the principal arguments against so late an author lie in his frequent mention of Pythagoras, Eratosthenes, Hipparchus, and Posidonius, and his entire silence about Ptolemy. See however the arguments of Letronne, *'Journal des Savans,'* 1821, p. 713.

We mean by Cleomedes the one of that name who wrote the work *Περὶ κυκλικῆς θεωρίας μετεώρων*, in two books, *'On the Circular Theory of the Heavenly Bodies.'* It is professedly in several parts taken from a writing, or from the public lectures, of Posidonius, who was certainly the contemporary of Cicero. It is a probable conjecture that Cleomedes was a pupil of Posidonius. The work in question has considerable historical value; it records the measures of the earth by Posidonius and Eratosthenes, establishes the antiquity of the opinion that the rotation of the moon is equal to her synodical revolution round the earth;—had it been the sidereal revolution, it would have been correct. It gives various arguments in proof of the rotundity of the earth, in opposition to the supposition of flat and cubical forms, &c., and from this source the early English writers drew much of what they said on the same subject. It mentions eclipses as having happened without having been predicted in the 'canons,' a proof that something answering to an almanac was in common use. It decidedly suggests the possibility of rays of light being bent by the air. Delambre has made it sufficiently apparent that Cleomedes was not acquainted with the writings of Hipparchus, though he frequently cites opinions and methods which he attributes to him.

The earlier editions of Cleomedes are:—1. The Latin version of George Valla, Venice, 1497 or 1498. 2. In Latin, with Aristotle and Philo, Basel, 1533. 3. The first Greek edition, by Conrad Neobarius, Paris, 1539. 4. In Greek and Latin with Aratus, Proclus, and Dionysius, Basel, 1547; again in 1561; again in 1585. 5. In Greek and Latin, with a Commentary, by George Balfour, Bordeaux, 4to, 1605. This edition was re-published with additional notes, by Janus Bake, Leipzig, 1820; this also was re-published, with additional notes, by C. C. Theoph. Schmidt, Leipzig, 1831. The most esteemed manuscript is that in the public library at Wittenberg.

(Riccioli, Vossius, Weidler, Heilbronner, Delambre, *Hist. Astr. Anc.* i. 218.)

CLEOMENES, the name of several kings of Sparta. CLEOMENES I., son of Anaxandrides (Herod. v. 39), although not perfectly sane, succeeded his father. (Herod. v. 42.) He expelled the Peisistratids from Athens (Herod. v. 63, 64), B.C. 510, and espoused the cause of Isagoras in opposition to Cleisthenes [CLEISTHENES], who however with the seven hundred families that had been banished, afterwards returned and forced him to leave the city. Demaratus, the colleague of Cleomenes, accused him of favouring the Medes, while on an expedition against the Æginetes, and obliged him to return home. By the aid of Leotyichides, a private enemy of Demaratus, and by bribery of the Delphic oracle, Cleomenes succeeded in effecting the abdication of Demaratus. (Herod. vi. 65, 66.) In a war against the people of Argos (about B.C. 491, Clinton, *'Fast. Hel.,'* p. 425, note x.), Cleomenes was completely victorious, and burnt a great number of the fugitives in a sacred grove where they had taken refuge. (Herod. vi. 80.) The means by which he had contrived to get rid of Demaratus afterwards becoming known, he was banished into Thessaly and subsequently to Arcadia, where he endeavoured to stir up the people against the Lacedæmonians. (Herod. vi. 74.) He was ordered to return, and on his arrival in Sparta he confirmed the belief of his madness by mortally wounding himself (Herod. vi. 75), B.C. 492.

CLEOMENES II. succeeded his brother Agesipolis II. (Diodor. Sic. xv. 60), B.C. 370, and reigned sixty-one years: he died B.C. 309. (Clinton, *Fast. Hel.*, pp. 205, 213.)

CLEOMENES III. succeeded his father Leonidas on the throne of Sparta B.C. 236. Immediately on his accession he set himself to oppose Aratus and the Achæans, who were endeavouring to draw all the Peloponnesians into their league. The Ephori were averse to the war, and Cleomenes saw no way to attain his ends but by abolishing their power. Accordingly he put four of them to death, and attempted to excuse this act of violence by showing the necessity of restoring the ancient institutions of Lycurgus, which could not be effected by any other means. He renewed the old Spartan system of education, and himself observed great simplicity in his mode of life. His colleague of the house of Proclus, a child named Eurydamidas, the son of Agis IV., died it was said by poison, which Pausanias (2, 9) asserts was administered by the Ephori at the instigation of Cleomenes; but the story appears very improbable. However that may be, on the death of

Eurydamidas, Cleomenes shared the kingly power with his own brother Eucleidas. He also abolished the Gerusia, or senate, and transferred their powers to another body (patronomi) apparently of his own creating; but this rests solely on the authority of Pausanias. Cleomenes in his invasion of Achæa took several cities, and soon afterwards attacked Argos. In order more effectually to oppose Aratus, who had obtained the assistance of Antigonus, Cleomenes formed an alliance with Ptolemy, king of Egypt. The contending parties fought a decisive battle at Sellasia in Laconia, in which the Lacedæmonians were completely defeated: of 6000 men only 200 survived. After the battle Cleomenes fled to Egypt, where he was hospitably entertained by Ptolemy Euergetes. His son and successor however, Ptolemy Philopator, soon showed considerable jealousy of the royal guest, and accordingly put him in confinement. Cleomenes killed himself in the third year after his flight, and his body was afterwards nailed upon a cross by Ptolemy Philopator, B.C. 220 (Clinton, *'F. H.,'* 205). He reigned sixteen years. (Plutarch, *'Cleom.,'* c. 38.) Livy (xxiv. 26), following Polybius (iv.), represents Cleomenes as a tyrant; but Polybius was a native of a city (Megalopolis) which Cleomenes had destroyed, and the support of the Achæan league was a family concern. The truth appears to be that the great object of Cleomenes was to revive the ancient discipline and institutions of Lycurgus, and to put an end to the luxury and corruption which had crept into the state. If the means which he took were sometimes indefensible, it may perhaps be said in reply that his ends were good, and that such means were not entirely condemned by the positive morality of his age and country.

CLEON, of Athens, the son of Cleænetus, was originally a tanner. Early in life he began to take an active part in the political affairs of Athens, and his success seems to have drawn him from his business. He set himself up as the champion of the people, and was especially vehement in their cause when their interests appeared to be opposed to those of the rich. The first important affair in which he took a prominent part was the discussion on the massacre of the Mitylenæan prisoners, B.C. 427, who were sent to Athens after the reduction of the island by Paches. Such was the influence of Cleon on this occasion that he succeeded in persuading the assembly to pass a decree by which all the Mitylenæan prisoners sent to Athens by Paches, and every citizen in Mitylene, should be put to death, and the women and children made slaves. The prisoners, who had been sent to Athens, were massacred the same day to the number of more than one thousand; but the timely remorse of the Athenians prevented the execution of the remainder of the sentence. In an assembly called on the following day to reconsider the decree, Cleon came forward to support it with the utmost vehemence, and the majority of his opponent Diodotus was very small.

In B.C. 425 the Athenians built a small fort at Pylos, in Messenia, under the direction of their general, Demosthenes. The Lacedæmonians, with the view of destroying a post that would prove a great annoyance to them, made preparations to besiege it, and also threw a body of men into the small island of Sphacteria, which lay at the entrance of the harbour of Pylos. The island was immediately blockaded by the Athenians; but as there seemed no prospect of its being speedily taken, the Athenians at home began to complain, and Cleon accused the generals of want of activity in pressing the blockade. "If he were in command," he said, "he would soon finish the business." The people took him at his word; Nicias, one of the commanders at Pylos, insisted that Cleon should supersede him; and the demagogue, much against his will, was obliged to accept the command. However, he put the best face on the matter, and said that he would be back at Athens in twenty days, and would either bring with him all the Lacedæmonians in the island prisoners, or he would not leave a man of them alive. Demosthenes was his colleague in the expedition. He was as good as his word, and brought the Lacedæmonian prisoners to Athens within the twenty days. Thucydides, who rarely indulges in reflections on the character of persons in the body of his history, could not abstain from a side-blow at the demagogue general. The most sensible among the Athenians, he observes, were rather pleased at Cleon's being intrusted with the affair of Pylos, for they thought that the result in any event could not be otherwise than good: they would either get rid of Cleon for ever, which they rather expected, or, if they were disappointed in this, he would probably take the place.

Whether any of the merit of this exploit belonged to Cleon seems more than doubtful. (Aristoph., *'Equ.,'* 54, &c.) His prudence in the selection of his colleague cannot be questioned. The reputation which he gained for energy and promptitude in this affair, added to his inordinate vanity, completely turned his head; and it would seem by what followed as if many of his countrymen were so far deceived by this lucky business of Pylos as to think that Cleon actually had the talents that he pretended to. Accordingly in B.C. 422 he was fixed upon as the proper person to oppose the movements of the able Spartan general Brasidas in Macedonia and Thrace, and he received the undivided command of 1200 heavy-armed men and 300 horse, with still larger forces of Imbrians and Lemnians, and a fleet of 30 galleys. He did not march direct to Amphipolis, which was the principal object of the expedition, but stopped in his way to recover Torone. Brasidas, who had left the town, had stationed there a garrison which was inadequate for its defence, and accordingly Cleon was successful in his attack on the place. He sold all the women and children as slaves

and sent more than 700 men as prisoners to Athens. Proceeding with increased confidence in his own military powers, he stationed himself at Eion on the Strymon, and delayed the attack on Amphipolis till he had received reinforcements. During this interval he made a fruitless attempt on Stagirus, but succeeded in his attack on Galepsus. The murmurs of his soldiers, who from the first had not been pleased with Cleon's being appointed to the command, soon induced him to move towards Amphipolis with a view of reconnoitring, but not of fighting. Brasidas however, who was in Amphipolis, did not choose to let him off so easily: he made a sudden sally out of the place, while Cleon, who was quite unprepared for an attack, and had not the least intention to fight, was giving orders for a retreat. In the battle that ensued both the Lacedæmonian and the Athenian generals fell, B.C. 422. Cleon, says Thucydides (with a half malicious coolness), who had never had any idea of keeping his ground from the first, was caught as he ran away, and killed by a Myrcinian targeteer. The remains of the Athenian army returned home.

If Cleon possessed any qualifications at all as a statesman, they consisted not in superiority of talent or in political knowledge (for he had little of either), but in a singular facility of speaking and a great command of words, which, combined with low manners, unsparring abuse of those who were better than himself, and a coarse vehement mode of delivery, rendered him acceptable to the mob. Whatever influence he gained with the more considerate citizens seems to have arisen from the reputation which he gained for blunt honesty in the declaration of his sentiments, and a general promptness in action. The real qualities which he contrived to get so favourably interpreted appear to have been impudence and rashness. The indignation of the comic poet (Aristophanes) was at last roused to endeavour to suppress what seemed to defy all other opposition. Aristophanes levelled at Cleon the shafts of his satire, and held him up to public ridicule in the most ridiculous colours. On one occasion (in the 'Acharnenses'), alluding to the demagogue's former occupation, he threatens to "cut him into shoe-leather," and the comedy of 'The Knights' (*Ἰππικὴς*) was composed with the express object of destroying his authority, which had been raised to so extraordinary a pitch by his success in the affair of Pylus. The victory at Sphacteria took place B.C. 425, and 'the Knights' was represented B.C. 424. Such was the dread of offending Cleon, that not an actor was to be found bold enough to personate him on the stage, while the mask-maker refused to give a representation of his face, and Aristophanes was obliged to act in that character himself, supplying the want of a mask by smearing his face with the lees of wine. [BRASIDAS; ARISTOPHANES.]

(Thucyd., iii., 36; iv., 21-40, &c.; v., 2-10; Aristoph., *Equites*; and Thirlwall, *Greece*, vol. iii.; but see also Grote, *Hist. of Greece*, vol. vi., for an extended and elaborate, though, as we think, unsuccessful effort to remove from Cleon the odium which almost every other historian has concurred in attaching to his name; Mr. Grote's theory being that Cleon was in fact the resolute champion of popular rights, and that Thucydides and Aristophanes from whom the received opinions respecting Cleon are derived were his personal enemies, while Thucydides was further animated by strong party spirit.)

CLEOPATRA (*Κλεοπάτρα*), a daughter of Ptolemy Auletes, king of Egypt, was born about B.C. 69. Her father, who died B.C. 51, left two sons called Ptolemy, besides Cleopatra and her sister Arsinoë. By her father's will Cleopatra and her elder brother were to be joint sovereigns, but they soon disagreed, and Cleopatra was obliged to take refuge in Syria. In B.C. 48, Julius Cæsar arriving in Syria in pursuit of Pompey, who had fled from the battle of Pharsalia, determined to carry the will of Ptolemy into effect, and to settle the dispute between Cleopatra and her brother. The youthful queen, who probably knew the character of the Dictator, contrived to get herself privately conveyed into his presence, and by her fascinating manners completely gained his favour. Though not remarkable for beauty, according to the testimony of ancient writers, which is confirmed by her medals, she possessed great natural abilities, which had been carefully cultivated. She is said to have spoken with facility several languages besides her native Greek; a circumstance in itself well calculated to give an artful woman a great ascendancy over all with whom she came in contact. Cæsar decided that Cleopatra should be restored to her equal share of power. This decision giving dissatisfaction to the young prince and his advisers, led to an attack upon Cæsar's quarters under Achillas, the commander of the king's troops. After a blockade of some months Cæsar received reinforcements, and completely defeated the party of the king, who was drowned in the Nile. The sovereign power was now given by Cæsar, in conformity with the meaning of Ptolemy's will, to Cleopatra and her younger brother Ptolemy. On Cæsar's return to Rome, Cleopatra shortly after followed him, and remained there till his assassination (B.C. 44), when she hastily quitted the city and returned to Egypt. (Cic. 'Ep. ad Att.', xiv. 8.)

In the fourth year of their joint reign Cleopatra murdered her brother Ptolemy. Her connection with Marc Antony commenced after the battle of Philippi, about B.C. 40, with the interview at Tarsus in Cilicia, of which Plutarch ('Antony,' 25-27) has given a minute description, and which Shakspeare, in his play of 'Antony and Cleopatra,' has turned into a glowing picture. Antony had no doubt seen Cleopatra during her residence at Rome, but, according to

Appian, he was first struck with her charms in Egypt (B.C. 55) when he accompanied Gabinus, who was commissioned to restore Ptolemy Auletes to his throne. Cleopatra at this their first interview was only in her fifteenth year. From the time of the meeting at Tarsus the destinies of Antony and Cleopatra were united. The voluptuous queen, whose love of pleasure was unbounded, found in Antony a companion to her taste; and she spared no pains to attract him by all the allurements that her inventive talents could devise. Her influence over him seems to have continued undiminished to the end of his life. If we may believe the extant authorities, Antony was even prevailed upon by Cleopatra to order her sister Arsinoë, who had taken sanctuary in the temple of Diana at Ephesus, to be put to death.

The return of Antony to Italy, and his marriage with Octavia, the half-sister of Octavianus, for a time separated him from the Queen of Egypt; but they met again in Syria (B.C. 36) previous to the unsuccessful Parthian expedition of that year, after which Antony renounced his wife for the charms of Cleopatra. Cleopatra was present at the decisive battle of Actium, and set the example of flight, which was followed by Antony. On the death of Antony, Cleopatra committed suicide in order to avoid the humiliation of being led in the triumphal procession of Octavianus. Most probably she took poison. According to the story in Plutarch, she was closely watched by the orders of Octavianus, who suspected her designs, but she procured a poisonous serpent to be introduced in a basket of figs. The queen, after using the bath, and partaking of a sumptuous repast, applied the deadly serpent to her arm. Two of her female attendants died with her. The emissaries of Augustus, who had received a letter from Cleopatra declaring her intention, came too late to save her for a Roman triumph. They found her body lying on a golden couch in her royal robes, with one of her attendants dead by her side, and the other with just strength enough remaining to fix the diadem on the head of her mistress. Cleopatra at the time of her death was in her thirtieth year. She was buried by order of Octavianus with royal honours in the same tomb with Antony. With Cleopatra ended (B.C. 30) the dynasty of the Greek kings of Egypt, which commenced with Ptolemy, the son of Lagus, B.C. 323.

She had by Julius Cæsar a son, Cæsarion, who was put to death by Octavianus at Rome. By Antony she had three children, Alexander, Ptolemy, and Cleopatra, all of whom adorned the triumph of Octavianus at Rome. Cleopatra afterwards married Juba, king of Mauritania. [ANTONY; AUGUSTUS; CÆSAR.]

(Plutarch; Appian; Dion Cassius.)
CLERC, JEAN LE, born at Geneva in 1657, was the son of Etienne le Clerc, and nephew to David le Clerc, a clergyman and professor of Hebrew at Geneva, both known for several theological works. Jean le Clerc early manifested great capabilities for learning joined to an extraordinary memory. He travelled in France and England, and at last settled at Amsterdam, where he became professor of philosophy and belles-lettres and of the ancient languages. He wrote a vast number of books, of very unequal merit, on all sorts of subjects. Those which made most noise at the time concern Biblical history and theological controversy, such as Latin commentaries on various books of the Bible, 5 vols. fol., Amsterdam, 1710-31; 'Harmonia Evangelica,' in Greek and Latin, fol., 1700; 'Traduction du Nouveau Testament, avec des notes,' 4to, 1703. These works pleased neither Catholic nor Protestant divines, from their having a tendency to Socinianism—a tendency made still more manifest by another work generally attributed to him, entitled 'Sentimens de quelques Théologiens de Hollande touchant l'Histoire Critique du Vieux Testament,' followed by a 'Défense' of the same work, 2 vols. 8vo, 1685. In these the author openly attacks the inspiration of the Scriptures and the very foundation of Revelation. As a critic, Le Clerc published his 'Ars Critica,' 3 vols. 8vo, 1712-30, a work which is much esteemed; and he also edited the 'Bibliothèque Historique et Universelle,' a periodical begun in 1687 and closed in 1693, making 26 vols. 12mo; the 'Bibliothèque Choisie,' 1712-18, 28 vols. 12mo; and the 'Bibliothèque Ancienne et Moderne,' 1726-30, 29 vols. 12mo. These literary journals enjoyed a good reputation in their days. He also wrote—1, 'Parrhasiana, ou Pensées diverses sur des matières de Critique, d'Histoire, de Morale, et de Politique,' 2 vols. 12mo, 1701, a compilation to which he has added some hasty reflections, and many favourable comments upon his own works; 2, 'Histoire des Provinces Unies des Pays Bas,' from 1650 to 1728, 2 vols. fol., Amsterdam, 1738; 3, 'Histoire du Cardinal de Richelieu,' 2 vols. 12mo, 1714; 4, 'Traité de l'Incrédulité,' 8vo, 1733, in which he examines and discusses the various motives and reasons which occasion many to reject Christianity. He also wrote a number of polemical works and pamphlets, most of which were tinged with bitterness and dogmatism. Le Clerc was one of the first critics of his age, but it was an age in which the critical art had not attained a high degree of excellence. He was learned, had quickness and penetration, and a great facility of composition; but he generally wrote in haste and upon too many and various subjects, having at times five or six works in hand at once. He published also a supplement to 'Moreri's Dictionary,' and several editions of ancient classics, among others Livy, Ausonius, Sulpicius Severus, &c. His edition of Menander and Philemon's fragments was severely criticised by Dr. Bentley. In 1728, while he was giving his lecture, Le Clerc suddenly lost the use of his speech through a paralytic stroke. After lingering

some years in a state bordering upon idiocy, he died at Amsterdam, on the 8th of January, 1736.

CLERC, SEBASTIEN LE, a celebrated French designer and etcher, was born at Metz in 1637. His father, who was a clever goldsmith, instructed him in the rudiments of drawing and engraving. Sebastien Le Clerc commenced his career as a civil and military engineer; but, having met with some unjust treatment, he resigned a place which he held under the Marshal de la Ferté, and in 1665 settled in Paris, where, by the advice of Le Brun, he devoted himself exclusively to engraving or etching, an art for which he showed the highest ability. He had also a fertile invention, and great ability as a designer.

In 1668 Le Clerc published a '*Géométrie Pratique*' in eighty plates, which procured him the notice of Colbert, who gave him an appointment in the Gobelins tapestry manufactory, with apartments in the factory, and a salary of 3000 francs. Whilst in this situation he married the daughter of Vander Kerkhove, the dyer of the establishment, by whom he had sixteen children; and his family increased so rapidly that he was forced to give up his situation, and to try his fortune by working for the public at large. About 1684 he was elected a member of the Royal Academy of Painting, and appointed Professor of Perspective, an office which he held for thirty years. In 1698 he was nominated Engraver in Ordinary to the King (Louis XIV.); and he was created about the same time a Knight, by Pope Clement XI. He used to sign himself Chevalier Romain. He died at Paris in 1714.

Le Clerc's etchings and engravings are very numerous. They are said to exceed 3000; and his designs are twice as numerous: they include nearly all subjects except shipping. His master-pieces are, the '*Academy of the Arts and Sciences*,' the '*Entrance of Alexander the Great into Babylon*,' and the '*Feeding of the Five Thousand*,' from his own compositions. A complete list of his works, preceded by a memoir, was published at Paris in 1774, by C. A. de Jombert, entitled '*Catalogue Raisonné de l'Œuvre de Seb. le Clerc*.' Heineken also has given a long list of his principal works in his '*Dictionnaire des Artistes*,' &c. Le Clerc was the author of several scientific works. He published a '*Traité de Géométrie*,' a '*Nouveau Système du Monde*,' a '*Système de la Vision*,' and a '*Traité d'Architecture*.'

SEBASTIEN LE CLERC, his son, was a good historical painter. He was elected a member of the Royal Academy in 1704, and died in 1767, aged eighty-three. Several of his works also have been engraved.

CLERK, JOHN (of Eldin, N.B.), was the inventor of one of the most important parts of the modern British system of naval tactics. In 1779 he communicated to some friends his notions concerning what is technically called 'breaking the line.' In 1780 he communicated his plan to Mr. Richard Atkinson, the particular friend of Sir George (afterwards Lord) Rodney, and that distinguished officer, before leaving London, said he would strictly adhere to it in fighting the enemy. On the 12th of April 1782, when the experiment was tried for the first time, it led to Rodney's decisive victory over the French, under De Grasse, in the West Indies. From that time the principle has been frequently adopted; and during the war with France, under Napoleon I., when Howe, Nelson, and others executed the manœuvre in perfection, it was uniformly attended with success. His views were embodied in '*An Essay on Naval Tactics*, systematical and historical, with explanatory plates, in 4 parts, by John Clerk, Esq., of Eldin, &c.' (see also an excellent article in the '*Edinburgh Review*,' vol. vi. p. 301). A few copies of the first part of this valuable essay were distributed among friends in the beginning of 1782. This part was reprinted and published in 1790, and the second, third, and fourth parts were added in 1797. Mr. Clerk was no sailor, and had never even made a single sea-voyage.

Such is the account given by Mr. Clerk's relatives and friends, but it has been indignantly contradicted in various publications by General Sir Howard Douglas. In a circumstantial narrative of Admiral Rodney's battle, he proves that the passage of the British through the enemy's line, and thereby cutting off the rear ships, arose from the chance position of the two fleets, and was one of those happy and unpremeditated decisions of the moment which always characterise a great and successful commander. By a close examination of dates, he also shows that Mr. Clerk's ingenious essay could not have been communicated to Lord Rodney before the engagement took place; and he supports these statements by letters and other documents which have fallen into his hands since the death of his father, the late Admiral Sir Charles Douglas, who was at that time Rodney's 'captain of the fleet,' and therefore minutely acquainted with all the transactions. (See the several publications on this subject by Lieutenant-General Sir Howard Douglas, Bart.) Other writers have taken part in the controversy, but, as far as we are aware, nothing material has been added beyond what is stated above. Mr. Clerk died in July 1812.

CLEVELAND, CLEIVELAND, or CLEAVELAND, JOHN, was born at Loughborough, Leicestershire, in 1613, and studied at Cambridge, where he became a college tutor and reader in rhetoric. On the breaking out of the civil war he joined the royal army, and distinguished himself both as an active soldier and as one of the most severe and biting writers of lampoons on the Roundheads. He died in London in 1658. Those few verses of his, chiefly love-poems, which rise above personalities and temporary interests, possess occasional

richness of fancy; but they are deformed by the most perverse conceits anywhere to be found in the circle of that which has been called the metaphysical poetry of the 17th century. The most complete edition of Cleveland's works appeared in 8vo in 1687.

CLINTON, DE WITT, has a claim to biographical notice chiefly as the persevering promoter of the project for the formation of the great canal from Lake Erie to the Atlantic. He was born in 1769, at Little Britain, Orange county, New York. His mother was one of the distinguished Dutch family of De Witt; and his father, who was of English extraction, served with great distinction as brigadier-general in the army of the United States during the revolutionary war. De Witt received his education at Colombia College, New York, and was admitted to the bar. In 1797 he was elected by the democratic party to the state legislature of New York; having previously officiated for several years as secretary to his uncle George Clinton, as well as to the regents of the university and board of fortifications of New York. In 1801 he was elected a member of the senate of the United States. He afterwards filled the office of mayor of New York until 1815, when he resigned, mainly in consequence of having been unsuccessful in his candidature for the presidency of the United States. During the period between 1817 and 1826, he was several times elected governor of the state of New York by the zealous exertions of the democratic party. He was one of the founders of the New York Historical Society, the Academy of Arts, and the Orphan Asylum of New York, a member of most of the literary and scientific societies of the United States, and of several similar institutions in Europe. His productions consist of his speeches made on various occasions in the performance of his official duties, papers read before literary and benevolent societies, correspondence concerning the canal; judicial opinions, and various fugitive compositions. His services to his native state were very important, and his character, as a lover of science and polite literature, was adorned by a generous benevolence. He died suddenly in 1828, and was interred with great public demonstrations of respect.

CLINTON, HENRY FYNES, was born January 14, 1781, at Gamston in Nottinghamshire. He was the eldest son of the Rev. Charles Fynes Clinton, D.D., prebendary of Westminster, and incumbent of St. Margaret's, Westminster, and was descended in direct line from Henry, second earl of Lincoln. The family name was Fynes till his father obtained a royal licence, April 26, 1821, to resume the ancient family name of Clinton.

Mr. Clinton was educated at Southwell School, Nottinghamshire, where he remained from 1789 till 1796, and was well grounded in the classic languages. In September 1796 he was removed to Westminster School, where he remained till Easter 1799, not on the foundation. In April 1799 he went to Oxford, where he was entered a commoner of Christ Church, and remained till 1806. He graduated B.A. in 1803, and M.A. in 1805.

At the general election of 1806 he was returned M.P. for Aldborough, through the interest of the Duke of Newcastle, and continued to be one of the representatives of that borough till the dissolution of 1826, after which he was succeeded in his seat by his next brother. He was diligent in his parliamentary attendance, but was not a speaker. In his politics he was a conservative. After the death of Mr. Planta, in December 1827, he was a candidate for the office of principal librarian of the British Museum; but the claims of Sir Henry Ellis from long service and experience determined the choice of the Marquis of Lansdowne, then Home Secretary, in his favour. Mr. Clinton inherited an ample fortune from a distant relative. He died at his residence, Welwyn, Hertfordshire, October 24, 1852.

Mr. Clinton married June 22, 1809, but his wife died February 2, 1810. He married January 6, 1812, a daughter of Dr. Majendie, bishop of Bangor, who survived him, together with eight daughters. His only son, Charles Francis Clinton, graduated B.A. of Christ Church, Oxford, in 1836, served in Spain in the Christiano army, was decorated with the Cross of San Fernando by Espartero, was appointed in 1843 British arbitrator under the treaty with Portugal for the abolition of slavery, and died at Loando, on the west coast of Africa, in 1844.

Mr. Clinton was a classical scholar of the highest class. He read carefully all the best works of the Greek and Roman writers with a diligence perhaps unexampled, at least in modern times. He himself states, that while at Oxford, during less than seven years, he read 5223 pages of the Greek poets and prose-writers; but that afterwards, between 1810 and 1820, he read about 40,000 pages: the reading at Oxford amounting to 746 pages annually, while the reading during 1810-20 amounts to 4000 pages annually, which is at any rate more than five times greater.

Mr. Clinton's two great works, the '*Fasti Hellenici*' and '*Fasti Romani*,' have a European reputation, and are literary works of which every English scholar may well be proud. The '*Fasti Hellenici*' (the '*Civil and Literary Chronology of Greece*'), 3 vols. 4to, Oxford, was commenced in 1810, and was published in four separate volumes in 1824, 1827, 1830, and 1834; but the work is now divided into 3 vols., which are sold separately—vol. i. extending from the earliest accounts to the 55th Olympiad, vol. ii. from the 55th to the 124th Olympiad, and vol. iii. from the 124th Olympiad to the death of Augustus. Besides the chronological tables, of which these volumes for the most part consist, they are interspersed with dissertations on the early inhabitants of Greece, the Messenian wars, scripture chronology, the

writings of Homer, the population of ancient Greece, and other interesting subjects. The 'Fasti Romani' (the 'Civil and Literary Chronology of Rome and Constantinople, from the Death of Augustus to the Death of Heraclius'), 2 vols. 4to, Oxford, were published in 1845 and 1850. In 1851 Mr. Clinton published 'An Epitome of the Civil and Literary Chronology of Greece, from the Earliest Accounts to the Death of Augustus,' 8vo, Oxford; and in 1853 appeared 'An Epitome of the Civil and Literary Chronology of Rome and Constantinople, from the Death of Augustus to the Death of Heraclius,' 8vo, Oxford: two abridgments which are very useful to those students who cannot afford to purchase the larger and more expensive works.

(*Literary Remains of H. F. Clinton, Edited by C. J. F. Clinton, 1854; Gentleman's Magazine.*)

CLITUS, or CLEITUS. [ALEXANDER III.]

CLIVE, ROBERT, LORD, was born on the 29th of September 1725, at Styche, near Market Drayton, Shropshire. His family was respectable, but poor. He was sent to several schools, but distinguished himself in all of them rather by a love of mischief and a fearless disposition than by any aptitude or love for learning. He was sent to India, and arrived at Madras, in the civil service, as a writer, in 1744. Three years after, he quitted the civil service of the Company for the military, which suited him much better. In 1748 he distinguished himself at the siege of Pondicherry, and shortly after at the taking of Devi-Cotta, in Tanjore, on which occasion his superior officer recommended him to the notice of the Company and the British government. Coming into contact with the French (with whom, and not with the natives of India, the main struggle lay), he beat them under their veteran commanders. The taking of Arcot, and the decisive victory gained by the British there, were chiefly owing to this young and comparatively inexperienced officer. On his return to England in 1753 for the recovery of his health, he was highly complimented by the Directory of the East India Company. In 1755 he went again to India as governor of Fort St. David, and with the rank of lieutenant-colonel in the king's service. Soon after his arrival, in conjunction with the naval commanders, Watson and Pocock, he reduced the dangerous pirate Angria, taking Gheriah, his capital, and all his treasures. In the meantime the nabob Sujah-u-Dowlah had attacked the British, destroyed their factories, and barbarously thrown part of his prisoners into the memorable 'Black Hole' of Calcutta. Colonel Clive was then, according to the admission of all parties, the main stay and only hope of the British in India. He sailed at once with Admiral Watson to Calcutta, took Fort St. William in January 1757, and following up his advantages, thoroughly defeated and disorganised the Sujah's army. Clive's victories led to a peace highly advantageous to the British power in India, which before this event was dwindling to nothing. A series of intrigues and recriminations followed: Clive accused Dowlah of being wholly devoted to the French interests,—a cruel tyrant over his subjects,—a man without honour, in whom there could be no faith or confidence. On the other side it was urged that Clive, insatiable of power, influence, and wealth, had from the beginning determined to dethrone that nabob; that with this view he had engaged in intrigues with Meer Jaffer, one of the nabob's officers, and with Omichund, a Gentoo merchant, whom, it was said, he afterwards defrauded. In all these transactions the observation of the rigid rule of right is not to be expected on either side. Clive's business was to advance the British power in India, and the nabob happened to be at once an impediment in his way, and a cruel tyrant, after the fashion of that country. The war that ensued was short and brilliant, for, with a 'handful of men,' Clive gained the great victory of Plassey, and on the next day entering Moorshedabad in triumph, installed Meer Jaffer, who took the style of Jaffer-Ali-Cawn, in the place of Sujah-u-Dowlah. The deposed nabob was soon taken, and privately put to death by Meer Jaffer's son. The new nabob gave Clive a jaghire, or grant of land, which was said to produce 27,000*l.* per annum. Clive being made governor of Calcutta, held the chief command there, and through the rest of British Bengal, for about two years.

In 1759 he destroyed a formidable Dutch armament sent against Bengal. In 1760 he returned to England, where he received the unanimous thanks of the Company, and was created by government an Irish peer, under the title of Lord Clive, baron of Plassey. He was returned to parliament for Shrewsbury, and kept his seat in the House of Commons till his death. In politics he was rather liberal, being what was then called a 'moderate Whig;' but he exercised a prodigious influence on parliamentary elections. Speaking of his title of Lord, he says, in a letter to his friend Major Carnac, "If health had not deserted me on my arrival in England, in all probability I should have been an English peer instead of an Irish one, with the promise of a red ribbon. I know I could have bought the title (which is usual), but that I was above, and the honours I have obtained are free and voluntary."

After Clive's departure, the affairs of India fell into an apparently hopeless state of confusion, and he was once more sent out (in 1761) as the only man at all likely to retrieve them. Before this last employment he received the order of the Bath, and was promoted to the rank of major-general. In spite of dissensions and intrigues, and an almost general opposition on the part of the employés of the Company, both civil and military, he set things in order, and gave

security to that broad basis on which the British power has been since raised in India. He however made many enemies, whose influence he felt a few years later.

He returned from India on the 14th of July 1767, with a constitution thoroughly shattered. He was received with the greatest distinction. Five years later (in 1772) his proceedings in India were made the subject of severe animadversion in parliament, and out of doors; and in 1773 a select committee of the House of Commons was appointed to examine into them. The charges presented to the House were most serious, involving even a charge of forgery; but on the great debate on the 22nd of May the combat was narrowed into a motion made by Colonel Burgoyne, and seconded by Sir William Meredith—"That in the acquisition of his wealth Lord Clive had abused the powers with which he was intrusted." This motion was rejected, and at five o'clock in the morning a resolution was passed—"That Lord Clive had rendered great and praiseworthy services to his country." He was thus acquitted, but the course of the trial was a process of torture to his proud spirit; nor was the form of the acquittal altogether satisfactory. He never held up his head again, and towards the end of the following year he committed suicide. Soon after his first arrival in India, in consequence of a painful disorder he accustomed himself to take opium, the pernicious doses of which he gradually increased. After his last arrival in England, he suffered from a complication of disorders; and to alleviate the anguish of the gall-stones he swallowed opium in greater quantities than ever. His death took place on the 22nd of November 1774, at his house in Berkeley-square, shortly after completing his forty-ninth year.

(*Life of Robert Lord Clive, collected from the Family Papers, &c., by Major-General Sir John Malcolm, 3 vols. 8vo, 1836; and see the brilliant examen of Lord Clive's career and services by Macaulay, reprinted in his Essays.*)

CLODIUS PUBLIUS, a Roman patrician, the son of Appius, first became notorious by introducing himself in the disguise of a woman into Caesar's house during the celebration of the sacred rites of the Bona Dea. For this offence he was tried, but by the help of his hirelings and dependents, and by bribing the judges, he was acquitted. (Cicero, 'Ep. ad Attic.' i. 12. 16.) Cicero, who was called to give evidence on this trial, made a very unfavourable statement respecting his character, for which Clodius never forgave him. It was chiefly in order to revenge himself on so formidable an enemy, that Clodius took measures to qualify himself for the office of tribune of the people. With this view he got himself adopted into a plebeian family, though with considerable difficulty, and not without the help of Caesar and Pompey. No sooner was he elected tribune than he applied all his energies to effect the ruin of Cicero. [CICERO.]

In B.C. 57, when Lentulus had brought before the senate a proposal to recall Cicero from banishment, a day was fixed for taking the sense of the people. Fabricius, one of the tribunes, who favoured the cause of Cicero, endeavoured to possess the place of assembly with armed men, but it had been pre-occupied by Clodius. An encounter followed, in which Clodius was victorious, and followed up his advantage by massacring a considerable number of persons. Milo undertook to prosecute him for these outrages, but it was useless to proceed in the regular manner against a man who employed bodies of gladiators in his defence. Milo accordingly provided himself in a similar way, and the two parties had frequent engagements in the streets of Rome. When Cicero was recalled from exile, a question was raised, whether the ground on which his house had stood, and his property, which had been alienated to religious uses, should be restored to him or not. Clodius made a vehement speech against the restoration; but the point being decided in Cicero's favour, enraged Clodius beyond all bounds, and he made an attempt on Cicero's life. He contrived to screen himself from another trial, which he apprehended, by getting himself elected ædile; and no sooner was Milo's tribuneship expired, than he took advantage of the circumstance to prosecute him for acts of violence. Cicero appeared in defence of Milo, who was acquitted. In B.C. 52 Clodius was a candidate for the prætorship. Shortly after, Milo, in his way from Rome to Lanuvium, a distance of about fifteen miles, met Clodius returning from his country-seat at Aricia. The meeting appears to have been accidental; but through the officiousness of a gladiator in Milo's retinue, a fray ensued, in which Clodius received a severe wound. He was carried into an inn at Bovillæ, to be attended to; but Milo, wishing his men to make the most of their victory, Clodius was dragged out of the inn, and killed in the high-road. (Appian, 'De Bell. Civ.' ii. 439.) Milo was tried for the murder, and Cicero spoke, though ineffectually, in his defence. Milo withdrew before his condemnation, and retired into exile at Massilia (Marseille).

(Cicero, *Ep. ad Atticum, Pro Milone, Pro Domo Sua*; Plutarch, *Life of Cicero*.)

CLOOTZ, JEAN BAPTISTE (DU VAL DE GRAC), Baron, whose immeasurable frenzy makes the wildest Jacobins seem tame, was born at Cleves in 1755. He was a nephew of the learned but paradoxical Dutch writer, Cornelius de Pauw. Long before the stormy days of the French revolution he had conceived the idea of reforming the human race, and travelled through England, Germany, Italy, &c., under the name of Anacharsis Clootz, denouncing all kings, princes, and rulers, and even the Deity. He returned to Paris, where he had completed his education, about the period of the meeting of the States-

General, attended all the clubs, exceeded in his ravings the most furious demagogues, and was elected a member of the Convention in September 1792. He voted for the king's death, adding, "I likewise pass sentence on Frederick William, king of Prussia." A few weak-minded men yielded to his rhapsodies, and this enthusiast was beginning to form a party when Robespierre, feeling uneasy, denounced the 'Orator of the Human Race,' as the baron styled himself, and sent him to the same scaffold as Hebert, on March 24, 1794. He requested that he might be executed the last, "that he might establish one or two more principles whilst his companions' heads were falling." (Rabbe; *Biogr. des Contempor.*)

CLOTAIRE I., the youngest son of Clovis, the conqueror of the Gauls, and of his wife Clotilda. Clovis having divided his territories at his death in 511 among his four sons, Clotaire became king of Soissons. He joined his brothers in their war against the Burgundians, which ended in the defeat of the Burgundians, and the extinction of the first kingdom of Burgundy, which was divided among the brother kings of the Franks. Clotaire and his brother Childebert, king of Paris, invaded the kingdom of Orléans after the death of their brother Chlodomère, and murdered two of his sons. The third, named Chlodovalde, concealed himself in a hermitage near Paris, where the village of St. Cloud has since risen. After the death of his nephew Theodebert, king of Austrasia, Clotaire took possession of that kingdom also; and after the death of Childebert, Clotaire united in his person the whole monarchy of the Franks in 558. His natural son, Chraume, having revolted against him, joined the Count of Brittany, who maintained his independence against the kings of the Franks. Clotaire defeated his son, and burnt him alive with his family in a hut in which he had taken shelter, in 560. In 562 Clotaire died, and was buried in the church of St. Medard of Soissons. He left four sons, among whom, following the example of his father, he divided the monarchy of the Franks. Caribert was made king of Paris, Gontran king of Orléans and Burgundy, Siegbert king of Metz or Austrasia, and Chilperic king of Soissons.

CLOTAIRE II. was the son of Chilperic, king of Soissons, or of Neustria, and of his wife Fredegonda. His father died, and left him an infant, under the regency of his mother. After many cruel wars, occasioned by the rivalships between Fredegonda and Brunehaut, the wife of Siegbert, king of Austrasia, Clotaire united in his person the whole empire of the Franks, as his grandfather Clotaire I. had done before him, in 613. Having taken Brunehaut prisoner, he put her to a cruel death. Clotaire, in order to conciliate his new subjects of the kingdoms of Burgundy and Austrasia, appointed a *Maire du Palais*, *Major Domus Regis*, to each for life. The office previously seems to have been held, as well as in Neustria, during pleasure only. The *Maires of Austrasia*, in the following reigns, became by degrees independent of the sovereign, and at last usurped the supreme power. At the council of Paris in 615 Clotaire issued general ordinances, which were called 'Capitularia.' He also convoked at times a kind of temporary parliament, which was an assembly of the chief officers of the Franks. Clotaire had to sustain a war in his German dominions beyond the Rhine against the Saxons, whom he defeated with the loss of their king in 626. In 628 Clotaire died, aged forty-five years, and was buried at Paris in the church of St. Germain-des-Prés. Clotaire II. was a man of abilities and of considerable information for his time: he was brave and popular, but ambitious, unprincipled, and cruel, like most of the Merovingian kings.

CLOTILDE, MARGUERITE ELEONORE, born at Vallon Chalis in the Vivarais, on the banks of the Ardèche, about 1405, married Bérenger de Surville, who soon after joined the army of the dauphin, afterwards Charles VII., and was killed at the siege of Orléans. During his absence Clotilde is said to have composed and addressed to him her first epistle, which she called 'Héroïde,' in imitation of Ovid's compositions of the same name. Her other poems she is said to have composed during her long widowhood. They consist chiefly of ballads, rondeaux, chansons, epistles, with fragments of an epic poem. The last in date is a chant-royal, on the occasion of the battle of Fornovo, gained by Charles VIII. But the authenticity of these compositions is very much doubted. It rests merely on the reported assertion of Joseph Etienne de Surville, a descendant of Bérenger, and an officer in the royal army, who emigrated at the time of the French revolution, but who, having re-entered France in 1798, was tried and executed. He is said to have discovered Clotilde's autograph manuscripts among the family papers, which however were all destroyed at the time when the peasantry went about burning the mansions of the nobility. He entrusted some friends with a copy of the poems, which were first published by Vanderbourg in 1803, with a biography of Clotilde. For the controversy about their authenticity see 'Biographie Universelle,' article 'Surville' (Clotilde), and the authorities referred to; among others, Raynouard's article in the 'Journal des Savans,' July, 1824. The poems are not without merit; and if not written by Clotilde they are a very clever imitation of the old French style of the 15th century, although some of the images and expressions appear to betray a later origin. Clotilde is said to have died at a very advanced age.

CLOVIS, CLODOVEUS, and CHLODWIG in old German, whence Ludwig, the Latinised form Ludovicus, and Louis are derived, was born A.D. 467. He was the son of Childeric, the grandson of Merowig, who gave his name to the Merovingian dynasty. Tournay was

then the capital of the Salian Franks, who had occupied the north-east part of Gaul, and extended their incursions as far as Paris. After the death of Childeric in 481, Clovis attacked Siagrius, the Roman commander, defeated him near Soissons, took him prisoner, and beheaded him. Having conquered the whole country, south and west, as far as the Seine, he fixed his residence at Soissons. He afterwards got rid, by force or treachery, of the other Frankish chiefs, his own relatives, who held various parts of North Gaul: Siegbert, king of Cologne, Cararic, king of the Morini, Ranacarius, king of Cambrai, and others, all perished by his hand.

In 493 Clovis married Clotilda, the daughter of Childeric, king of the Burgundians, who was a Christian. Clovis and most of the Franks were still Pagans. In 496 Clovis fought a great battle at Tolbiac, near Cologne, against the Alemanni, who had advanced to the Rhine and threatened Gaul. In the most critical moment of the fight, it is said that he made a vow to acknowledge the God of Clotilda if he remained conqueror. The Alemanni were completely defeated, and Clovis and most of his soldiers were christened on Christmas day of the same year, by Remi, archbishop of Rheims. The Gauls and Romans of the western provinces, as far as the mouth of the Loire, submitted voluntarily to Clovis.

He next turned his arms against Alaric II., king of the Visigoths, in the south-west part of Gaul, whom he defeated in the battle of Vouilli, near Poitiers, in 507; Alaric fell, and Clovis took possession of the whole country as far as the Pyrenees. Theodoric, king of the Goths in Italy, coming to the assistance of his countrymen, defeated Clovis near Arles, in 509, after which peace was made between the Goths and the Franks. Anastasius I., emperor of Constantinople, bestowed upon Clovis the titles of Patrician and Augustus, and in 510 sent him a crown of gold and a mantle of purple. Clovis now fixed his residence at Paris. In 511, at the Council of Orléans, the rights called *Regalia*, by which on every vacancy of a see, the revenues devolved on the king, who had the right of nomination, were acknowledged by the bishops as vested in the kings of the Franks. Clovis caused the laws and customs of the Salian Franks to be compiled and arranged to serve as a code for his Frankish subjects. His Gaulish and Roman subjects were subject to the Theodosian Code. In 511 Clovis died at Paris, after a reign of thirty years, and was buried in the church of St. Peter and Paul, afterwards called *Sainte Geneviève*. When the old church of *Sainte Geneviève* was pulled down on May 10, 1807, two sarcophagi of stone were found with the remains of Clovis and his wife Clotilda, as well as an epitaph upon the former, written long after his death. They are preserved in the 'Musée des Monuments Français,' as well as a statue of Clovis, erected to his memory by King Robert, towards the beginning of the 11th century. Clovis left four sons, among whom he divided his monarchy. [CLOTAIRE I.] Clovis first reduced the Franks to the condition of a united and partly civilised nation. His conversion to Christianity conciliated the clergy as well as his Roman and Gaulish subjects, most of whom had embraced that faith.

CLOWES, WILLIAM, printer, was born at Chichester, January 1, 1779; died January 26, 1847. The father of Mr. Clowes was educated at Oxford, and kept a large school at Chichester; but he died when the subject of this notice was an infant, leaving his widow to support two children with straitened means. She was enabled, by keeping a small school, to give her son a business education; and he was apprenticed to Mr. Seagrave, a printer at Chichester. He came to London in 1802, and worked as a compositor with Mr. Teape, of Tower Hill. In 1803 he commenced business on his own account in Villiers-street, Strand, on a capital of 350*l*. He purchased one press; engaged one assistant; and, after working as a compositor through the day, would often, for two or three consecutive nights, toil at press, to have his small stock of type free for the next day's demand. It was this energy of character that raised Mr. Clowes to his subsequent eminence. Fortune favoured his exertions. He married, when he was at the age of twenty-four, a cousin of Mr. Winchester, a stationer, who had much government business; and by him he was recommended for important official work. His punctual industry and obliging and kindly disposition brought friends around him; and in a few years the humble beginner with one press had a considerable printing-office in Northumberland Court. This office was burnt down; but a larger rose in its place. In 1823 he commenced steam-printing. He had two or three machines in a dark cellar; and, the process being novel, his office had many visitors of literary reputation. Mr. Clowes was always a signal example of the honest ardour of manufacturing enterprise to lead the way under new circumstances. He saw that newspapers were printed by steam; and he estimated the possibility that books might be demanded in sufficiently large numbers to make the new invention of more universal application than was at first considered probable. An action brought by the Duke of Northumberland, whose palace was close to Mr. Clowes's printing-office, to abate the steam-press as a nuisance, was successfully defended; but the printer removed his noise and his dirt, under the award of arbitrators; and the decision was a fortunate one for him. In 1826 he became the occupier of the spacious and well-known premises in Duke-street, Stamford-street. In the course of years the humble establishment of the young Sussex compositor grew into 24 steam-presses and 28 hand-presses, giving employ to 600 persons, in the largest, most complete, and well-organised printing manufactory that had ever existed in the world. The creation

of a literature that should at once reconcile the apparently dissimilar qualities of goodness and cheapness, through a demand for books before unprecedented, gave a considerable impulse to the energies of Mr. Clowes. 'The Penny Magazine' and 'The Penny Cyclopædia' issued with undeviating regularity for fourteen years from his printing-office. Mr. Clowes was not a common man. His powers of arrangement were most acute; he was at once bold and prudent. He was one of those few men who would not recognise the word 'impossible' as one to be lightly employed. He who in 1803 had a few hundred weight of type to be worked from day to day like a banker's gold, would not hesitate, in the height of his prosperous career, to have tons of type locked up for months in some ponderous blue-book. To print an Official Report of a hundred folio pages in a day or night, or of a thousand pages in a week, was no uncommon occurrence. Mr. Clowes's name will not be associated with the honours of the great classical printers; his was another ambition. He lived in an age when knowledge was to become the inheritance of the many; and he furnished the means of carrying out this literary revolution in a more efficient manner than any of his professional competitors. His name will be permanently associated with the intellectual development of our time. (*National Cyclopædia*.)

CLUSIUS, CAROLUS, or DE LE CLUSE, CHARLES, was born at Antwerp on the 18th of February 1526. He commenced his education at Ghent, and from thence was removed to Louvain with the object of studying the law. But in about two years he went to Marburg, where, disgusted with the law, he turned to the study of philosophy. During this period he acquired a great fondness for botany, and devoted much of his leisure to this pursuit. At Marburg he formed a friendship with Hyperius, who inspired him with an admiration for Melancthon, and in 1549 he left Marburg for the purpose of studying at Wittenberg. From Wittenberg he proceeded to Strasbourg, and from thence to Montpellier, where he became the pupil of Rondelet, and devoted himself to the study of medicine, which he pursued long enough to take the degree of Doctor. He resided for three years at Montpellier, and then proceeded to Paris, where he remained for two years, but was compelled to leave on account of a civil war which broke out at that period. From this time he visited most of the countries of Europe for the purpose of adding to his botanical knowledge. In 1564 he travelled through Germany, from thence he went with Fuggers to Spain, and afterwards visited Portugal. In 1571 he returned to Belgium, and again visited Paris, from whence he went to England, where he remained some time, being much interested with the results of the voyages of Sir Francis Drake and other British sailors. He returned to Antwerp in 1573. Here he occupied himself with publishing the result of his botanical labours. Having accepted the invitation of the Emperor Maximilian II. to become curator of the botanical garden at Vienna, he remained there till 1587; when, through a court intrigue, he was obliged to retire. He then lived at Frankfurt in a state of perfect obscurity till, in 1593, in the sixty-eighth year of his age, he was called to the chair of botany at Leyden. This position he held for sixteen years, and died on the 4th of April 1609.

Few men have suffered more in following a favourite pursuit than Clusius. He has on this account been called "The Martyr of Botany." As early as his twenty-fourth year, by excessive fatigue he contracted a dropsical disease, which it is said his tutor Rondelet cured with chicory. At the age of thirty-nine he broke his right thigh during one of his botanical rambles, and a short time after his right arm. Whilst at Vienna, he dislocated his left ankle, and eight years after this accident he dislocated his right hip. For this he was treated unskillfully, and ever after was obliged to use crutches for support. The want of exercise in one who had habituated himself to so much brought on other diseases, the most distressing of which was stone in the bladder. During his exertions in the early part of his life he also contracted a hernia, which troubled him to the end of his days. But his bodily infirmities never diminished his mental activity, and he continued teaching and writing to the very last. His works are very numerous, for he not only published original descriptions of new plants, but he translated into Latin works from the French, Spanish, and Portuguese, and from the Latin into French, thus rendering a most important service in the diffusion of a knowledge of the plants that were known in his day.

The following are his principal works:—1. 'Histoire des Plantes, en laquelle est contenue la Description entière des Herbes, leurs espèces, formes, noms, temperaments, vertus, et operations,' Antwerp, 1557, folio. This was a translation of a work by Dodoens, to which Clusius appended a chapter of his own, on gums, liquors, woods, fruits, and aromatic roots. 2. 'Antidotarium Florentinum,' Antwerp, 1561, 8vo. This was a translation of an Italian work containing an account of the medicines used by the Greek, Arabian, and Florentine physicians. 3. 'Aromatum et Simplicium aliquot Medicamentorum apud Indos nascentium Historia,' Antwerp, 1567, 8vo. This work went through many editions, and was originally a translation of a Portuguese book by Garcias ab Horta, to which Clusius appended many notes and woodcuts. He also translated into Latin two works of the same kind, the one from the Spanish of Nicolas Monardes, the other from the Spanish of Christopher Acosta. These were published at Antwerp in 1574. 4. 'Rariorum aliquot Stirpium per Hispaniam observatarum Historia libris duobus expressa,' Antwerp, 1576, 8vo. This work, the

result of his travels in Spain, was illustrated with 229 figures of plants, some of which were from the works of Dodoens. 5. 'Aliquot Notæ in Garcias Aromatum Historiam,' Antwerp, 1582. This little work contained an account of many things he had observed in England, more especially an account of plants, fruits, &c., which had been brought to England by Sir Francis Drake. 6. 'Rariorum aliquot Stirpium et Plantarum per Pannoniam, Austriam, et vicinas quasdam Provincias observatarum, Historia quatuor libris expressa,' Antwerp, 1582, 8vo. This work was of a similar character to the Flora of Spain, and was illustrated with 358 plates. 7. 'Rariorum Plantarum Historia,' Antwerp, 1601, folio. This was a union of the two works on the plants of Austria and Spain, containing many additions from the then living botanists, as Penney, Lobel, Plateau, Dortmann, and others. 8. 'Exoticorum Libri X., quibus Animalium, Plantarum, Aromatum aliorumque Peregrinorum Fructuum Historia describuntur,' Antwerp, 1601, folio. He published many other works of less importance, chiefly translations.

CLUVERIUS (CLUWER), PHILIP, was born at Dansig in 1580. His father intending him for the profession of the law, sent him to study at Leyden; but Cluverius showed more disposition for the study of geography and antiquities, and was encouraged in his bias by his acquaintance with Joseph Scaliger. In a journey which he made to Louvain and Antwerp for the purpose of meeting Justus Lipsius, he fell in with some marauding soldiers, who stripped him of everything. On his return to Holland, finding that his father, being dissatisfied with his conduct, had stopped all remittances for his support, he joined the troops of the emperor, and served for two years in Hungary and Bohemia. In the latter country he made the acquaintance of a Baron Popel, who, being arrested by order of the emperor, had written a pamphlet in his defence, which Cluverius undertook to translate into Latin, and published it on his return to Holland. The pamphlet being considered offensive, Cluverius was imprisoned, at the request of the imperial ambassador to the States-General. He was soon after released, and his mother having sent him some supply of money, he set out on his travels to England, where he wrote 'De Tribus Rhæni Alveis,' &c. Returning to the continent, he travelled through France and Germany, and published his 'Germania Antiqua,' folio, Leyden, 1616. It is a work of considerable research, intermixed with much conjecture. Having made a journey into Italy, he was well received there, especially at Rome and Bologna, where his familiar acquaintance with most of the European languages excited great admiration. His next work, 'Siciliæ Antiquæ Libri Duo,' to which he added a short description of Sardinia and Corsica, folio, 1619, has been considered by many as his best work. On his return to Holland from Italy, he suffered severe domestic losses, and his health rapidly declined. It was under these circumstances that he wrote his 'Italia Antiqua,' which was published after his death, a work of great research, but one that requires correction from the more exact observations or discoveries of later geographers and antiquarians. Cluverius wrote also 'An Introduction to Universal Geography,' which has been repeatedly published. He died at Leyden in 1623, forty-three years of age. Danielis Heinsii, 'Oratio in obitum P. Cluverii,' at the end of the 'Introduction to Geography,' Leyden, 1624, gives an account of the principal incidents of Cluverius's life.

COBBETT, WILLIAM, was the son of a farmer and publican at Farnham in Surrey, where he was born in March 1762. He has himself related the incidents of the first portion of his life in 'The Life and Adventures of Peter Porcupine,' first published in 1796. This tract contains a most interesting account of his self-education, carried on under circumstances of difficulty, and with an ardour and steadiness of purpose that has never been surpassed. He was trained up to country work, and so employed from an early age till the autumn of 1782, when on a visit to the neighbourhood of Portsmouth he first beheld the sea, and the next day made an unsuccessful attempt to get employment on board a man-of-war. In May the following year, on the impulse of a sudden thought which took him at Guildford fair, he came to London, and soon, by the assistance of a friend, obtained a situation as copying clerk; but at the end of nine months he went to Chatham, where he enlisted in a regiment of foot, which was sent out to Nova Scotia, and was eventually ordered to New Brunswick. For his excellent conduct he was made a corporal before the regiment left England, and soon after its arrival in America he was raised at once, over the heads of thirty sergeants, to the rank of sergeant-major. In New Brunswick he made his acquaintance with his future wife, then a girl of thirteen, the daughter of a sergeant-major of artillery. His own account of his courtship and marriage is, it may be fairly said, one of the most pleasing moral pictures ever drawn. Cobbett's regiment did not get back to England till the end of the year 1791, when at his earnest request he obtained his discharge, with a testimonial from his commanding officer, declaring that he had served honestly and faithfully for the space of eight years, and was discharged "in consideration of his good behaviour and the services he had rendered the regiment." He now engaged in a proceeding, of his conduct in which and the motives by which he was actuated no intelligible explanation has ever been given; we mean his bringing charges of peculation against four officers of his late regiment, and then, when a court-martial was appointed to try them, and every arrangement connected with it made in the manner he himself required, declining to come forward

to prosecute. On the day of trial, to the surprise of all concerned, he did not make his appearance, although forty-seven witnesses named by him had been brought up from Portsmouth to London; and the court, in the notion that some accident might possibly have happened to him, adjourned to the third day after. In the meantime search was made for him in all directions, but he had crossed over to France. He remained in that country for six months, and then sailed from Havre-de-Grace for New York, where he arrived in October 1792. About two years after this date he made his first appearance as a public writer in an attack upon Dr. Priestley, then newly arrived in the United States, under the title of 'Observations on the Emigration of a Martyr to the Cause of Liberty, by Peter Porcupine.' This pamphlet attracted much notice, and was followed by a long succession of others in the same violent anti-democratic strain, and with the same signature. The whole were afterwards collected and reprinted in England in 1801, in 12 vols. 8vo. The outrageous recklessness and personality of his invective however at length exposed him to several prosecutions for libel, and the inconveniences in which he was thus involved induced him in June 1800 to quit America for England. On arriving in London he immediately started a Tory daily paper under the title of the 'Porcupine,' but it was discontinued after an existence of only a few months. Upon this he commenced his 'Weekly Register,' which rapidly attained a large circulation, and which he kept up without the failure of a single week from its first publication till his death, a period of above thirty-three years. In the course of this time however it wholly changed its politics, having eventually become the most determined among the assailants of the government and the champions of democracy. The first indications of this change appeared in the course of 1803, but it was not till some years later that the conductor of the 'Register' had completely reversed his original position. In the year 1804 two verdicts had been given against him for libel, in consequence of the first of which (for libels on the Earl of Hardwicke, then lord-lieutenant of Ireland; Lord Redesdale, lord chancellor of that country; and other persons connected with the Irish government) he was fined 500*l.*; and by the second of which he was cast in 500*l.* damages to Mr. (afterwards Lord) Plunket, then the Irish solicitor-general. In 1810 he was again tried on an information at the instance of the government for certain observations in the 'Register' of the 10th of July, 1809, on the flogging of some local militia-men at Ely; and the result was a conviction, on which he was sentenced to pay a fine of 1000*l.* to the king, and to be imprisoned for two years. When he came out of prison he set in motion a new engine for the annoyance of the administration in the series of papers which he called his 'Twopenny Trash,' the circulation of which is said at one time to have amounted to 100,000 copies. In April 1817 however, professedly to escape from the operation of the Six Acts, but partly also, as is believed, in consequence of certain pecuniary embarrassments, he again visited America. While there he still continued the publication of his 'Register' in London, the manuscript being regularly transmitted across the Atlantic. He returned to England in 1819, and soon after commenced a daily paper, which lasted only two months, involving him in further losses. Two other actions for libel immediately followed, in both of which he was cast; the damages awarded in the first (brought by Mr. Cleary) being only 40*l.*, but in the second (brought by Mr. John Wright) 1000*l.* Amidst all these troubles, neither the regularity nor the spirit of his literary labours ever relaxed. His 'Register' was only one of many productions which his untiring and ever-vigorous pen was constantly giving to the world. In 1820 he made his first attempt to get into parliament by standing a contest for the city of Coventry, in which he was defeated. In 1826 he was again unsuccessful in a similar attempt at Preston. In 1829 and 1830 he attracted much attention by a number of political lectures which he delivered in several of the principal towns of England and Scotland. In July 1831 he was again tried on a prosecution for libel, the charge being grounded on an article which had appeared in the 'Register,' and which was alleged to have been published with the intent of exciting the agricultural labourers to acts of violence, and to destroy property. He defended himself on this occasion in a speech of six hours; and the jury not being able to agree in a verdict, the trial ended in his discharge.

In 1832 Cobbett was returned to the first reformed parliament as one of the members for Oldham. In the course of his parliamentary career he made several effective speeches; but his success in this new field did not come up to expectation, and on more than one occasion he damaged himself by those strange blunders which here and there mark every portion of his history. His death took place unexpectedly, and after a very short illness, on the 18th of June 1835.

A complete catalogue of Cobbett's publications would occupy more space than we can afford. Among those not already mentioned that have attracted most attention, are his 'Year's Residence in America,' 'Emigrant's Guide,' 'Poor Man's Friend,' 'Cottage Economy,' 'Village Sermons,' 'History of the Protestant Reformation in England and Ireland,' 'Advice to Young Men and Women,' 'Grammar of the French Language,' 'English Grammar,' in a 'Series of Letters to his Son,' and his 'Rural Rides,' reprinted from the 'Register.' He also translated from the French Marten's treatise on the 'Law of Nations,' and was the projector and original conductor of the 'Parliamentary History,' which, for some years, bore his name.

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On the subject of the intellectual character of this remarkable man, there is already a more general agreement of opinion than might have been expected, considering the vehement partisanship of the greater portion of what he has written. His mind was one of extraordinary native vigour, but apparently not well fitted by original endowment any more than by acquirement for speculations of the highest kind. Cobbett's power lay in wielding more effectively perhaps than they ever were wielded before, those weapons of controversy which tell upon what in the literal acceptance of the words may be called the common sense of mankind, that is, those feelings and capacities which nearly all men possess in contradistinction to those of a more refined and exquisite character which belong to a comparatively small number. To these higher feelings and powers he has nothing to say; they and all things that they delight in are uniformly treated by him with a scorn, real or affected, more frank and reckless certainly in its expression than they have met with from any other great writer. He cares for nothing but what is cared for by the multitude, and by the multitude, too, only of his own day, and it may be even said, of his own country. Shakspeare, the British Museum, antiquity, posterity, America, France, Germany, are, one and all, either wholly indifferent to him, or the objects of his bitter contempt. But in his proper line he is matchless. When he has a subject that suits him, he handles it, not so much with the artificial skill of an accomplished writer, as with the perfect and inimitable natural art with which a dog picks a bone. There are many things that other men can do, which he cannot attempt; but this he can do as none but himself can or ever could do it.

* COBDEN, RICHARD, was born in 1804, at Dunford, near Midhurst, Sussex. His father, who possessed a small property in land which he himself cultivated, died while Richard was yet young, and he was taken charge of by an uncle, who kept a wholesale warehouse in the city of London, and who placed him in his establishment. He commenced business as a partner in a Manchester printed cotton factory, travelling occasionally for commercial purposes. He visited Egypt, Greece, and Turkey in 1834, and in 1835 he was in North America. About this time he published two pamphlets, 'England, Ireland, and America,' by a Manchester manufacturer; and 'Russia,' by the author of 'England, Ireland, and America.' He had contributed to the establishment of the 'Manchester Athenæum,' and in 1835 pronounced the inauguration discourse.

In 1837 Mr. Cobden stood a contest for the borough of Stockport, but was unsuccessful, and in the same year travelled in France, Belgium, and Switzerland. In 1838 he made a journey in Germany. Soon after his return to England, at a meeting of the Manchester Chamber of Commerce, he advocated the repeal of all taxes on grain, and carried a petition to that effect, addressed to the House of Commons, and very numerously signed. In 1839 about 200 delegates brought up to London a vast number of petitions for the repeal of the corn-laws. Mr. Villiers made a motion for the repeal, which the House of Commons rejected by a very large majority, and immediately afterwards the National Anti-Corn-Law-League was established. In 1841 Mr. Cobden was elected M.P. for Stockport.

The most powerful of the earlier opponents of the corn-laws was Colonel T. P. Thompson, who in 1827 published, in the form of a cheap pamphlet, his 'Catechism of the Corn-Laws,' the substance of which had originally appeared in the 'Westminster Review.' The League, on the 20th of October 1842, announced its "intention of raising 50,000*l.* for the purpose of sending lecturers to every part of the country, and of spreading information on the effects of the corn-laws, by means of pamphlets, &c." Among these pamphlets was one consisting of 'Extracts from the Works of Colonel T. Perronet Thompson, author of the 'Catechism of the Corn-Laws,' selected and classified by R. Cobden, Esq., M.P., and published with the consent of the author,' 8vo, Manchester. Mr. Cobden became one of the lecturers. He attended public meetings in the principal towns throughout the country, and also occasionally in London, and was distinguished above all the others, not less by the extent and precision of his information than by his acuteness of reasoning, his boldness of declamation, and his popular style of oratory. These qualities also gained him much influence in the House of Commons, where he often spoke in support of his object. The struggle for the repeal of the corn-laws was terminated by Sir Robert Peel's memorable speech, and by the royal assent being given, June 26, 1846, to an Act for repealing the duties on the importation of foreign corn.

Mr. Cobden, soon after the passing of the Act, set out on a journey on the continent, and visited successively France, Spain, Italy, Germany, Russia, and Sweden, and was received with great applause at meetings in the principal cities and towns. During his absence in 1847 he was re-elected M.P. for Stockport, and also for the West Riding of Yorkshire. He made his choice to sit for the West Riding, which he still (1856) represents. After the repeal of the corn-laws his political friends set on foot a subscription to remunerate him for his services, and the large sum of 70,000*l.* is stated to have been collected and given to him. Mr. Cobden is an advocate of the ballot, of extension of the suffrage, of shorter parliaments, of financial reforms, and generally of liberal measures. He is a member of the Peace Society, and at the congress in Paris in 1849, at Frankfurt in 1850, and in London in 1851, supported the principles of non-intervention and of

the prevention of war by arbitration between the states interested. When the designs of Russia against Turkey became known, and war was imminent, he still advocated non-interference; and during the war urged the policy of terminating it by concession to Russia. In 1853 he published two pamphlets, 'How Wars are got up in India: the Burmese War,' 8vo, London, and '1793 and 1853, in three Letters,' 8vo, London. In 1855 he published another pamphlet entitled 'What Next?' Some of his speeches have also been published.

COCHIN, CHARLES NICOLAS, called Cochin Fils, a celebrated French designer and etcher, the son of Charles Nicolas Cochin the elder, was born at Paris in 1715. His father, likewise an able engraver, was his instructor, and Cochin early displayed a peculiar aptness for art, and general quickness of ability. In 1749 he made a tour through Italy with the Marquis de Marigny, and in 1756 published a critical account of the various works of Italian art, as a species of amateur's companion in a journey through Italy—'Voyage Pittoresque d'Italie,' in 3 vols. 8vo. The work became popular among his own countrymen: Cochin published a third edition of it in 1773. Some years before the appearance of his 'Voyage Pittoresque' Cochin published an account of the antiquities of Herculaneum, 'Observations sur les Antiquités d'Herculaneum, &c., par M.M. Cochin et Bellicard,' which went through two editions: the second contains many etchings of ancient works of art and other objects of antiquity. Cochin was knight of the order of St. Michel; keeper of the Royal Collection of Drawings; and secretary to the Royal Academy of Painting and Sculpture. He died at Paris April 29, 1790.

Cochin was one of the best and most productive of the French engravers; his prints amount to upwards of 1500, comprising almost every variety of subject, from original designs, and from the works of other masters, chiefly French. Among the best are the fourteen large etchings of the sea-ports of Vernet. A 'Catalogue Détaillé' of his works was published by Jombert in 1770, and copied by Heinicke into his Dictionary, with the addition of some works executed after 1770. Cochin was the author of some other literary works besides those already mentioned. He published in 1757, 'Reflexions sur la Critique des Ouvrages Exposés au Louvre,' and 'Recueil de quelques pièces concernant les Arts, avec une Dissertation sur l'effet de la Lumière et des Ombres relativement à la Peinture;' in 1763, 'Les Misotechniques aux Enfers;' and in 1765, 'Lettres sur les Vies de Slodtz et de Deshayes,' and 'Projet d'une Salle de Spectacle.'

COCHRANE, LORD. [DUNDONALD, EARL OF.]

COCHRANE, CAPTAIN JOHN DUNDAS, R.N., born about 1780, distinguished himself by travelling on foot in a very eccentric manner through France, Spain, and Portugal, and afterwards through Russia and Siberia, to the extremity of Kamchatka. (See 'Narrative of a Pedestrian Journey through Russia and Siberian Tartary, from the Frontiers of China to the Frozen Sea and Kamchatka,' 2 vols. 8vo, Lond., 1824.) He subsequently engaged in some of the mining companies in the New World, and died in Colombia August 12, 1825, at a time, it is said, when he was contemplating a journey on foot through the whole of South America. He tells us in his book, that in January, 1820, immediately before he began his journey to Russia, he made an offer of his services to explore the interior of Africa and the course of the Niger, but this offer was declined by Government. His object, when he left London for St. Petersburg, was to travel round the globe, as nearly as can be done by land, crossing from Northern Asia to America at Behring's Straits. "I also," he adds, "determined to perform the journey on foot, for the best of all possible reasons, that my finances allowed of no other." But at the seaport of St. Peter and St. Paul's, at the end of the Kamchatkan peninsula, he became enamoured of a young lady of the country, and his marriage, together with some other circumstances, induced him to return to England, whither he brought his wife. The eccentricities of this most hardy and indefatigable traveller sometimes approach to insanity, but his book is amusing from its oddness, and contains a good deal of curious information concerning countries rarely visited by Europeans.

COCKBURN, HENRY THOMAS, LORD, a Lord of Session in Scotland, was the son of Archibald Cockburn, of Cockpen, one of the Barons of the Exchequer in Scotland, by a sister of the wife of the first Viscount Melville, and represented an ancient Scottish family which has produced many distinguished members. He was born in 1779, and called to the Scottish bar in 1800. His family connections belonged to the Tory school, but although the Scotch patronage of the crown for many years was dispensed by Lord Melville, Mr. Cockburn in early life adopted liberal opinions.

It was not until November 1830 that any high legal position fell to Mr. Cockburn, when he became solicitor-general for Scotland, upon the promotion of Jeffrey to the attorney-generalship. He had however long before this time risen to considerable eminence in his profession, and was particularly distinguished for the ability of his advocacy, and the influence which he exerted upon the minds of juries. Among other cases in which he was engaged may be particularly mentioned that of the Queensberry title, in which considerable property was at stake. He had also brought himself into notice by gratuitously defending the prisoners charged with treason at Stirling, Glasgow, and other Scotch towns in the year 1818. As a strong proof of his success as an advocate, we may mention that he was engaged to defend Mrs. McDougall, who was put upon her trial at Edinburgh as the accom-

plish of Burke and Hare, and that he obtained her acquittal. During the earlier part of his legal career the arguments of counsel were delivered partly in writing, and partly 'vivâ voce' (as is the case now in the House of Lords). The drawing up of these arguments frequently involved points of the greatest nicety, and several drawn up by Mr. Cockburn attracted the observation of the bench, and even as a young man, his papers on feudal law had met with general approval.

Such a man as Cockburn could not long remain without reaping a more permanent reward than the solicitor-generalship. Accordingly in 1834 he was promoted to the Scottish bench as one of the lords of session, to which three years later was added the further appointment of a lord commissioner of justiciary. Upon the bench Lord Cockburn was surpassed by few in his clear enunciation of law, and in his charges to juries. He was distinguished by a skilful detection of whatever was false in principle or in evidence, as well as by the breadth and grasp of his legal judgments, which were seldom reversed on appeal.

Besides the 'Life' of his friend Lord Jeffrey in 2 vols. (1852), Lord Cockburn published only one small pamphlet, which was entitled 'On the best way of spoiling the beauties of Edinburgh.' He was an early contributor however to the pages of the 'Edinburgh Review;' and it is said that an article from his pen in that review was mainly instrumental in causing a reform in the method by which Scotch juries had been previously chosen.

As a friend, neighbour, and citizen, no less than as a relative, Lord Cockburn was beloved. His death, which happened April 26, 1854, while he was on circuit at Ayr, was preceded by an illness of but a few days' duration. He left a large family by his widow, who is sister of the wives of the late Scotch judges, Lords Fullerton and Dundryster.

COCKBURN, ADMIRAL, THE RIGHT HONOURABLE SIR GEORGE, G.C.B., who represented a branch of the same family as Lord Cockburn, was born in 1772, and entered the navy in 1781. Having served on the East India, Home, and Mediterranean stations, in 1795 he co-operated with the Austrian troops in Piedmont, and took part in the capture and blockade of Leghorn. He subsequently received the thanks of the House of Commons for his operations against Martinique, which resulted in that island being ceded as a British colony. In 1812 he was sent as commissioner for reconciling Spain and her transatlantic colonies. He was conspicuous in the hostilities with America in 1813 and 1814. On the cessation of hostilities he was employed to convey Napoleon to St. Helena. Having sat in the unreformed parliament from 1818 to 1830 for Portsmouth, Weobley, and Plymouth, he was returned for Ripon in 1841. He was a Lord of the Admiralty from 1818 to 1828, and again from 1841 to 1846, when he retired from public life. When far advanced in years he inherited his brother's baronetcy, and died in August 1853. (*Gentleman's Magazine*; *O'Byrne's Naval Biography*.)

COCKER, EDWARD. This writer, whose name is so well known in England, was born about 1632, as appears from the inscription to one of the portraits cited by Granger in his 'Biographical History of England.' He was an engraver, and a teacher of writing and arithmetic. Pepys has in his 'Diary' some curious notices of Cocker (Aug. 10 and 11, and October 5 and 7, 1664). He employed Cocker to engrave his "new sliding rule with silver plates, it being so small that Brown that made it, could not get one to do it;" Cocker however did it, and, though so small, without using a magnifying glass. Pepys speaks of finding Cocker "by his discourse very ingenious; and among other things a great admirer of, and well read in the English poets, and undertakes to judge them all, and that not impertinently." He is said to have published fourteen books of exercises in penmanship, some of them on silver plates. One of these is in the British Museum, namely, 'Daniel's Copy Book, &c. &c. Ingraven by Edward Cocker, Philomath. London, 1664.' The matter of these exercises in penmanship consists in great part of descriptions of hell-fire, with fiends (or something very like them) in flourishes. We have also 'Cocker's Urania, or the Scholar's Delight,' without date; and 'Cocker's Morals, or the Muses' Spring Garden,' London, 1694 (either a late edition, or a posthumous work). Soon after his death one of his undoubted works was reprinted by the Hawkins referred to below, under the title of 'The Young Clerk's Tutor Enlarged,' &c., 8th edition, 1675, 8vo. Cocker died before 1675, and certainly later than 1671.

The celebrated work on arithmetic was not published by Cocker himself, but as described in the following title-page:—'Cocker's Arithmetic: being a plain and familiar method, suitable to the meanest capacity for the full understanding of that incomparable art, as it is now taught by the ablest schoolmasters in City and Country. Composed by Edward Cocker, late practitioner in the arts of Writing, Arithmetick, and Engraving. Being that so long since promised to the world. Perused and published by John Hawkins, Writing Master near St. George's Church in Southwark, by the Author's correct copy, and commended to the world by many eminent Mathematicians and Writing Masters in and near London.' The first edition was in 1677; the fourth in 1682; the thirty-seventh in 1720, from which we have copied the title-page; the fifty-fifth in 1758.

Cocker's Arithmetic was the first which entirely excluded all demonstration and reasoning, and confined itself to commercial

questions only. This was the secret of its extensive circulation. There is no need of describing it; for so closely have nine out of ten of the subsequent school treatises been modelled upon it, that a large proportion of our readers would be able immediately to turn to any rule in Cocker, and to guess pretty nearly what they would find there. Every method since his time has been "according to Cocker."

There are two other works which bear the name of Cocker, and both published by the same John Hawkins. (1). 'Decimal Arithmetic, accompanied by Artificial Arithmetic (logarithms) and Algebraical Arithmetic.' London, 1684 and 1685. (2). 'Cocker's English Dictionary,' the second edition of which bears date London 1715. Now, since in 1677 Cocker had been dead some time, as appears by Hawkins's preface to the Arithmetic, and since Kersey's Algebra, on which Cocker's is professedly founded, was published in 1673, it will appear only just possible that Cocker could have lived to have written this work. Again, the Arithmetic was written by a person who understood Latin, as proved by apt quotations from Oughtred and Gemma Frisius: the Decimal Arithmetic is entirely without quotations, though abounding in subjects on which the author of the Arithmetic might be expected to quote. Lastly, to the preface of the Decimal Arithmetic is annexed a very clumsy attempt at a cipher, which seems utterly unmeaning, unless it be considered as wrapping up a confession of authorship. Deciphered, it is as follows: "Amico suo amatissimo Johanni Perke, Ptochotrophii Fohliensis in Comitatu Wigorniensis ludimagistro. Sir, if you please to bestow some of your spare hours in perusing the following treatise, you will then be the better able to judge how I have spent mine, and if my pains therein may be profitable to the publick I have my wish, but if not, it is not a good thing now indeed I do say so. Sir, I am your humble servant John Hawkins." From all that precedes we are inclined to suspect that Hawkins, being in possession of Cocker's papers, and finding the Arithmetic a successful work, published others of his own in Cocker's name, perhaps with some assistance from the manuscripts of the latter.

* COCKERELL, CHARLES ROBERT, R.A., architect, and professor of Architecture in the Royal Academy, was born in London in 1788. Having passed through the usual initiatory course of instruction, Mr. Cockerell, like most architects, before commencing the practice of his profession, visited the classic fields of art. But his professional tour was far more prolonged and systematic than the customary one. In Asia Minor, as well as in Italy, he made a laborious investigation of the grander architectural remains, and at Ægina, Phigalia, &c., he undertook some extensive excavations. Many of the antiquarian fragments obtained in the course of these researches now adorn the British Museum, and the opinions he arrived at respecting several of the more important works which he thus examined have in various ways been given to the public.

Mr. Cockerell early obtained a high place as an architect, and many considerable buildings have been entrusted to him. Among the principal of these are, the New Library at Cambridge (1840), a large and noble pile, the plan of which however has only in part been carried out; the University Galleries at Oxford (1845), also a very extensive and splendid structure, with many peculiarities of design which have not failed to call forth abundant comment from both the classicists and mediævalists of that ancient seat of learning; the College at Lampeter, a spacious and very striking gothic edifice; the chapel and speech-room at Harrow; and the Philosophical Institution at Bristol. As architect to the Bank of England, Mr. Cockerell has directed the extensive and successful alterations which during the last twenty years have been made in that masterpiece of Soane's; and he constructed the branch banks at Liverpool, Manchester, &c. He likewise erected the Sun Fire Office, Bartholomew-lane (one of his happiest designs), and the Westminster Fire Office in the Strand; and, in conjunction with Mr. Tite, the London and Westminster Bank. Mr. Cockerell also carried out to completion, with considerable variations however from the original design, especially in the approaches and in the interior, St. George's Hall and Assize Courts at Liverpool. As might be expected from his early pursuits, Mr. Cockerell has always displayed a marked predilection for the classic style of architecture, though in practice he has never servilely adhered to a Greek or Roman type. Indeed he has always introduced so many modifications, whatever might be the order he adopted or the model to which he in the main conformed, as fully to establish his claim to originality and inventive power. His study of Wren perhaps gave him a bold free way of looking at classic forms. In his gothic buildings, such as Lampeter College and the chapel at Harrow, Mr. Cockerell has hardly seemed so much at home. Yet he has in his late years paid great attention to gothic architecture, as shown by his most careful illustrations of the west front of Wells Cathedral, and of the sculptures, &c., of Lincoln Cathedral, of which he has published very valuable monographs, and his 'Architectural Life of William of Wykeham.'

Mr. Cockerell was in 1829 elected A.R.A., in 1836 R.A., and in 1840 he succeeded Mr. Wilkins as Professor of Architecture in the Royal Academy. He is one of the eight foreign associates of the Academy of the Institute of France, member of the Academy of St. Luke, Rome, and of the academies of Munich, Berlin, &c. As professor of architecture, Mr. Cockerell has regularly delivered courses of lectures

full of valuable information respecting the history and theory of architecture. Formerly there used to appear occasionally in the architectural room of the Academy exhibition some architectural studies by Mr. Cockerell, which afforded a large amount of interesting information to the general visitor, as well as to the architectural student: we refer to such works as his 'Tribute to the Memory of Sir Christopher Wren,' being a collection of Wren's principal works drawn to the same scale (exhibited in 1838, and since engraved), and his 'Professor's Dream,' a synopsis of the principal architectural monuments of ancient and modern times, also drawn on one scale; but for several years no production of Cockerell's has been seen on the walls of the academy.

CODRINGTON, SIR EDWARD, ADMIRAL, G.C.B. was born in 1770. He was a grandson of Sir Edward Codrington, first baronet, of Dodington, Gloucestershire. He entered the navy July 13, 1783, and served in several ships till he became Lieutenant, May 28, 1793. He served as lieutenant on board the Queen Charlotte, 100 guns, Lord Howe's flag-ship, in the victory over the French fleet off Brest, June 1, 1794, and was appointed to bear to England the duplicate despatches. He was in consequence promoted to the rank of captain, and continued in active service till 1797. He was unemployed from this time till 1805, when he was appointed to the command of the 'Orion,' 74, and was engaged in the battle of Trafalgar. For his services in this victory he was rewarded by a gold medal. He left the 'Orion' in December 1806, and in November 1808 was appointed to the command of the 'Blake,' 74, in which ship he sailed under Lord Gardner in the expedition to Walcheren, and was thanked for his services in forcing the Schelde in August 1809. In 1810, 1811, and 1812, Captain Codrington was employed on the coasts of Spain, in the defence of Cadiz and Tarragona, and in co-operating with the Spanish patriots in Catalonia. In January 1813 he returned to England.

In 1814 Captain Codrington sailed to North America, and while there was promoted to the rank of rear-admiral, and was appointed captain of the fleet under Sir Alexander Cochrane. He took part in the attack on New Orleans. At the conclusion of the war with the United States he returned to England, and was created a knight commander of the Bath, January 2, 1815. He attained the rank of vice-admiral July 10, 1821.

Sir Edward Codrington was appointed, November 1, 1826, commander-in-chief of a squadron in the Mediterranean destined to observe the Turco-Egyptian fleet, and hoisted his flag on board the 'Asia,' 84. He was joined by a French and a Russian squadron, and the battle of Navarino took place October 20, 1827; when the Turco-Egyptian fleet, consisting of 81 ships of war, was almost entirely destroyed. For this victory Sir Edward Codrington was advanced to the dignity of knight grand cross of the Bath; but as there was much doubt among politicians as to the propriety of destroying this fleet, and the Duke of Wellington admitted that it was an "untoward event," Sir Edward was recalled from the Mediterranean in April 1828. In 1832 he was elected M.P. for the borough of Devonport, and was re-elected in 1835, and again in 1837. He was of liberal politics, and very popular. In 1837 he attained the full rank of admiral, and on the 22nd of November 1839 was appointed commander-in-chief at Portsmouth, when he resigned his seat as a member of parliament. He occupied his station at Portsmouth for the usual term of three years. He had a good-service pension of 300*l.* a year. He died in London, April 28, 1851.

* CODRINGTON, SIR WILLIAM JOHN, K.C.B., was born in 1800. He is the eldest surviving son of Admiral Sir Edward Codrington. He entered the army in 1821, and in 1836 became lieutenant-colonel in the Coldstream Guards. In 1846 he attained the rank of colonel, and in 1854 that of major-general. During the whole of this period he had not been in any actual war-service.

When the British army was sent out to Turkey in 1854, Sir William Codrington accompanied it as a spectator. Happening to be at Varna immediately before the sailing of the expedition to the Crimea, Lord Raglan appointed him to the command of the first brigade of the light division, which had just then become vacant by the appointment of General Airey to the situation of adjutant-general of the Army of the East. Sir William led this brigade at the battle of the Alma with great steadiness as well as gallantry. When visiting the outlying pickets of his brigade about five o'clock in the morning of the battle of Inkermann, he became aware of the near approach of the Russians, and immediately rode back to turn out his brigade, and to give the first alarm. His bravery during the battle was noticed by Lord Raglan, and when Sir George Brown in consequence of a wound received that day was obliged to retire to Malta, Major-General Codrington was selected by Lord Raglan to take the command of the light division during his absence. After the final retirement of Sir George Brown from the Crimea, Major-General Codrington succeeded him in the command of the light division, and in that situation had the chief direction of the unsuccessful assault on the Redan at the taking of Sebastopol, September 8, 1855. After the resignation of General Simpson he was appointed commander-in-chief of the British army in the Crimea, with the local rank of general. For his services in the Crimea he was made a knight commander of the Bath.

COEHORN, MENNON, BARON DE, a celebrated Dutch engineer,

who was born in 1632. He commenced his military career at an early age, and spent the leisure which the intervals of active duty afforded in improving the art of fortifying places, with the view of diminishing the inequality which, by the inventions of his contemporary Vauban, began then to be felt in the means of attack and defence. The services which Coehorn rendered to his country, both as an engineer and a commander, at a time when the defence of its military posts was an object of the first importance, procured for him the most honourable appointments which a soldier can attain. He arrived at the rank of general of artillery, and was made director-general of fortifications and governor of Flanders.

At the siege of Namur in 1692, Coehorn gallantly defended the fort which he had before constructed for the purpose of strengthening the citadel of that place; but being dangerously wounded he was at length compelled to surrender. Vauban, who conducted the operations of the attack on this occasion, rendered full justice to the talents and valour of his rival.

Coehorn was engaged at the attack of Trarbach, Limburg, Liège, and at that of the citadel of Namur, which three years before he had defended. In the year 1703 he was employed at the siege of Bonn, where, in three days, his heavy and well-directed cannonade caused the surrender of the place. Soon afterwards he forced the French lines at Hanau, and was appointed with his army to keep in check the Marquis de Bedmar on the right bank of the Scheldt. This was his last service; in the following year (1704) he died at the Hague, at the age of seventy-two.

In 1655 Coehorn published what are called his 'Three Systems of Fortification'; they are adapted to ground elevated but from three to five feet above the surface of water, and consequently they may be considered as applicable only to the towns of Holland. He was appointed to repair or reconstruct the fortifications of Nimeguen, Breda, Mannheim (since destroyed), and Bergen-op-Zoom. The siege of the last place in 1747, by its duration and the losses which the besiegers sustained in its progress, attests the merit of the system on which the works were constructed.

CÆLIUS, or rather CÆLIUS ANTIPATER (LUCIUS), wrote a history of the second Punic war, in a work bearing the name of 'Annals,' and extending to at least seven books. Some indeed are of opinion that the history embraced a much wider period, beginning with the first Punic war, and including the times of the Gracii. It was dedicated to L. Ælius, the same person to whom the poet Lucilius dedicated his 'Satires.' From his cognomen Antipater he was probably of Greek origin. The precise period of his birth or death cannot be fixed, but he is called by Cicero ('De Leg.' i. 2) the contemporary of C. Fannius Strabo, himself an historian, and we know that Fannius was with Scipio at Carthage, in B.C. 146, and consul in B.C. 122. He was also (Cicero, 'De Divinat.' i. 26) a contemporary of Caius Gracchus, who was quæstor in B.C. 126, tribune for the first time in B.C. 123, and murdered in B.C. 121. Lastly, the orator, L. Crassus, born B.C. 140, was one among many pupils of Cælius. We shall therefore not be very wrong if we suppose Cælius to have been born about the middle of the second century B.C.

The historical writings of Cælius were highly valued by his countrymen in the time of Cicero, who assigns to him the credit of having surpassed his predecessors in historic composition by the dignity and eloquence of his style. Though he wanted that knowledge of the jurisprudence of his country which is essential to an accurate historian, yet he was a man of an inquisitive temper, and seems generally to have the advantage in point of credibility where he differs from the historians of the same period. Marcus Brutus so highly prized his writings, that he made an epitome or abridgment of them, as he had before done of the histories composed by Polybius and Fannius. But the more complete work of Livius threw all the historical works of his predecessors into oblivion. Cælius was afterwards seldom read, except by antiquarians and those who sought in his writings examples of quaint words and obsolete phraseology; it is to the grammarians therefore that we are chiefly indebted for the fragments of his works that still exist. These fragments, together with those of other Roman historians, may be found in an appendix to Cort's and Havercamp's editions of Sallust. They have also been edited by Krause ('Vite et Fragmenta Veterum Historicorum Romanorum,' Berol., 1833.) One of the most interesting among them is that in which he bears testimony to having seen a merchant who had sailed from Spain as far as Ethiopia, by which he probably meant the coast of Guinea. It is Cælius too who gives the most direct evidence in favour of Hannibal's route across the Alps having been by the Little St. Bernard. Two copious dissertations on L. Cælius, by B. A. Nauta and W. G. Van Prinsterer, will be found in the *Annals of the Academy of Leyden* for 1821.

COELLO, CLAUDIO, a celebrated Spanish painter, born at Madrid in the earlier half of the 17th century. His father Faustino Coello, who was a Portuguese bronze-worker, wished to bring up his son to his own business, and placed him with Francisco Rizi to learn to draw. Rizi however, who soon perceived the great abilities of young Coello, persuaded his father to allow him to become a painter. By the instruction of Rizi, and by copying a few of the pictures of Titian, Rubens, and Vandyck in the palace at Madrid, Coello became a very able painter, and produced several excellent altar-pieces while still with

Rizi. He executed also several works in fresco in company with Josef Donoso, especially on the occasion of the marriage of the king Charles II., with Maria Louisa of Orléans. In 1690 he was appointed cabinet painter to that king in the place of Carreño, deceased, with a salary of twenty ducats per month.

In consequence of the death of Rizi, Coello was ordered by the king to paint the great altarpiece for the sacristy of the Escorial, in place of one which had been commenced by Rizi. The subject was the procession and ceremony of the Collocation of the Host on the altar of the Sacristy, 'Colocacion de la Santa Forma,' which took place in 1684 in the presence of Charles II. and his officers of state: the picture contains upwards of fifty portraits, and was completed by Coello in about three years, to the utmost satisfaction of the king. It is very large, and contains in the group of persons who form the grand procession of the Collocation, the portraits of the king and all the principal nobility of his court, executed in the most masterly manner. It is Coello's masterpiece, and one of the finest productions of the Spanish school, combining the design of Cano, the colouring of Murillo, and the effect of Velasquez. In Cumberland's opinion, Coello's style very much resembles that of Paul Veronese. Coello is said to have died of jealousy and vexation in 1693, in consequence of the arrival of Luca Giordano at Madrid by the invitation of the king to paint in fresco the great staircase and other principal parts of the Escorial. Giordano arrived in May 1692, and Coello died eleven months afterwards, having from the time of Giordano's arrival, with one exception, resolutely adhered to a determination to paint no more. The 'Martyrdom of St. Stephen,' for the Dominican convent at Salamanca, was the only work that he finished, of all he had on hand, after the arrival of Giordano at Madrid. It is however to be observed that such stories are very common respecting eminent painters, and that they seem to be transferred from one to another with little ceremony. It may very well have happened that Coello's abstinence from painting for the eleven months preceding his death arose from illness; and illness rather than mortification seems to us a much more likely explanation of such a course.

There are several altarpieces and frescoes by Coello at Madrid, and some at Saragoza and other places.

(Cean Bermudez, *Diccionario Historico, &c.*; Cumberland, *Anecdotes of Eminent Painters in Spain*.)

COELN, WILHELM VON, or William of Cologne, a celebrated old German painter, of the latter part of the 14th century, called also Meister Wilhelm. There are several documents which satisfactorily prove the existence of this painter, but there are no data by which any of his works can be identified: many paintings in distemper of the old Cologne school are attributed to him, upon no other grounds than conjecture; but none but the best productions of that school are awarded to him.

The exact date of his birth is not known, but the place appears to have been Herle, a village near Cologne, whence he is also called in some documents Wilhelm or Wilhelmus de Herle. He was settled in Cologne, with his wife Jutta, as early as 1370; and there is a passage in the *Annals of the Dominican monks of Frankfurt*, which testifies to his great reputation: ten years later, it says—"in that time, 1380, there was at Cologne a most excellent painter, to whom there was not the like in his art; his name was Wilhelm, and he made pictures of men which almost appeared to be alive." There were celebrated painters at Cologne however long before this period, for Wolfram of Eschenbach, who lived at the commencement of the 13th century, in speaking, in his poem of 'Parcival,' of the beauty of a knight on horseback, says that no painter of Cologne or Maastricht could make a better picture than the knight on horseback was. Of the works attributed to Meister Wilhelm, the following are the principal:—the picture over the tomb of Cuno von Falkenstein in the St. Castors-Kirche at Coblenz, painted in 1388; the large altarpiece of the church of St. Clara at Cologne, which is now in one of the chapels of the cathedral; it is in twenty-six compartments illustrating the life and passion of Christ; the Sancta Veronica, formerly in the Boisseree collection, now belonging to the King of Bavaria, and in the Pinakothek at Munich, and of which there is a beautiful lithograph by Strixner; and a Crucifixion, and a half-length Madonna and infant Christ, in the Wallraf Museum at Cologne.

Meister Wilhelm was also supposed to have been the master of the so-called Dom-bild, or Cathedral-picture, which was formerly the altarpiece of the chapel of the Rath-haus of Cologne, but is now in the cathedral, and is at present generally attributed to Meister Stephan, the supposed scholar of Meister Wilhelm. There are also in the Pinakothek at Munich (cabinet I.) four other pictures of various saints, mostly on gold grounds, besides the Sancta Veronica, attributed to this painter. They are all remarkable for richness of colour and extreme diligence of execution, in the heads in particular, which all have a true nobility of expression. Technically, likewise, they are very remarkable works; for though in water-colours, in a species of tempera, they are equal, or even in some respects superior, in impasto, to the best of oil paintings, and very similar in effect: they are however Gothic in design; and in the extremities, especially the fingers, are totally devoid of proportion and modelling. Except for this last-mentioned defect, they would bear a perfect resemblance to the works of the so-called school of Van Eyck; for even in the vehicle in which

the colours have been mixed there is no apparent difference, and, as already stated, that they are by Wilhelm von Cöln is a mere conjecture.

There is no other record of STEPHAN VON CÖLN, the Dom-bild Meister, than a note in the journal 'Tagebuch' of Albrecht Dürer, which attributes this celebrated picture to him. It was painted in 1410, and is the most valuable picture of the old school of Cologne. It consists of a centre and two revolving wings, painted on both sides. The outside of the wings represents the Annunciation; the centre represents the Adoration of the Three Kings; and on the interior of the wings are patrons of Cologne, St. Gereon and St. Ursula, with their companions in martyrdom. There are three other works of this school, which from their similarity of style are attributed to this master: the altarpiece formerly in the Benedictine Abbey of Heisterbach, near Bonn, now existing only in parts; the altarpiece formerly in the church of St. Lawrence, at Cologne, likewise divided into parts and scattered; and a picture of the Madonna and Child, with Angels, in a private collection at Cologne.

(Florillo, *Geschichte der Zeichnenden Künste in Deutschland*, &c.; Passavant, *Alt kölnische Malerschule*, in his 'Kunstreise durch England und Belgien'; Dillis, *Verzeichniss der Gemälde in der Königl. Pinakothek zu München*.)

COKAINE, or COKAYN, SIR ASTON, was born in 1608, at the country-seat of his father, a Derbyshire esquire of old lineage and considerable property. After having been educated at both universities, he was entered for form's sake in the inns of court, and travelled on the Continent. He was a Roman Catholic and royalist; and both of these characters exposed him to much suffering in the civil war. In the latter part of his life he was obliged to part with his estates, reserving a small annuity for his support. He died at Derby in 1684. He published four plays, which, with other poems, were collected, in 1669, in two volumes, small octavo, now very rare. The plays and the poems are equally worthless; but Sir Aston's name deserves some notice for his close intimacy with the dramatic poets of his time, and for the information furnished, in regard to the history of the drama, by those commendatory verses which make up a large proportion of his compositions. It has been justly regretted that he did not set down in distinct prose the facts of which he was in possession, instead of hinting at them briefly and obscurely in snatches of wretched doggerel.

COKE, EDWARD, was born at Mileham, in the county of Norfolk, on the 1st of February, 1551-52. He was the only son of Robert Coke of Mileham, and Winifred, daughter and one of the heirs of William Knightley, of Morgrave-Knightley, in the same county. His father, who was a bench of Lincoln's Inn, died in the year 1561, when Edward Coke was ten years old. Before that event he had been sent to the free grammar-school at Norwich, whence in September 1567 he removed to Cambridge, and was admitted as a fellow commoner at Trinity College. After having spent three years at the university, he went to London to commence his legal education. According to the practice of that time, he took the first step of his legal course by becoming a member of Clifford's Inn, a house of Chancery, or inferior inn, dependent upon the Inner Temple, and was admitted into the latter society April 24, 1572. On the 20th of April 1578 he was called to the bar. During the continuance of his studies in the Inner Temple he is said to have greatly distinguished himself in the exercises called Mootings and Readings, which constituted a necessary part of the education of an advocate in former times, and which excited a great degree of interest and emulation among the members of the societies called Inns of Court and Chancery.

In the course of the year after his call to the bar, the society of the Inner Temple appointed him reader at Lyon's Inn; and the intelligence and learning displayed by him in the conduct of the exercises at which he presided in this capacity raised for him a high reputation as a lawyer, and opened the way to that extensive practice at the bar which he acquired with a degree of rapidity almost without a parallel in the history of the profession. Lloyd, in his 'State Worthies,' says that "his learned lecture so spread forth his fame that crowds of clients sued to him for his counsel." In the next term after he was called to the bar he argued a case of much nicety and importance, known to lawyers by the name of Lord Cromwell's Case, which he says, in his own report of it (4 Rep. 146), "was the first cause that he moved in the King's Bench." About three years afterwards he was associated with Popham, the solicitor-general, in arguing before the chancellor and the twelve judges in the case of Edward Shelley, where the important rule in the law of real property, which has since become celebrated as the 'Rule in Shelley's Case,' was laid down so distinctly that it has taken its name from this case, though the rule itself is of much higher antiquity. From that period until he became solicitor-general his practice was enormous: it appears from the reports of that time that there was scarcely a single motion or argument before the court of King's Bench in which he was not engaged. Professional honours were the consequence of this large business in the courts: in 1586 he was chosen recorder of Norwich, and for years afterwards was called to the bench of the Inner Temple. In January 1591-92 the corporation of London having with much difficulty and at the expense of an annuity of 100*l.* procured the resignation of Serjeant Fleetwood, unanimously elected Coke their recorder; but he resigned that office

in June 1592, on being appointed solicitor-general. In the same summer he became reader of the Inner Temple, and had delivered several readings on the Statute of Uses to a large audience, consisting of not less than 160 members of the society, when the appearance of the plague compelled him to leave London abruptly for his house at Huntingfield in Suffolk. Such was the honour and respect in which he was held by the profession, that on this occasion, as he records in his 'Notes,' he was accompanied on his journey as far as Romford by a procession composed of nine benchers and forty other members of the Inner Temple. In March 1594 he was appointed attorney-general, and as the office of solicitor-general continued vacant until the close of the following year, the duties and labours of both offices during that interval devolved upon him.

At this period originated the animosity between Coke and Bacon which prevailed with little intermission during the life of the latter. As soon as the office of attorney-general became vacant, upon the removal of Sir Thomas Egerton to the seals, the Earl of Essex used his most strenuous efforts to induce the queen to bestow that place upon Bacon, instead of promoting Sir Edward Coke from the inferior office of solicitor-general. The letters of Bacon to Essex and others, with relation to this intrigue, abound with sarcastic and contemptuous expressions respecting Coke, whose high reputation and great experience seemed to point him out as a fitter man for the office than his rival, whose practice at the bar was never extensive, and who was then scarcely known in the courts. The state services imposed upon the attorney-general at the end of Elizabeth's reign were extremely laborious. The severity of the laws recently introduced against Roman Catholics had occasioned a succession of plots by foreign adventurers against the person of the queen, the investigation of which was necessarily committed to the attorney-general. The treasons of Lopez, of Patrick Cullen, of Williams and Yorke, and numerous others of inferior moment, occurred about this period; and the business of constant examination at the Tower, added to his Star-Chamber duties and his undiminished practice in the common-law courts, must have imposed a weight of labour and responsibility upon Coke which no mind of common activity and energy could have undergone. Whole volumes of examinations in these cases, taken by himself and written with his own hand, which are still preserved at the State Paper Office, sufficiently attest his zeal and assiduity in the service. In February 1593 Coke, being at that time solicitor-general, was elected without solicitation on his part, and without opposition, a member of parliament for his native county of Norfolk. At the meeting of this parliament he was chosen Speaker of the House of Commons.

In the year 1582 Coke married the daughter and heiress of John Paston, Esq., of Huntingfield in Suffolk, through whom he became connected with several families of great opulence and importance, and with whom he received a fortune of 30,000*l.* By this lady he had ten children. She died in June 1598. In the month of November in the same year Coke contracted a second marriage with the widow of Sir William Hatton, daughter of Thomas Lord Burleigh, and grand-daughter of the lord high treasurer, which, though an advantageous alliance in point of connection and property, was by no means a source of domestic happiness. The marriage itself involved all the parties concerned in it in considerable embarrassment; for having taken place without licence or banns, Coke and his lady, together with the clergyman, Lord Burleigh, and all who were present at the ceremony, were cited to appear in the Archbishop's Court; and it was only in consequence of their making a full submission, and pleading their ignorance of the law (a singular excuse in Coke's mouth), that they escaped the sentence and penalties of excommunication.

Sir Edward Coke held the office of attorney-general until the death of Queen Elizabeth; and having always been favourable to the title of James I., co-operated cordially with Cecil and the other members of the late queen's council in making the necessary arrangements for the peaceable accession of the king of Scotland to the crown. James upon his arrival in London received him into his full confidence and favour, and continued him in his office of attorney-general.

Coke's sound judgment and extensive legal knowledge, united with his fervent attachment to Protestantism, rendered him a serviceable officer of the crown in the various proceedings against the Roman Catholics at the close of Elizabeth's reign and the beginning of that of James I. In the examinations respecting the several assassination-treasons, which have been already mentioned, as well as that of Squire in 1598, of the Raleigh conspiracy in 1603, of the Gunpowder Plot in 1605, and of numerous other treasonable and seditious movements imputed to the Catholics during the period that he filled the office of attorney-general, he engaged with a zeal and ardour far beyond mere professional excitement; and the temper displayed in his speeches and general conduct on the several trials is much more that of a religious patisan than of a legal advocate. It is common with Roman Catholic writers to attribute to him the utmost barbarity in the use of the rack and the general treatment of prisoners under examination. That he, who in his writings forcibly condemns the use of torture, was nevertheless in his official character the constant instrument of the crown for applying this odious process, is beyond all question; but it must be remembered that what he wrote on this subject was written long after the period of which we are now speaking, in the dawn of a better order of things; and that the use of the rack for

discovering state secrets was common throughout Europe in his time, and had been in common practice in England for centuries before he was born. There is no satisfactory proof that he was coarse and cruel in his conduct towards prisoners under examination, and on the contrary, Father Cornelius, the Jesuit, who was repeatedly examined by Coke, said he found him "omnium hominum humanissimus;" and Garnet, in his intercepted correspondence, and also on his trial, admits that he was constantly treated by him with courtesy and kindness. At the same time, there is no doubt that as the advocate of the crown on trials for state offences, he displayed a degree of intemperance and asperity not only shocking to the feelings of readers familiar only with the more civilized character of criminal proceedings at the present day, but strongly offensive even to contemporaries.

With the trials of the conspirators in the Gunpowder Plot in 1606, the career of Sir Edward Coke as an advocate closed. In the month of June in that year he received his appointments as Chief Justice of the Common Pleas. He retained the situation upwards of seven years, and in the discharge of the common judicial duties at this period, his profound learning and unwearied industry procured him the highest reputation. At this time too, though he has sometimes been reproached for a haughty and unconciliating deportment on the bench, the bitterness of temper which he displayed at the bar appears to have been suppressed or softened; and in several constitutional questions of the highest importance which occurred while he was chief justice of the Common Pleas, and in which he resolutely opposed the views of the king, especially in the conflicts between the ecclesiastical jurisdictions and the courts of common law, and in his resistance to the encroachment of prerogative on the subject of royal proclamations, he displayed great integrity and independence. With a view to subdue his uncompromising disposition, he was promoted to the chief justiceship of the King's Bench, in October 1613, and a few days afterwards, in consequence of a special order from the king, took his seat at the board as a privy councillor. In the following year he was elected high steward of the University of Cambridge. But the project of making the chief justice "turn obsequious" by his advancement, which was no doubt entertained by the court, and was expressly avowed by Bacon, altogether failed. In the case of Peacham, who was prosecuted for treason in the year 1615, for having in his possession a sermon supposed to contain sedition, written by him, but never preached or published, Coke, after long hesitation to deliver what he quaintly called an "auricular opinion," seems at last to have declared that the offence was not treason. His exertions in the prosecution of the murderers of Sir Thomas Overbury in the same year, though praised by Bacon in conducting the case as attorney-general, gave displeasure to the king; and his independent conduct in the case of Commendams, which occurred in 1616, finally determined the court to remove him from his office. The transaction was this: a serjeant-at-law, in the discharge of his duty as an advocate in the Court of Common Pleas, was supposed to have used matter in his argument which tended to question the royal prerogative; upon this, the king required the judges to proceed no further in the case without his warrant. The twelve judges conferred upon this message, and resolved that in a common dispute between party and party it was their duty to proceed notwithstanding the king's mandate. Upon this they were summoned to the council-table, and personally reprimanded by the king; and all of them, excepting the lord chief justice, acknowledged their error, and craved pardon for their offence upon their knees. Sir Edward Coke, on the contrary, after craving pardon for any formal errors which he might have committed, boldly justified his opinion upon the substantial point, contending that the king's command for staying the proceedings was a delay of justice, and consequently against the law, and contrary to the judges' oath. After much discussion, the lords of the council proposed the following question to the judges:—"Whether in a case where the king believed his prerogative or interest concerned, and required the judges to attend him for advice, they ought not to stay proceedings till his Majesty had consulted them?" All the judges at once answered in the affirmative, except Lord Coke, who only said "that, when the case happened, he would do that which should become an honest and just judge."

The court now despaired of bending the stubborn integrity of the chief justice, and determined at all events to displace him. Accordingly, on the 26th of June 1616, as a preliminary to his removal, he was summoned before the council, and charged with several frivolous accusations, some of them founded upon alleged malversations while he was attorney-general, to all of which he returned distinct answers. Four days afterwards he was again summoned to appear before the council, upon which occasion he was reprimanded, sequestered from the council-table during the king's pleasure, enjoined not to ride the summer circuit as judge of assize, and ordered to employ his leisure in revising many "extravagant and exorbitant opinions" set down in his 'Book of Reports.' In the course of the vacation he was again summoned before the council to answer a list of twenty-eight objections to doctrines contained in his 'Reports,' which, a contemporary writer observes, "were either so weak in themselves, or so well answered, that they were readily reduced to five." ('Chamberlain's Letter to Sir D. Carleton,' 26th of October, 1616.) In November 1616 he received his writ of discharge from the office of chief justice, and

was succeeded by Sir Henry Montague, who was expressly warned by the lord-chancellor Egerton "to avoid the faults of his predecessor, who had been removed for his excessive popularity."

From causes not very distinctly explained in the letters and histories of the day, which probably were connected with an intrigue for the marriage of his daughter to Sir John Villiers, afterwards Viscount Purbeck, Sir Edward Coke, though he never afterwards filled a judicial situation, was at no long interval restored to a certain degree of royal favour. In September 1617 he was reinstated as a member of the privy council, and in July 1618 he was appointed a 'commissioner for the exercising the office of lord high treasurer of England,' jointly with Archbishop Abbott, Lord Chancellor Bacon, and several others. (See Devon's 'Pell. Records,' temp. Jac. I.) In the course of the next three years he was employed in several other commissions of a public nature, and until the year 1620 he was constant in his attendance at the board. In the parliament which assembled in that year he was returned as a member for the borough of Liskeard in Cornwall. In this parliament he distinguished himself as one of the most able and zealous advocates of the liberal measures which were proposed. He became a strenuous opponent of the pernicious monopolies by which at that period the freedom of trade was fettered, and took an animated part in that struggle between the prerogative pretensions of James and the freedom of debate, which ended in the celebrated resolution of the Commons, "that the liberties, franchises, privileges, and jurisdictions of parliament are the ancient and undoubted birthright and inheritance of the subjects of England." During the year 1621 he attended only three times at the privy council; and on one of those occasions, namely, on the 5th of October 1621, he seems to have appeared only to inform the board that he had induced one Johnstone to give up a grant which he had obtained from the king, "both a grievance to the subject, and a disservice to the state;" which information he desired might be recorded in the council register. ('Council Books.') His adherence to the popular or country party gave great offence to the court, and he was accused of various offences and malpractices. The king at this period was so incensed against him that before he would grant him warrant for a general pardon at the end of 1621, he expressly commanded the privy council to consult upon the means of excepting Sir Edward Coke from the benefit of it; and on the 27th of December of that year Coke was arrested and committed to the Tower, where he remained a close prisoner until the 6th of August 1622. While he was in the Tower proceedings were instituted against him both in the star-chamber and the court of wards, the precise nature and issue of which cannot now be ascertained. Upon his enlargement from the Tower, he was ordered to confine himself to his house at Stoke Pogis, and not to repair to the court without express licence from the king. After his disgrace on this occasion, he was never again restored to the council-board. At the end of 1623 he was appointed a commissioner, together with Sir William Jones, one of the judges of the Common Pleas, and two other persons, to inquire into the church establishment in Ireland. That he was on the point of going on this mission appears from the fact that a passport dated January 16th, 1623-24, was actually granted by the council. Some accident however prevented his departure.

In the first parliament of Charles I., called in April 1625, Sir E. Coke was again returned as one of the knights of the shire for the county of Norfolk, as he says in his Note, "sine aliqua motione aut petitione inde a me præbitis." At the commencement of this parliament he adopted a moderate tone. He dissuaded the house from insisting upon grievances, and urged conciliatory measures; saying, that "as it was the very beginning of the new king's reign, there could be no grievances as yet." But this disposition to peace was overcome by the determined tendency of the crown to arbitrary measures; and the king being unable to obtain any answer to his demand of a subsidy, but repeated remonstrances against grievances, abruptly dissolved the parliament. Compelled however by his pecuniary wants, to assemble a new parliament in the course of the same year, he previously appointed Sir Edward Coke and three other popular leaders sheriffs of counties, in order to prevent their serving as members. Coke, having been in this manner named Sheriff of Buckinghamshire, was again returned as knight of the shire for Norfolk; and though in consequence of his shrievalty, he did not take his seat in that parliament, no new writ was issued to supply his place, and it was considered that he was *de facto* a member of the house. He mentions this circumstance in his 'Fourth Institute,' p. 48, though he does not state it to have been his own case; and says, that "having a subpoena out of chancery served upon him, he had his privilege of parliament allowed unto him by the judgment of the whole House of Commons." On occasion of the third parliament summoned by Charles I. in March 1628, Sir Edward Coke was returned for two counties, Buckingham and Suffolk; but he tells us that "he chose the former, because he resided there, and because his election for that county took place first." In this parliament, though now in his seventy-ninth year, this extraordinary man asserted and defended the constitutional rights of the people of England with all the energy of youth, and all the sagacity of age. By his advice, and with his active co-operation and assistance, which his extensive and varied experience rendered particularly valuable, the celebrated Bill of Rights was framed; and by his perseverance and reasoning the lords were, after many conferences, induced

to concur in the measure, which was, at last, and after many ineffectual attempts at evasion, reluctantly assented to by the king. One of the last acts of his public life was his spirited denunciation of the Duke of Buckingham as the cause of all the misfortunes of the country. As a proof of the earnest feelings by which he was impressed, Rushworth records that, on this occasion, "Sir Edward Coke, overcome with passion, seeing the desolation likely to ensue, was forced to sit down when he began to speak, through the abundance of tears." At the close of the session of parliament in March 1629, the growing infirmities of advanced age induced him to withdraw from public life, and to spend the remainder of his days in retirement on his estate at Stoke Pogis, in Buckinghamshire. Still it appears that his vigorous and active mind was not without employment; and the last years of his life are said to have been occupied by the revision of the numerous works which he left behind him.

The last entry in his note-book, written with almost as firm a hand as he wrote at the age of forty, records the following incident, which may possibly have been the cause of his death:—

"Memorandum. Die Jovis, the iii^d of May 1632, riding in the morning in Stoke, between eight and nine of the clocke to take the ayre, my horse under me had a strange stumble backward, and fell upon me (being above eighty years old), where my head lighted nere to sharpe stubbes, and the heavy horse upon me. And yet, by the providence of Almighty God, though I was in the greatest danger, yet I had not the least hurt,—nay, no hurt at all. For Almighty God saith by his prophet David, 'The angel of the Lord tarrieth round about them that feare him, and delivereth them.' Et nomen Domini benedictum, for it was his work!"

He died on the 3rd of September, in the following year, repeating with his last breath the words, "Thy kingdom come, thy will be done;" and was buried in the family burying-place of the Coke family in the church of Titchshall, in Norfolk.

The most celebrated of Sir Edward Coke's works is the treatise commonly known by the name of 'Coke upon Littleton, or the First Institute.' It consists of a minute and laborious commentary upon the text of Littleton's 'Tenures,' in the course of which almost the whole learning of the common law, as it existed in his time, is digested and explained. This book has ever since the time of Lord Coke to the present day been considered as a work of the highest authority in the municipal and constitutional law of England. The 'Second Institute' contains notes on several ancient statutes; the 'Third Institute' is a treatise on criminal law; and the 'Fourth Institute' treats of the origin and jurisdiction of different courts. Besides these works, Sir Edward Coke was the author of a treatise on copyholds, entitled 'The Complete Copyholder,' and a 'Reading on Fines.' He also published a collection of Reports, which are still of great value to the profession, and at the time of their appearance formed an epoch in the history of the law. Sir Francis Bacon speaks of this produce of the industry and learning of his great rival in terms of high and deserved commendation; and justly ascribes to the Reports the praise of having preserved the vessel of the common law in a steady and consistent course; "For the law," says he, "by this time had been like a ship without ballast, for that the cases of modern experience are fled from those that are adjudged and ruled in former time." It would have been well for the critical fame of Coke had he spoken in as honourable terms of his greater rival's philosophical labours.

(Many of the dates and incidents in this sketch of Sir E. Coke's life are taken from some characteristic memoranda in his own hand-writing prefixed to a volume of Notes among the Harleian manuscripts in the British Museum, No. 6637. It is remarkable that these Notes had not been referred to by any of Coke's numerous biographers before the publication of this biography in the 'Penny Cyclopædia'.)

COKE, J. W. [LEICESTER, EARL OF.]

COLBERT, JEAN BAPTISTE, born in 1619, at Rheims, was brought up to business. He was first employed at Lyon, in a commercial house, and afterwards went to Paris, where he was introduced, about 1648, to Mazarin, who employed him first as an amanuensis, but afterwards made him intendant or steward of his vast fortune. Mazarin appointed him his executor on his death-bed in 1661, and recommended him to the king as a man deserving all his confidence. Louis XIV., on appointing Colbert contrôleur-général des finances, had many conferences with him, which led to the dismissal and imprisonment of Fouquet, the superintendent of the finances, who had assisted in dilapidating the resources of the state to serve the cupidity of Mazarin. On the trial there was a manifest anxiety on the part of the court and of Colbert to have Fouquet condemned to death, but D'Ormesson, one of the reporting judges, stood firm; he found much abuse and mal-administration, but no proof of peculation. Fouquet was condemned to banishment, and his property was confiscated. Louis XIV. aggravated this sentence into imprisonment for life in the citadel of Pignerol.

Colbert advised the king to form a chamber of justice for the liquidation of the debts of the state. The finances were in a ruinous condition; out of eighty-four millions which the people paid the treasury received only thirty-two. The farmers of the revenue had in their hands all the resources of the kingdom; it was calculated that during the last five years they had appropriated to themselves eighty millions. They were now called to a severe account; and all the

forms of inquisitorial process, torture not excluded, were employed to convict them. The result was that Colbert recovered for the king the sources of the public revenue, and reduced the debts of the state by an arbitrary composition, which was in fact a real bankruptcy. Having got rid of the burdens, he next applied himself to simplify and improve the collection of the revenue. He reduced by two-fifths the tailles, or land and income tax, which was unequally distributed, owing to the exemptions of the privileged classes. Finding this tax unmanageable, Colbert preferred reducing it, to make it weigh less heavily on the poorer classes. He founded his chief dependence on indirect taxation, or taxes upon consumption, which he raised not less than ten-fold. Besides the octroi, or barrier duty on provisions, of which he appropriated one half to the treasury, and the aides or excise duties on wine and spirits, he imposed a stamp duty upon paper used in commercial and judicial proceedings, a stamp on plate, a duty on paper, a licence duty, and he established the monopoly of tobacco, &c. He also made a new and minute tariff for the custom duties. At his death (1683) the regular revenue of France was 116 millions of livres, of which 23 millions were absorbed by the charges of collection and administration, and the rentes or annuities due by the state, leaving 92 millions of net receipt, instead of 32, which he had found when entering office twenty-two years before. (Lemontey, 'Pièces Justificatives'.) One-half only of this increase was obtained through additional taxation; the other half was the result of better order and economy. Colbert however had to deal with a sovereign, absolute, young, fond of pleasure, of pomp, and of war, seconded by an ambitious and unprincipled minister, Louvois. In the latter years of his administration, Colbert was therefore obliged, despite of his often-expressed aversion to loans, to have recourse to ruinous loans, an increase of the oppressive tailles, the sale of offices and honours, and other extraordinary or war expedients. This took place during the second war of Louis XIV., which began in 1672, and ended by the peace of Nimeguen, 1678-79.

Colbert's most strenuous and effective efforts were directed to the encouragement of commerce and manufactures. To accomplish his object, he adopted the only means known at that time, perhaps the only means practicable in his situation, and under such a government as that of Louis XIV., privileges, patents, monopolies, bounties, and honours. He is generally looked upon as the inventor, or at least the great propagator, of the system of the balance of trade. He made numerous regulations to protect, as it was then called, the various branches of national industry. He also forbade the exportation of corn with the view of insuring plenty, but the result was that cultivation declined, and France suffered several severe dearths under his administration. He is accused of having sacrificed agriculture to manufactures, but in fact his principles were erroneous with regard to both. One merchant, more enlightened than the rest, being consulted by him on the best means of favouring commerce, answered him, "Laissez faire et laissez passer," "let us alone, leave us free and uncontrolled in our transactions, and let goods pass freely,"—advice which Colbert did not understand. In the subsequent century there rose in France another school, opposite to his, which saw in agriculture alone the real wealth of a state: these men were called "economistes." Mengotti, in his sensible treatise 'Il Colbertismo,' has explained the principles and exposed the errors of both. But whatever may be thought of Colbert's measures, he certainly succeeded in giving a great impulse to French industry; he roused and directed the national mind towards a new and useful exercise of its faculties: the history of French manufactures may be said to begin with Colbert. Woollens, silk, glass, pottery, leather, and iron manufactures, were either created by him, or greatly enlarged and improved. He founded Quebec and Cayenne, made new settlements in India and on the coast of Africa, and favoured the colonies of Martinique and St. Domingo. He chartered privileged companies for the East and West Indies. He turned his attention to internal communications, restored the old roads, constructed new ones, planned and effected the great canal of Languedoc, and projected another in Burgundy. He also established a free port at Marseille, sent consuls to the Levant, and thus secured to France a considerable part of that valuable trade. He bought Dunkerque and Mardyck, on the coast of Flanders, from Charles II. of England for the sum of five millions of livres (1662). He also founded the dockyards of Brest, Toulon, and Rochefort. When he was made minister of marine, in 1669, in addition to the other departments he held, France had only a few old ships of war rotting in the harbours. Colbert purchased new ones abroad, constructed others at home, and in 1672 France had sixty ships of the line and forty frigates. But this creation of a navy was extended by the ambition of the king much beyond Colbert's original views, which were chiefly directed to the protection of the merchant trade.

Colbert brought the light of science into the various departments of the administration: his arrangement of the various offices, and the distribution of labour in each, have been highly extolled. He caused the first statistical tables of the population to be made out, and he collected the old charters and historical records of the kingdom. He removed the king's library to better premises, and increased it from 16,000 to 40,000 volumes. At the same time he formed his own extensive and valuable library, the manuscripts of which alone amounted to 14,300 volumes, which his grandson afterwards sold to the king.

He instituted a commission of legislation which framed the various ordinances of civil and criminal process, of commerce, of the woods and forests, and of marine, published in 1670 and the following years, and which with all their imperfections constituted the first code of laws for France, and from which the various legislative commissions appointed by Napoleon drew most of their materials. It was the first separation of the various branches of legislation, which had till then been confounded together in the ordinances issued upon the spur of occasions. He also had a series of laws compiled concerning the negroes and their masters in the colonies, which was called 'le Code Noir.'

A minister strict, orderly to minuteness, and averse to prodigality, could not well sympathise with Louis XIV. Colbert was ambitious, and strongly attached to his plans, which he conceived to be for the prosperity and glory of France. In order to captivate the king by means of one of his favourite tastes, that of building, which in some measure coincided with his own views, he purchased the office of superintendent of the public buildings in 1664. The gardens of the Tuilleries, the Hôtel-des-Invalides, the façade of the Louvre, the triumphal arches of St. Denis and St. Martin, the Boulevards, and some of the quays along the Seine, were erected under him. He also began the structure of Versailles; but the king's passion for building, thus stimulated, went far beyond Colbert's intentions, and vast treasures were sunk in a gorgeous and useless work. Colbert instituted the Academy of Sciences, and those of Inscriptions and of Architecture. He reformed the Academy of Painting, and established the school at Rome for French artists. He transferred the Académie-Française to the Louvre, and became one of its members. His temper was absolute, like that of his sovereign; he deprived Mézerai of his pension because he had written on the legality of taxation, and he laboured to lower the influence of the parliament of Paris. His manners were cold and repulsive; a poet of the time called him "a man of marble." Slow in conceiving his plans, and cautious in deciding upon their execution, he courted and listened to advice; but, when once resolved upon, his will knew no obstacles either of delicacy, feeling, or commiseration. A clear judgment, an iron will, and an indefatigable labour, supported him through his twenty-two years of administration. At last, seeing his rival Louvois enjoying the ascendancy over the king's mind; Louis preparing himself for new wars, and maintaining the war-taxes which ought to have been repealed at the peace; grieved also at the incipient persecution of the Protestants, whose commercial and manufacturing industry Colbert fully appreciated, among whom he had chosen some of his best subalterns in the administration, and of whose services he was deprived by an edict which excluded the Protestants from financial appointments, Colbert felt all the pangs of disappointment for his ill-appreciated services. Exhausted with labour he fell ill, and shortly after died, on the 6th of September, 1683, at sixty-four years of age. The people, enraged at the taxes, threatened to tear his body to pieces. He was buried in the night, attended by a military escort.

Colbert's first son was made Marquis of Seignelay, and another became Archbishop of Rheims. His brother held also high offices, and was made Marquis de Croissy. Colbert built himself a splendid mansion at Sceaux, and he left a fortune of ten millions of livres, the fruits of his rigid economy and of the liberality of Louis.

(*Notice sur Jean Baptiste Colbert in the Œuvres de Lemontey*, vol. v., *Pièces Justificatives*, Paris, 1829; see also *Mémoires de Charles Perrault*, Colbert's secretary; and *Particularités sur les Ministres de Finances*, par Montyon. The several *Vies* and *Eloges* of Colbert are not worthy of much credit.)

COLBY, THOMAS, Major-General in the army, and one of the Directors of the Ordnance Survey, was born at Rochester 1st of September 1784. When his father, Captain Colby, of the Royal Marines, sailed with the fleet under Lord Howe, he was sent to Dr. Crockell's school at Northfleet, and from thence he entered the Royal Military Academy at Woolwich. He obtained his first commission as second lieutenant of engineers in 1801, being then but seventeen years of age. His diligence and success in scientific study were such that in January of the following year, at the special request of Captain Mudge, then superintendent of the ordnance survey, he was appointed one of the assistants in that great work. Entering at once on his duties he justified the expectations formed of him, by the intelligence and conscientious activity which he brought to the work of surveying. He was on a tour of inspection in Cornwall, in 1803, when he lost his left hand by the bursting of an old pistol, and suffered at the same time such a fracture of the skull from a fragment of the barrel, that he felt the effects of the accident for the rest of his life whenever he attempted any long-continued mental exertion. Though the loss of his hand was a hindrance to the active discharge of his duties, Colonel Mudge was so well satisfied of his merits, that he kept the young lieutenant permanently attached to the survey.

In 1803 Lieutenant Colby was observing at Dunnose, one of the prominent points of the survey; in 1804 at Beaumaris; and in 1806 with the zenith sector at Burleigh Moor and Delamere Forest. The winter months he passed in the 'Drawing Room' at the Tower, computing and preparing the results for publication, and superintending the construction and engraving of the ordnance maps on a scale of one inch to the mile. So thoroughly was he identified with

that great national work, that the history of one becomes in great measure the history of the other. In 1807 Colby was promoted to the rank of captain. The third volume of 'An Account of the Trigonometrical Survey of England' was published in 1811, and his name appearing jointly with that of Colonel Mudge on the title-page, shewed how highly his services had been appreciated by his chief. In 1813 it was determined to extend the meridian line into Scotland, a task which called out in an especial manner the energies for which Captain Colby was remarkable. Within the next three years he visited and observed at the principal stations beyond the Tweed, besides attending to his official business at the Tower. The persevering labour and activity required for a season of observation on the hills would appear incredible to one unacquainted with the nature of the work. Besides the mental exercise of keeping all the subordinates to their duty, so as to produce harmony in the results, there was much personal fatigue to be endured in long walks over the country, together with storms and wearisome delays on the mountain tops. But with Captain Colby duty was paramount, and he cared not for privation, so that the work was perfect. Major Dawson in his account of 'A Season on the Hills' gives a striking picture of the toils and hardships experienced: "It was no uncommon occurrence," he remarks, "for the camp to be enveloped in clouds for several weeks together, without affording even a glimpse of the sun or of the clear sky during the whole period. And then in a moment the clouds would break away or subside into the valleys, leaving the tips of the mountains clear and bright above an ocean of mist, and the atmosphere calm and steady, so as to admit of the observations for which the party had waited days and weeks to be taken in a few hours." At times the tents would be blown down by storms—or the camps would be whitened by a fall of hail or snow in July: or the captain taking two or three of the junior officers and a few men with him would start on a 'station-hunt;' steering a course direct by compass for the peaks that seemed most suitable, regardless of the nature of the intervening country. In these explorations they walked from thirty to forty miles a day, wading streams, crossing bogs, scaling cliffs, and sliding down into rocky valleys, Captain Colby ever the foremost; and when they came to a summit which his experience told him was suitable for a station, he would help with his own hand in building up the great pile of stones by which it was to be distinguished and observed from distant points. Sometimes the resting-place at night would be a miserable hovel where no other food was to be obtained than the national porridge; at others the weary explorers rested under a ducal roof—and on the west coast during the hot months they were tormented and blistered by the bites of innumerable midges. In one trip in 1819 the party walked 586 miles in twenty-two days. From this brief summary, a notion may be formed of the severe labour of the survey, apart from the scientific duty of observing with the instruments, which on all favourable occasions was continued from sunrise to sunset.

Captain Colby's activity and kindness of disposition were not less apparent in camp than on the station-hunts. He would assist in erecting houses to "shelter the soldiers; and occasionally join with the men in a game of quoits, or in putting the stone or crowbar, and was a warm promoter of their feat at the close of each trigonometrical season." He was quite indifferent as to personal fame, but not so as to making known the merits of his officers, and he at times permitted them to publish portions of the work in their own names rather as principals than assistants. His command over his temper was perfect; but he disliked to be disturbed by curious visitors when busy with observations for which he had long waited the opportunity. Once, while encamped on Slieve Donard in Ireland, the summit of Sea Fell in Cumberland became visible at the distance of 111 miles, and after many trials the instrument was brought to bear upon it. "Colby was on the point of successfully finishing his observation, which would have been a geodesical triumph, as including the longest side of a triangle ever attempted, when an officer on entering the observatory accidentally struck his elbow, and threw the telescope off the object. A momentary ejaculation of anger escaped his lips, but though he could not again succeed, and the object was therefore lost, he never afterwards alluded to the subject."

He was one of the party that accompanied Biot on his trip to Shetland in 1817, when, in compliance with the wishes of the French government, one of their savants was permitted to observe on the line of the English arc. A coolness however arose between Biot and Colby, and while the latter, undeterred by fog or storm, made his observations with the sector on the rock of Balta, the former carried on his pendulum observations on the island of Uist; and Colby afterwards assisted in connecting the French with the English triangulation by the observations across the straits of Dover. [BROR.]

In 1820 Captain Colby was elected a Fellow of the Royal Society; he took an active part in establishing the Astronomical Society; and General Mudge having died, he was appointed his successor as superintendent of the Survey, and in the Board of Longitude. In 1821 he was promoted to the rank of major, and in 1824 he undertook the survey of Ireland. In this work the usual mode of proceeding was modified: the survey was made dependent on actual measurements with the chain, with a trigonometrical point fixed for every 400 acres; and the whole series of operations was so ably combined that one

portion became a check on the other, and the utmost accuracy was arrived at, although the number of persons employed exceeded two thousand, mostly from the native peasantry. A change was also made in the publication: the sheets were engraved on a scale of six inches to the mile, all the principal farms, fields, and inclosures being represented, so that the maps have ever since been regarded by the government, land-proprietors, and surveyors, as authentic plans of all the estates in the country. Poor-law boundaries, townlands, land-improvements, engineering works, and the Irish census, have all been based upon them. They are comprised in 1939 sheets.

In 1825 Major Colby became lieutenant-colonel, and in that year he obtained the Duke of Wellington's sanction for raising and training three companies of sappers and miners to aid in the Irish survey, as the want of really efficient assistants was felt at first as a serious hindrance to the progress of the work. In the course of the operations Colby measured a base-line of eight miles, on the south shore of Lough Foyle, with 'compensation-bars' which he had himself invented. He had carried on a series of experiments on the heating and cooling of metal rods, and he succeeded in constructing a bar of brass and iron in combination, the extremities of which remained always the same distance apart whatever might be the temperature. Such is the exactitude obtained with this apparatus that it has since been used in measuring a base of eight miles at the Cape of Good Hope, in the re-measurement of the English bases, and in those required for the great arc of the meridian in India.

In 1838 Colonel Colby resumed the triangulation of Scotland, which had been suspended; and from this date up to his promotion to the grade of major-general in 1846, when by the regulations of the service his connection with the survey ceased, he continued his usual active and energetic superintendence of the various operations. He brought the engraving of the English maps to an excellence never before achieved. The seconds of latitude and longitude were marked on the margins, and he co-operated with Sir Henry De la Beche in introducing the geological facts and features which have since become so important a part of the survey. He took the necessary measures for a series of tidal observations round the coast of Ireland, for the purpose of establishing a true datum level: "the most important series of tide-observations," says the astronomer-royal, "that has ever been made."

Through all his scientific career General Colby never sacrificed duty to selfish considerations; and his rare administrative abilities, and sound judgment combined with high principle, enabled him to accomplish well all that he undertook. He had resources ready for every emergency, and the hardy perseverance that triumphed over all obstacles. He died at Liverpool on the 9th of October 1852, leaving a widow and seven children. He was a fellow of the chief scientific societies of London, Edinburgh, and Dublin; LL.D. of Aberdeen, and a knight of Denmark.

(*Prof. Papers Roy. Eng.; Proc. Roy. Soc.; Monthly Not. Astron. Soc.*)

COLCHESTER, CHARLES ABBOT, LORD, was born at Abingdon, on the 14th of October 1757, and was the younger son of the Rev. John Abbot, D.D., rector of All Saints, Colchester, who died about three years after the birth of his son. Mrs. Abbot, who was daughter of Jonathan Farr, Esq., of Long Whittenham, in Berkshire, married, in 1765, Mr. Jeremy Bentham, solicitor, of London, the father, by a former wife, of the distinguished writer on jurisprudence of the same names, and survived to the year 1809.

Abbot was educated at Westminster School, from which he was elected a student of Christ Church, Oxford, 1775. In 1777 he gained the chancellor's medal for Latin verse; in 1783 he took his degree of B.C.L., and became Vinerian scholar; and soon after he was called to the bar. In 1795 he published a work on 'The Jurisdiction and Practice of the Court of Great Sessions of Wales upon the Chester Circuit,' in the preface to which he urged the abolition of the separate Welsh judicature, a reform which was at last carried into effect in 1830. This same year however he retired from the bar, on succeeding his elder brother, John Farr Abbot, as clerk of the rules in the court of King's Bench. This appointment produced his next publication, entitled 'Rules and Orders of the King's Bench.'

In June 1795 Abbot was returned to parliament for the borough of Helston, in the interest of the Duke of Leeds. He sat for the same place in the next two parliaments, and he spoke on the ministerial side on several occasions during the first session with much effect. In the same session, on the 12th of April 1796, Abbot moved and obtained the appointment of a select committee to consider the subject of temporary and expiring laws; and the report of this committee, which he laid on the table of the House on that day month, led to a great improvement of the practice previously followed in regard to that kind of legislation. In the next session, on the 2nd of November 1796, he obtained the appointment of another committee to consider the most expedient mode of promulgating the statutes; and the plan that is now followed, of sending copies of all new acts as soon as printed to all the municipal bodies and benches of county magistrates throughout the kingdom, was adopted on the recommendation of this committee, and of another, also appointed on his motion, in 1801. The activity, clearness of head, and general talent for business, as well as the spirit of practical improvement, for which he had established a character, led to his being chosen chairman of the committee on the public finances, which was appointed on the motion of Mr. Pitt, on

the 10th of March 1797; and of the thirty-six reports presented by this committee in the course of that and subsequent sessions, three of the most elaborate, namely, those respecting the revenue, the exchequer, and the law courts, were prepared by Abbot. His next labours were connected with the public records, the state of which he brought before the House on the 18th of February 1800, on moving the appointment of a committee to consider what should be done for their better management, preservation, and more convenient use. The committee was appointed accordingly, and, with Abbot for its chairman, immediately set to work and prosecuted its task with so much diligence, that in the course of the same session it produced, in two successive reports, one of the most complete and masterly surveys of any subject ever laid before parliament. From the recommendation of this committee of the House of Commons originated the royal record commission, the proceedings of which continued to be superintended by Abbot till the year 1817. Meanwhile, on the 19th of May 1800, he called the attention of the House to the abuse which then prevailed of allowing the proceeds of the taxes and other moneys to lie, often for a considerable time, in the hands of the public accountants without payment of interest, and obtained leave to bring in a bill, establishing a few simple regulations, which he explained, founded substantially on the principle of assimilating the method of accounting between the crown and those of its servants entrusted with the collection or disbursement of the public money, to that generally followed in accounts between private parties, and sanctioned by all courts of justice. This scheme of reform was received with unqualified approval by both sides of the House, Mr. Tierney, the chief opposition financial authority, joining the attorney-general in expressing his commendation of it in strong terms; and the bill which Abbot obtained leave to bring in passed through all its stages in both Houses without further discussion. On the 19th of November of the same year, a few days after the commencement of the next session, he introduced to the House perhaps the most important of all the measures with which his name is connected, in a motion for leave to bring in a bill for taking a census of the population of the kingdom. The enumeration taken in the following year, which has been since decennially repeated, arose out of this proposition, being the first enumeration of the people which had ever been effected in England by public authority, at least in modern times. Abbot's motion was seconded by Mr. Wilberforce, and the bill encountered no opposition in either House.

On the retirement of Mr. Pitt, Abbot became a member of the new administration, with the offices of chief secretary for Ireland, and keeper of the Irish privy seal. Upon receiving these appointments, and being made a privy councillor, he resigned his place of clerk of the rules in the Court of King's Bench. It seems to have been about this time also that he was chosen recorder of Oxford. His official life lasted scarcely a twelvemonth. On the appointment of Mr. Mitford (afterwards Lord Redesdale), who had succeeded Addington as speaker, to the place of lord chancellor of Ireland, Abbot was, on the 10th of February 1802, elected to the vacant chair of the House of Commons. He continued to serve as speaker throughout the next three parliaments, and the greater part of the succeeding one; having been returned to that which met in November, 1802, both for Woodstock and Heytesbury, when he chose to represent the former place, and for the University of Oxford in 1806, again in 1807, and a third time in 1812. He filled the office of speaker to the satisfaction both of the House and of the public; and, although his demeanour is perhaps rather to be described as correct and graceful than as imposing or dignified, his qualifications for the place were on the whole of a very superior order, and in the performance of some of its duties he acquitted himself in a highly distinguished manner. His addresses in communicating the thanks of the House to the various naval and military officers who received that honour in the course of the war with France, afford many happy examples of rhetorical talent. These speeches were delivered on thirteen different occasions; and they commemorate all the principal victories of the war from Rolicia and Vimiera to Waterloo and the capture of Paris: that in which he communicated the thanks of the House, on the great day of the 1st of July 1814 to the Duke of Wellington, was particularly felicitous.

It ought also to be noted to the honour of Abbot, that however strong and steady were his party prejudices and attachments, he did not hesitate to make them give way, when upon any occasion they came into competition either with the rights and privileges of the House, or with what he conceived to be his duty as its speaker. A memorable example of this was the course he took on the 8th of April 1805, when the House having divided on Mr. Whitbread's motion for the impeachment of Lord Melville, and the numbers having been found equal (216 on each side), he gave his casting vote for the impeachment, on the principle that, whatever he might think of the charges, he was not entitled, in a case such as this, in which there was evidently a contest between the popular feeling and the influence of the government, to give his aid to the latter, or to make use of his official privilege to prevent a case from being sent to trial upon which the real judgment of the House had been so distinctly pronounced.

The principal subject as to which Abbot took any prominent part in the debates of the House after his elevation to the chair, was the question of the emancipation of the Roman Catholics, to which he continued to offer a steady opposition.

Abbot, as speaker, distinguished himself by the attention, correctness, and efficiency with which he performed all the routine duties of the chair, and the House and the public are indebted to him for some important improvements in the conduct of the business of parliament. In particular he gave a new and much more useful form to the printed votes of the House; and it was upon his recommendation, and upon a plan of his suggesting, that the Private Bill Office was established, in 1811.

He continued speaker till the 30th of May 1817, when a severe attack of erysipelas compelled him to resign the chair. On this the House immediately addressed the crown to bestow on him some mark of favour; and on the 3rd of June he was elevated to the peerage, as Baron Colchester. Parliament voted a pension of 4000*l.* a year to himself, and of 3000*l.* a year to his next successor in the title. The next three years he spent abroad, principally in France and Italy. After he returned home, it was only on rare occasions, as formerly in the Commons, that he took any part in the debates of the upper House of Parliament; but it has been stated that the Lords owe to him the daily publication and distribution of their proceedings, and the establishment of a library on the same plan as that of the Commons. Lord Colchester's last act of a public character was his sending to the press, in November 1828, his collected (six) 'Speeches upon the Roman Catholic Claims, delivered in the House of Commons and in the House of Peers; with Preliminary Observations,' on the state of the question of Emancipation as it then stood. He just lived to see or hear of the end of the controversy, and the defeat of his own side, by the passing of the Relief Bill brought in by Mr. Secretary Peel. He died at his house in Spring Gardens, of another attack of erysipelas, on the 8th of May 1829. Lord Colchester married on the 9th of December 1796 Elizabeth, eldest daughter of Sir Philip Gibbes, Bart., by whom he left two sons.

(Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.)

COLDEN, CADWALLADER, lieutenant-governor of New York before the revolution, was the author of numerous works on subjects in medicine, natural philosophy, and botany. His father was minister of Dunse in Scotland, where he was born in 1688. He received his medical education at the University of Edinburgh, and in 1708 he emigrated to Pennsylvania, where for several years he practised as a physician. After visiting England, and having established a reputation by 'Remarks on Animal Secretions,' he returned to Pennsylvania, and settled finally, in 1718, in New York, where he was appointed surveyor of the lands of the colony and master in chancery, with a seat in the king's council. His principal works are—'A History of the Five Indian Nations,' 'An Account of the Diseases then prevalent in America,' 'An Essay on the Cause and Remedy of the Yellow Fever, so fatal at New York in 1743,' 'A Treatise on Gravitation,' subsequently enlarged and republished as 'Principles of Action in Matter,' with a treatise annexed, on the 'Elements of Fluxions, or Differential Calculus;' 'An Introduction to Medicine,' 'Remarks on the Inaccuracy of the History of New York.' His favourite study was botany. The 'Acta Upsaliensia' (for 1743-44, 'Plantae Novboracenses') contain his descriptions of several hundred American plants, of which 200 were new species. He left a long series of meteorological observations, with a daily register of the thermometer and barometer; and several valuable manuscripts on the vital movement, properties, of light, intelligence of animals, and on the phenomena attending the mixture of metals. Among his correspondents were most of the leading scientific and learned characters of the age, as Franklin, the Earl of Macclesfield, Gronovius, and especially Linnaeus, who honoured him by naming a new species of plants *Coldenia*. He died at his seat on Long Island at the age of eighty-nine.

* COLE, HENRY. The elaborate Introduction to the Official Catalogue of the Great Exhibition of the Industry of all Nations, in 1851, bears the signature of "Henry Cole." That introduction records the gradual steps by which the subject of such an Exhibition was familiarised to the public mind, and was at last thought worthy of royal support. In June 1845 a committee of members of the Society of Arts was formed to carry out an Exhibition of National Industry. How the instrumentality of this society, which had for many years been powerless and torpid, was brought to bear on so important an object, is not, of course, recorded in the introduction to the catalogue. The society was mainly revived by the exertions of Mr. Cole. He had always taken a deep interest in the diffusion of a knowledge of Art, in connection with industry; and had induced some manufacturers of porcelain and earthenware to make copies of works of art, as statuettes, and to produce useful articles, such as jugs and inkstands, of superior design. These were the labours of Mr. Cole's occasional leisure. His business was in the Record Office; and the vast collection of records in the Carlton Ride owes much of its usefulness to his judicious arrangements for classifying this great mass of national documents. Undeterred by the difficulties that presented themselves in the undertaking of a national exhibition, the committee of the Society of Arts established an exhibition of manufactures in 1847. In 1848 and 1849 more favour was bestowed on their exertions. Prince Albert, who had become President of the Society, took the subject under his personal superintendence; and the Exhibition of 1851 was fully determined on. It is unnecessary to trace the preliminary

labours that were to be encountered before the great idea was accomplished. It was fortunate that it was carried out without government aid; and that the most successful enterprise of our times was accomplished through the people, acting for themselves. To Mr. Cole much of this success may be justly attributed. He was one of the Executive Committee, and by his unwearied assiduity, established his position as a most valuable administrative officer. At the close of the Exhibition he received the honour of Companion of the Bath, and was subsequently appointed to an important office in that department of the Board of Trade which has the direction of the Schools of Design throughout the country. The office which Mr. Cole now holds in that department is Inspector of Schools of Design. Mr. Cole was the English commissioner in the Universal Exhibition at Paris, in 1855. In this important position he displayed his accustomed taste and industry; and by a salutary economy was enabled to accomplish all the purposes required at an expense less by 10,000*l.* than the sum voted by Parliament. As a writer, Mr. Cole is chiefly known by some agreeable Guide Books for Tourists, published under the name of 'Felix Summerly.' In 1840 he wrote a popular little work for children on 'Light, Shade, and Colour.'

COLEBROOKE, HENRY THOMAS, an eminent Oriental scholar, was the third son of Sir George Colebrooke, Bart., and was born in 1765. His mother was Mary, only daughter and heiress of Patrick Gaynor, Esq. of Antigua. He was never at any public school, but was educated at home by a private tutor. In his twelfth year he was sent to France, and he remained in that country till he was sixteen. His own inclination at this time was to enter the church; but the position of his father, who was one of the directors of the East India Company, naturally led to the selection of another career for him, and in 1782 he was appointed to a writership in India. For the first three years after he went out he resided at Calcutta, and was attached to the Board of Accounts; he was then transferred to the revenue department at Tirhoot. During his residence at this station, he acquired a fondness for field sports, which he retained while he lived. In 1789 he was removed to Purneah; and having been soon after appointed a member of a commission deputed by the government to investigate the resources of Bengal, he drew up, in conjunction with Mr. Lambert, a merchant of Calcutta, and printed for private circulation, in 1794, a very able tract, entitled 'Remarks on the Agriculture and Commerce of Bengal, by a Civil Servant of the Company,' which, besides a mass of new and valuable information, announced some propositions much beyond the current ideas of the time; among others, that of a free trade between India and England. Colebrooke's portion of this treatise was reprinted and published in London, in 1806, under the title of 'Remarks on the Husbandry and Internal Commerce of Bengal;' and an account of it may be read in the 'Edinburgh Review,' No. 19 (for April 1807), pp. 27-40. Some time before this Mr. Colebrooke had begun to study the Sanscrit; and, having now undertaken the translation of the collection or digest of Hindoo law formed under the superintendence of Sir William Jones, he had finished his task before the close of the year 1796; and the work was published, under the title of 'A Digest of Hindu Law on Contracts and Successions, from the Original Sanscrit,' in 8 vols. 8vo, at Calcutta, in 1797. Soon after the foundation of the College of Fort William he was appointed to the Professorship of the Sanscrit Language; which he appears to have held till he was removed to a judicial situation at Mirzapore. He was subsequently promoted to be Chief Judge of the courts of Sudder Dewannee Adawlut and Nizamut Adawlut; and he was for a time President of the Board of Revenue, and a member of the Supreme Council of Bengal. He was also for some years a Director of the Asiatic Society of Bengal; and many of the most valuable papers in their transactions (The Asiatic Researches) were contributed by him; particularly, 'On the Duties of a Faithful Hindu Widow,' in vol. iv.; 'Examination of Indian Classes,' in vol. v.; three 'Essays on the Religious Ceremonies of the Hindus, and of the Brahmins especially,' in vols. v. and vii.; 'On the Sanscrit and Pracrit Languages,' and others, in vol. vii.; a highly curious discourse 'On the Vedas, or Sacred Writings of the Hindus,' in vol. viii.; 'Observations on the Sect of Jains,' 'On the Indian and Arabian Divisions of the Zodiac,' 'On Ancient Monuments containing Sanscrit Inscriptions,' and others, in vol. ix.; a very elaborate disquisition 'On Sanscrit and Pracrit Poetry' (or rather prosody), in vol. x.; and 'On the Notion of the Hindu Astronomers concerning the Precession of the Equinoxes and Motions of the Planets,' in vol. xii. To the 'Transactions of the Royal Asiatic Society of Great Britain,' after his return to his native country, he contributed a 'Discourse,' read at the institution of the Society (15th March 1823), and other papers, in vol. i.; and five papers 'On the Philosophy of the Hindus,' in vols. i. and ii.; and he was also an occasional writer in the 'Asiatic Journal.' He likewise published at various times the following separate works:—'A Collection of Compositions in Sanscrit, for the use of the Students of the College of Fort William, including the Hitopadesa, with Introductory Remarks,' 4to, Calcutta, 1804; 'Grammar of the Sanscrit Language,' folio, Calcutta, 1805; 'Amara Cosha, or Dictionary of the Sanscrit Language, by Amara Sinha, with an English Interpretation and Annotations,' 4to, Calcutta, 1808; 'Two Treatises on the Hindu Law of Inheritance, translated from the Sanscrit,' 4to, Calcutta, 1810; 'Algebra, with Arithmetic and Mensuration, from the Sanscrit of

Brahmegupta and Bhascara,' 4to, Lond., 1817; a tract 'On the Import of Colonial Corn,' 8vo, Lond., 1818; and 'Miscellaneous Essays' (or reprints of previously published papers and prefaces), 2 vols. 8vo, Lond., 1837. He also, in conjunction with Professor Wilson, translated from the Sanscrit, for the Oriental Translation Fund, 'Sankhya Karika, or Memorial Verses on the Sankhya Philosophy, also the Bhashya,' &c., 4to, Oxford, 1837. Mr. Colebrooke held, along with his two brothers, the patent place of Chirographer in the Court of Common Pleas. He died on the 18th of March 1837.

COLERIDGE, SAMUEL TAYLOR, was born at Ottery St. Mary, in Devonshire, of which parish his father was the vicar, on the 21st of October 1772. He was the youngest of a numerous family, and became an orphan at the age of nine. Owing to the straitened circumstances of his family, he was sent to be educated at Christ's Hospital, where the late Charles Lamb was among his contemporaries. Here he made very great progress in classical knowledge, as may be inferred from the fact that he had, before his fifteenth year, translated the hymns of Synesius into English Anacreontics. His choice of these hymns for translation is explained by his having, even at that early age, plunged deeply into metaphysics. Speaking of himself in the 'Biographia Literaria' (vol. i. p. 15), he says:—"At a very premature age, even before my fifteenth year, I had bewildered myself in metaphysics and in theological controversy. Nothing else pleased me. History and particular facts lost all interest in my mind. Poetry itself, yea, novels and romances, became insipid to me." From such pursuits he was however weaned for a time, while yet at Christ's Hospital, by the perusal of Mr. Bowles's 'Sonnets,' which had then just been published. The powerful influence which these sonnets exercised upon his mind is described at length in the first chapter of the 'Biographia Literaria.'

In 1791 Coleridge entered Jesus College, Cambridge. While at the university he did not turn his attention at all to mathematics, but obtained a prize for a Greek ode, and distinguished himself in a contest for the Craven scholarship, in which Dr. Eutler, afterwards bishop of Lichfield, was the successful candidate. Coleridge did not stay to take a degree. During the second year of his residence at Cambridge, he suddenly left the university in a fit of despondency, occasioned, it is said, by unrequited love; and after wandering for a while about the streets of London in extreme pecuniary distress, terminated this adventure by enlisting in the 15th Dragoons, under the assumed name of Comberbatch. One of the officers, accidentally discovering his classical acquirements, was led to conclude that Comberbatch was something more than he professed. Questioning him in a friendly manner, and eliciting his real history, he communicated Coleridge's situation to his friends, who forthwith effected his discharge.

Coleridge now betook himself to Bristol, where he joined with three other young and clever men, like himself of ardent poetic temperaments, and imbued with strong but vague ideas of universal brotherhood—Southey and a friend, George Burnet from Oxford, and Lovell, a young quaker. They soon formed a scheme for emigrating to the banks of the Susquehanna in North America, in order there to form a social colony, the main principle of which was to be a community of goods, and where selfishness was to be proscribed. But the friends found that money would be required to establish this 'pantisocracy,' as they termed it, and Coleridge had soon not enough to furnish him with daily subsistence. He had, with the other pantisocratisers, been introduced to Joseph Cottle, a benevolent bookseller at Bristol, and himself a writer of verses; and now, in his emergency, Cottle not only rendered him pecuniary assistance, but, on finding that he had written enough poems to make up a small volume, readily offered him 30 guineas for them, just five times the largest sum he had found a London bookseller willing to give. The social colony was soon dropped. Coleridge quarrelled first with Lovell, and then with Southey, and the whole scheme fell quickly into abeyance. Cottle, after paying in advance the 30 guineas, continued to furnish the young poet with other sums on the strength of promised poems, as his necessities became urgent; but it was long before the publisher received any of the poetry. The volume was published however at last (1794), and other literary schemes were projected. One, from which Coleridge anticipated great results, was a periodical entitled the 'Watchman,' which was to advocate liberal opinions; and he made a tour through the northern manufacturing towns for the purpose of canvassing for subscribers. An account of this tour, amusing on the whole, is contained in the 10th chapter of the 'Biographia Literaria.' The periodical, owing partly to a want of punctuality in its appearance, and partly to the fact that its opinions were not those which its supporters had expected, did not live beyond the 9th number.

In the autumn of 1795 Coleridge married Miss Sarah Fricker of Bristol, a sister of the wife of his friend Charles Lloyd, Southey on the same day wedding himself to another sister. Coleridge now took a cottage at Nether Stowey, a village at the foot of the Quantock Hills, in Somersetshire, where he was in the immediate neighbourhood of his friend and benefactor Mr. Poole, and of Mr. Wordsworth, who was then living at All-Foxden. He was at this time in the habit of contributing verses to one of the London papers, as a means of subsistence. In 1796 he published a volume of poems, the greater number of which had been written at earlier periods, interspersed with

some by Charles Lamb; and in 1797 a second edition appeared, with the addition of some poems by Charles Lloyd.

During the three years, moreover, in which Coleridge resided at Nether Stowey, the greater part of his principal poems was composed, though most of them were not published until later. In the conversations on poetry which constantly took place between Mr. Wordsworth and himself, was first formed the plan of the afterwards famous 'Lyrical Ballads;' and in pursuance of this the 'Ancient Mariner' and the first part of 'Christabel' were written in 1797. His tragedy, 'Remorse,' was also written at this period.

Coleridge was at this period of his life a Unitarian. He says of himself, "I was at that time and long after, though a Trinitarian (i.e., *ad normam Platonis*) in philosophy, yet a zealous Unitarian in religion; more accurately, I was a *philanthropist*, one of those who believe our Lord to have been the real son of Joseph, and who lay the main stress on the resurrection rather than the crucifixion." ('Biog. Lit.,' vol. i. p. 168.) While at Nether Stowey he preached in a Unitarian chapel at Taunton.

In 1798 Coleridge was enabled, through the munificence of the late Mr. Thomas Wedgwood, to visit Germany, for the purpose, as he expresses it, of finishing his education. At Göttingen he attended Blumenbach's lectures on physiology and natural history, and studied, in the notes of a young German student, Eichhorn's lectures on the New Testament. He took lessons from Professor Tyschen in the Gothic of Ulphilas, being anxious to attain a critical knowledge of the German language; and went through a complete historical course of German literature. His acquaintance with the writings of the later German metaphysicians was not formed until some time after his return to England.

After his return from Germany, Coleridge resided at the Lakes, where Mr. Southey and Mr. Wordsworth had then settled, the one at Keswick, and the other at Grasmere. The appellation of 'Lake-poets,' given to these three individuals after the publication of the 'Lyrical Ballads,' is well known.

Coleridge now became connected with the 'Morning Post,' and wrote both on politics and literature. From about 1808 to about 1814, he contributed to the 'Courier.' In 1804 he had visited his friend Dr. Stoddart at Malta; and from May of that year to October of the next, he acted as secretary to Sir Alexander Ball, then governor of the island. After his return to England in 1808, he delivered a course of lectures on poetry and the fine arts at the Royal Institution: lecturing on poetry and history had long before been an occasional occupation of his, partly in conjunction with Southey, at Bristol. The 'Friend' appeared in the course of the next year, being then published as a periodical at the Lakes. As a pecuniary speculation it was not much more successful than the 'Watchman,' nor with reference to pecuniary advantage was it more judiciously conducted; but it continued for a longer time. Mr. Wordsworth gave some literary assistance, contributing the 'Essay on Epitaphs,' which is now appended to the 'Excursion,' and the 'Introductory Essay' of the third volume.

Coleridge left the Lakes in 1810, and did not afterwards return to them; his wife and children remained in the house of Southey, and wholly dependent on him. On Coleridge's first arrival in London he resided with Mr. Basil Montagu; and not long afterwards became the guest of Mr. Gillman at Highgate, in whose house he died. The many friendships which Coleridge attracted to himself through life, the sincerity and constancy of which were abundantly shown, place in a striking light the amiability of his character; his neglect of his family and extreme carelessness respecting the obligations, both personal and pecuniary, which devolved upon him, as strikingly illustrate its weakness.

It was not before the commencement of his residence in London that he formed any very extensive acquaintance with the writings of the later German metaphysicians, by the adoption of whose method and terminology, rather than by any development of a system, in his subsequent publications, he has come to be accounted the representative of German metaphysics among us. He published successively, between the years 1817 and 1825, the two 'Lay Sermons,' the 'Biographia Literaria,' the *refacimento* of the 'Friend,' the 'Constitution of the Church and State according to the Idea of each,' and the 'Aids to Reflection.'

Coleridge having no profession, slothful and imprudent, was during the greater part of his life in pecuniary distress. After his connection with the newspaper-press had ceased, and his remaining hopes of self-support were derived from his later poetical and prose publications, his publisher became a bankrupt in 1819. This was a severe blow to Coleridge. The dependent situation in which it placed him preyed much upon his mind. We see him, in the collection of his letters published since his death, projecting various schemes to relieve himself. One of these was a scheme of systematic contribution to 'Blackwood's Magazine,' the publisher of which was his friend. Accordingly, No. 1 of a 'Selection from Mr. Coleridge's Literary Correspondence' appeared in the number of that magazine for October 1821, and was to have been followed by a sketch of the history and philosophy of superstition, with other interesting disquisitions; but the No. 2 never appeared. Continued ill health, combined with, and to a certain extent caused by, a habit of using opium which Coleridge had contracted, having originally resorted to it under a mistaken

notion for medicinal purposes, had taken away from him by this time even what little amount of perseverance he might once have possessed.

On the incorporation of the Royal Society of Literature by George IV. in 1825, Coleridge was selected as one of the ten Royal Associates, and as such received from that time 100 guineas a year out of the king's private purse. The annuity was withdrawn at the commencement of the reign of William IV.

In his latter years Coleridge was in the habit of holding weekly 'conversazioni' at Mr. Gillman's house in Highgate. Those who knew little else of Coleridge are familiar by report with his extraordinary conversational powers. Of these the volumes of 'Table Talk,' which have been published give no adequate notion. His conversation was not in fragments, but was wont to continue without aid from others, in the way either of suggestion or of contradiction, for hours at a time. All things human and divine, joined with one another by subtlest links, entered into his discourse; which, though employed upon abstrusest subjects, was a spell whose fascination even the most dull or ignorant could not resist.

In June 1833 Coleridge was present at the meeting of the British Association of Science held that year in Cambridge. He died on the 25th of July 1834 in his sixty-second year.

Though not a man of strong character, Coleridge possessed many amiable qualities. He had all the social affections strongly developed. Though not always successful in attaining it, he had an earnest desire of truth. Thus he was by nature tolerant. But in his later years disease seems to have engendered an asperity in judging of the motives of others which was by no means consonant with the tenor of his earlier publications. To the same cause must be assigned a querulousness of disposition, which is exhibited in almost all his prose writings.

As a writer, Coleridge is to be viewed principally under two aspects: as a poet, and as the author of certain prose writings which, though miscellaneous in character, are chiefly employed upon metaphysical subjects.

As a poet, he was for a long time coupled, owing to the joint publication of the 'Lyrical Ballads' and other accidental circumstances, with Wordsworth. The silly outcry against the Lake-school has long died away, and the force of reaction has perhaps supplied a tendency as far as Coleridge is concerned, to run into the opposite extreme of admiration. But while we are ready to admit that Coleridge's poetry will not rank in the highest class, we regard it as in the very foremost rank of its own class. As specimens of finished poetic style, some of his odes and later poems are almost perfect. In his translation of Schiller's 'Wallenstein' he has displayed taste and judgment of a high order. His own tragedies, the 'Remorse' and 'Zapolya,' contain many passages excellent for the apt expression of just thoughts and tender feelings, but Coleridge never grappled closely enough with the stern realities of life to enable him to become a great dramatic writer. The 'Ancient Mariner' is a highly successful effort of fancy, in a region which had not before been tried; and the 'Christabel' contains passages which those who have once read cannot forget. In some of his smaller poems again a happy thought, or it may be a happy conceit, is as happily developed. Still he is a poet of art rather than of nature. It may be added that his earlier poems are wanting in the freshness and individuality which have always marked the earliest efforts of the greatest poets, which (to confine ourselves to modern instances) are seen in the poems of Wordsworth, Shelley, and Tennyson. His imagination seems to have been overlaid with reading and reflection. Had he been a less profound metaphysician he might have been a greater poet. Had he been aroused in early life from his morbid subjectiveness (as he would have termed it), and been driven to look with a keener interest on the world around him, to have regarded man rather than mankind, had his passions been fairly called into play and his senses stirred into activity, we might have had in Coleridge one of the most imaginative of what in the true sense of the term might be called our 'metaphysical poets,' and the grander flights as well as the subtleties of thought might have been developed in poetry of matchless melody and exquisite refinement. As it is, while we have detached passages and short poems of the purest poetry, full of the most delicate shades of refined thought, vivid gleams of fancy, and even occasional soarings into the highest regions of imagination, we have no great completed poem, and only some few short stanzas which at once delight and satisfy the mind.

In his prose writings, as in his poetry, Coleridge is perhaps, rather to be regarded as the successful stimulator of other writers than as himself a writer, whose power is acknowledged by the general public. As regards the attainment of their main professed end, Coleridge's prose writings may have had little direct value. In mental science, or psychology, he espoused a particular hypothesis (that propounded by Schelling) of the 'absolute.' But, apart from the system itself, Coleridge has done little either to advance or diffuse it. As he got it from Germany, so has he left it.

In moral science Coleridge also followed the later German metaphysicians, who make moral science a part of psychology. His political doctrines, which appear to us confused and often singularly inaccurate—are explained in the first volume of the 'Friend.' His theological views (many of them very far from the standard of orthodoxy, especially on the subject of inspiration), have only been

given to the world in posthumous publications. It was one of his most cherished schemes—his favourite vision in cloudland—to compose a work of colossal proportions which should embrace the whole range of mental philosophy taken in its widest meaning. He really only wrote a few disconnected fragments of his mighty task. But these fragments have proved of immense suggestiveness to younger intellects, and whatever be the position which Coleridge shall ultimately take among the thinkers of his country and his age, there can be now no question as to his great influence on the mind of the time.

And incomplete as they are, there is not one of Coleridge's prose writings which has not incidental merits sufficiently many and great to rescue it from oblivion with the general reader—merits discernible either in scattered criticisms on our older writers both of poetry and prose, or in illustrations drawn from stores of knowledge which a very wide reading had amassed, or in passages of great acuteness and sound practical wisdom, whenever the author lowers his flight to subjects to which such qualities can be applied with any hope as it were of immediate practical profit. And though, from the combined effects of indolence and of an intense devotion to conversational display, his ordinary style of writing is diffuse and obscure, and too much loaded with quotations, these works contain occasional passages of great beauty and power. In treating lighter subjects, his style may even be pronounced happy. Witness his account of Sir Alexander Ball in the third, and the tale of Maria Schöning in the second 'Landing-place' of the 'Friend.'

Coleridge's fame will greatly rest upon his powers as a critic in poetry and the fine arts. To establish his fame in this respect, there are his 'Lectures delivered at the Royal Institution' (published in the second volume of Coleridge's 'Literary Remains'), his review of Mr. Wordsworth's poetry, in the second volume of the 'Biographia Literaria,' which is perhaps the most philosophical piece of criticism extant in the language; and also his review of Mr. Maturin's 'Bertram,' which, though, when first published, it exposed him to much obloquy and many imputations of jealousy, is distinguished from common criticisms, if by nothing else, by a constant reference to first principles and a freedom from personality. The task of collecting and editing the unpublished works of Coleridge, so carefully and reverently performed by the poet's nephew and daughter, Henry Nelson and Sara Coleridge, has by their deaths devolved upon his son Derwent, who in 1853 published a fifth and concluding volume of the 'Literary Remains,' and has been said to be contemplating that much-needed labour, a life of the poet and a collected edition of his works.

HARTLEY COLERIDGE, the eldest son of Samuel Taylor Coleridge, was born at Clevedon, near Bristol, September 19th, 1796. Two sonnets of his father are commemorative of his birth; and an exquisite poem of Wordsworth, 'To H. C. six years old,' describes the peculiarities of the child, "whose fancies from afar are brought." His infancy is also associated with two poems of his father, 'Frost at Midnight,' and 'The Nightingale.' In 1800 S. T. Coleridge came to reside near the Lake district; and here Hartley was reared; having a brother, Derwent, four years younger than himself, and a sister, Sara, six years younger. He was taken to London in 1807; and the various sights which he saw "made an indelible impression on his mind, the effect being immediately apparent in the complexion of those extraordinary day-dreams in which he passed his visionary boyhood." In 1808 he was placed, as well as his brother Derwent, as day-scholars of the Rev. John Dawes, at Ambleside. As a school-boy his powers as a story-teller were unique; his imagination weaving an enormous romance, whose recital lasted night after night for a space of years. During their school-days, the boys had constant intercourse with Mr. Wordsworth and his family; and Hartley made the acquaintance of Professor Wilson, who was his friend through life. His friendships and connections formed the best part of his education,—"by the living voice of Coleridge, Southey, and Wordsworth, Lloyd, Wilson, and De Quincey." In 1814 Hartley left school; and in 1815 went to Oxford, as a scholar of Merton College. His extraordinary powers as a converser, and his numerous invitations to wine-parties, were injurious to him in two ways—he used great freedom of remark upon "all establishments," and he acquired habits over which he had little subsequent power of control. He passed his examination for his degree in 1818, and soon afterwards obtained a fellowship at Oriel, with high distinction. An unhappy issue followed this honourable and independent position. "At the close of his probationary year, he was judged to have forfeited his Oriel fellowship, on the ground, mainly, of intemperance." The infirmity was heavily visited. We have no record that any friend stepped in to rescue one, so otherwise blameless, so sensitive, so unfit for any worldly struggle, from the permanent consequences of this early error. His brother, who records this painful epoch of his life, with a manly and touching sincerity says, "As too often happens, the ruin of his fortunes served but to increase the weakness which had caused their overthrow." It is unnecessary for us to follow the biographer's explanation of some of the causes which led to this unhappy result—his morbid consciousness of his own singularity—his despondency at being unsuccessful in obtaining University prizes—his incapacity for the government of the pupils whom he received while at college—his impatience of control, and a belief that he was watched by those who looked with suspicion upon the most harmless

manifestations of his peculiar temperament. His qualification for future active exertion was irretrievably destroyed.

After leaving Oxford, Hartley Coleridge remained in London two years, occasionally writing in the 'London Magazine,' in which some of his sonnets first appeared. Against his will he was established at Ambleside to receive pupils. The scheme failed; and after a vain struggle of four or five years, the attempt to do what he was unfit for was abandoned. From that time to his death, in 1849, he chiefly lived in the Lake district—idle, according to ordinary notions, but a diligent reader, a deep thinker, and a writer of exquisite verses, and of prose of even a rarer order of merit. From 1820 to 1831 he contributed to 'Blackwood's Magazine.' In 1832 and 1833 he resided with Mr. Bingley, a young printer and publisher at Leeds; for whom he produced a volume of 'Poems,' and those admirable biographies of the 'Worthies of Yorkshire and Lancashire,' which make us more than ever regret that one who wrote with such ease and vivacity, should have accomplished so little. In 1834 his father died, having, in a codicil to his will, expressed great solicitude to ensure for his son that "tranquillity indispensable to any continued and successful exertion of his literary talents," by providing for him, through the proper application of a bequest after the death of his mother, "the continued means of a home." Mrs. Coleridge died in 1845, and an annuity was then purchased on Hartley's life. Meanwhile, he lived with a humble family, first at Grasmere, and then at Rydal, watched over by the kind people with whom he was an inmate, and beloved by all the inhabitants of the district. His illustrious friend Wordsworth was his close neighbour; and the house of the poet was always open to the child-like man of whose wayward career he had been almost prophetic. In 1839 Hartley wrote a life of Massinger, prefixed to an edition of his works published by Mr. Moxon; and during the latter years of his life he wrote many short poems, which appear in the two volumes published by his brother, 'With a Memoir of his Life,' in 1851. Hartley Coleridge died in the cottage which he had long occupied on the bank of Rydal Water, on the 6th of January 1849; and was buried in Grasmere churchyard. His grave is by the side of that of Wordsworth.

* THE REV. DERWENT COLERIDGE was born at Keswick, September 14, 1800, and completed his education at St. John's College, Cambridge. His earliest contributions to literature were made in 'Knight's Quarterly Magazine,' under the signature of 'Davenant Cecil.' Mr. Coleridge was ordained in 1826, but he has been chiefly occupied in connection with various important educational institutions belonging to the Established Church. He is now principal of St. Mark's College, Chelsea—the well-known training establishment for schoolmasters. Mr. Coleridge is author of a work on the 'Scriptural Character of the English Church,' and one or two other theological and educational publications; but he is best known to the general public by his admirable 'Memoir' of his brother Hartley, whose 'Poems' and 'Northern Biography' he edited. Since the death of his sister Sara, Mr. Derwent Coleridge has, as already mentioned, taken her place as editor of his father's works; and he has hitherto fulfilled his editorial duties with excellent taste and judgment. The Rev. Derwent Coleridge is a prebendary of St. Paul's Cathedral.

SARA COLERIDGE, the only daughter of Samuel Taylor Coleridge, was born at Keswick in 1803. Until her marriage she resided in the house of Robert Southey, who married her mother's sister. To his influence and paternal kindness the formation of her mental character must be largely ascribed, though she possessed in a remarkable measure the intellectual characteristics of her father. Her opening womanhood was spent at Keswick in the diligent culture and exercise of her remarkable powers. She readily lent her assistance to Southey in lightening as far as she could his literary labours: she often accompanied Wordsworth in his mountain rambles. In 1822 she had completed her first literary work, 'An Account of the Abipones, an Equestrian People of Paraguay, from the Latin of Martin Dobrizhoffer,' a translation suggested by Southey, and the admirable execution of which he has commemorated in a stanza of his 'Tale of Paraguay.' In 1829 she married her cousin, Henry Nelson Coleridge, the subject of a succeeding article. [COLERIDGE, HENRY NELSON.] She now gave herself to her domestic duties, and her next literary production was prepared as a Latin lesson-book for her children: it is called 'Pretty Lessons for Good Children,' and speedily passed through several editions. On the death of her father in 1834, her husband, who was the poet's literary executor, set himself to the task of preparing such of the poet's unpublished works as would serve best to exhibit him as a theologian, philosopher, poet, and critic, and Sara Coleridge most heartily devoted herself to assist in this pious duty. During her husband's life much of the collation and a considerable portion of the annotation fell to her share; after his death she did not hesitate to take upon herself the whole of the arduous labour. The 'Aids to Reflection,' 'Notes on Shakspeare and the Dramatists,' and 'Essays on his Own Times' were edited by her alone, and to some of them were affixed elaborate discourses on the most weighty matters in theology, morals, and philosophy, which were discussed in a clear and vigorous style, with a closeness of reasoning and an amount of erudition quite remarkable in one of her sex. But Sara Coleridge, like her father, had in no stinted measure the imaginative as well as the reasoning faculty. Her fairy tale, 'Phantasmion' wanted only the

colouring of verse to have been generally allowed to rank among the more beautiful poems of the age; but in prose its often exquisite imagery and delicate shades of thought and feeling seemed to lack some clear and palpable intention; and it was regarded for the most part as vague, visionary, and obscure. Probably it will be on her commentaries upon her father's works—from which they are not likely to be by any future editor dissociated—that her fame will ultimately rest; but her rare acquirements and rarer gifts being thus expended on annotations, are now scarcely likely ever to meet with their due recognition. Sara Coleridge survived her husband ten years: she died May 3rd, 1852. At her death she was engaged in preparing a new edition of her father's poems, which was completed and published by her brother: 'Poems of S. T. Coleridge, edited by Derwent and Sara Coleridge,' 1852.

COLERIDGE, HENRY NELSON, the son of Colonel Coleridge, a brother of the poet [COLERIDGE, SAMUEL TAYLOR], was born at the beginning of this century. He was educated on the foundation at Eton, and in due course was elected scholar, and subsequently fellow, of King's College, Cambridge. He took his degree of B.A. in 1823. The scholars of King's having the somewhat questionable privilege of obtaining their degrees without examination, Mr. Coleridge's name is not found amongst the candidates for classical or mathematical honours; but he was well known in the university as one of great talents and rich acquirements, and he gave public evidence of his taste and scholarship, in 1820 and 1821, in the first of which years he obtained two out of the three of Sir W. Browne's medals, namely, that for the Greek ode and that for the Latin ode, and in the second year was again the successful candidate for the Greek ode. In 1823 he was a contributor, in conjunction with W. S. Walker, W. M. Praed, T. B. Macaulay, J. Moultrie, and others of his university, to 'Knight's Quarterly Magazine.' His papers, which bear the signature of 'Joseph Haller,' on 'The English Constitution,' 'The Long Parliament,' 'Mirabeau,' &c., are distinguished for a soundness of opinion, and a liberal and comprehensive view of historical questions, which are evidence of the extent of his acquirements beyond the ordinary range of university reading. Having fallen into ill health, Mr. Coleridge, in 1825, accompanied his uncle, the Bishop of Barbadoes, on his outward voyage. Upon his return to England in the same year, he published a most lively and amusing narrative of his tropical experiences, under the title of 'Six Months in the West Indies,' which had the unusual good fortune of quickly passing into a fourth edition.

His restored health opened to Mr. Coleridge a course of honourable action. He was called to the bar by the Society of the Middle Temple, on the 24th of November 1826, and, during the ensuing fourteen years, gradually advanced to a good practice in the Court of Chancery. During this period he assiduously cultivated his literary tastes, and more especially dedicated all his leisure to the society of his illustrious uncle, whose conversation was a perpetual store of the most varied knowledge. The accomplished daughter of the poet became the wife of Henry Coleridge soon after he was called to the bar. In 1830 Mr. Henry Coleridge published an 'Introduction to the Study of the Greek Classic Poets.' Until the death of S. T. Coleridge, in 1834, his nephew most assiduously devoted himself to the grateful task of noting down with all reverence the fragments of this extraordinary man's eloquent talk, or more properly declamation. In 1835 some of the results of this labour of love were given to the world in 'Specimens of the Table Talk of the late Samuel Taylor Coleridge,' in two small volumes. It has been objected that these fragments, in which Coleridge's opinions are arranged under particular subjects, give no just notion of the character of his talk. His nephew anticipates the objection: "I know better than any one can tell me, how inadequately these specimens represent the peculiar splendour and individuality of Mr. Coleridge's conversation. How should it be otherwise? Who could always follow to the turning-point his long arrow-flights of thought?" Yet the book must always possess a deep interest. Of its literal truth as a record of Coleridge's opinions, however it may fall short of giving an adequate notion of his mode of expressing them, no one can doubt. The 'Table Talk' was followed in 1836 by two octavo volumes of 'The Literary Remains of S. T. Coleridge,' also edited by his nephew; and a third volume of the same series was published in 1838. The care and judgment with which this difficult undertaking is executed, have given to these fragmentary materials—"Sibylline leaves,—notes of the lecturer, memoranda of the investigator, outpourings of the solitary and self-communing student,"—a permanent value. In 1837 Mr. Henry Coleridge republished 'The Friend'—his uncle's little-known periodical work—one of the most remarkable books in modern literature. In 1840 he also edited 'Confessions of an Inquiring Spirit,'—a series of letters on the inspiration of the Scriptures, left by Mr. Coleridge in manuscript at his death. In this mass of materials, which we owe in great part to the unwearied industry of Mr. Henry Coleridge, amidst the short leisure of a laborious profession, will be found the best evidence of Coleridge's claims to a lasting reputation as a critic and a philosopher.

We have little to add to this imperfect notice. In 1842 Mr. H. Coleridge had a return of the painful maladies which had received a temporary relief in 1825. For many months he was prostrate on a bed of sickness, enduring pain with a most exemplary fortitude and

cheerfulness, and supported by that strong religious feeling which formed a principal feature of his character. He died on the 26th of January 1843, and was buried by the side of his uncle, in Highgate old church-yard. His wife survived him till 1852. She is noticed further, with the poet's other children, under COLERIDGE, SAMUEL TAYLOR.

COLET, JOHN, the founder of St. Paul's School, was born in the parish of St. Antholin, London, in 1466, and was the eldest son of Sir Henry Colet, knight, twice lord mayor, who had besides him twenty-one children. In 1483 he was sent to Magdalen College, Oxford, where he passed seven years, and took the usual degrees in arts. Here he studied Latin, with some of the Greek authors through a Latin medium, and mathematics. Having thus laid a good foundation of learning at home, he travelled abroad for further improvement; first to France, and then to Italy, in which two countries he continued from 1493 to 1497. Before his departure however, and indeed when only of two years' standing in the university, being then in acolythe's orders, he was instituted to the rectory of Dennington in Suffolk, which he held till his death. His father also presented him in 1485 to the rectory of Thyrning in Huntingdonshire, which he resigned in 1493. At Paris he became acquainted with Budæus, and was afterwards introduced to Erasmus. In Italy he contracted a friendship with numerous eminent persons, and especially with some of his own countrymen, among whom were Grocyn, Linacre, Lilly, and Latimer, all of whom were studying the Greek language, then but little known in England. Whilst abroad he devoted himself chiefly to divinity and the study of the civil and canon law. During his absence from England he was made a prebendary of York in 1497, and was also made a canon and prebendary of St. Martin's-le-Grand in London. He returned in this year, and was ordained deacon; taking priest's orders in the following year. Soon after this he retired to Oxford, where Erasmus came, and renewed his friendship with him. In Oxford he read public lectures upon St. Paul's Epistles gratuitously. In 1502, having proceeded in divinity, he became prebendary of Durnsford in the church of Salisbury, and in 1504 resigned his prebendary at St. Martin's-le-Grand. In the same year he commenced D.D. In May 1505 he was instituted to the prebendary of Mora in St. Paul's, London, and in the same year and month was appointed dean. In this office he reformed the decayed discipline of his cathedral, and introduced a new practice of preaching himself upon Sundays and great festivals.

By his own and by other lectures which he caused to be read in his cathedral, Colet mainly assisted in raising that spirit of inquiry after the holy Scriptures which eventually produced the reformation; but the contempt which he avowed for the abuses in religious houses, his aversion to the celibacy of the clergy, and the general freedom of his opinions, made him obnoxious to some of the clergy, and especially to Fitzjames, then bishop of London, who accused him to Archbishop Warham as a dangerous man, and even preferred articles against him. Warham however dismissed the case. From Bishop Latimer's sermons it should seem that Fitzjames afterwards tried to stir up the king and court against him.

At length, tired with trouble and persecution, Colet began to think of retiring from the world. He had now an ample estate, without any near relations, for numerous as his brethren had been, he had outlived them all. He resolved therefore, in the midst of life and health, to consecrate his fortune to some lasting benefaction, which he performed in the foundation of St. Paul's School, of which he appointed William Lilly first master in 1512. He ordained that there should be in this school a high-master, a sur-master, and a chaplain, who should teach gratis 153 children, divided into eight classes; and he endowed it with lands and houses then producing an income of 122*l.* 4*s.* 7*d.* per annum, of which endowment he made the Company of Mercers trustees. The gross average income of St. Paul's School was, more than twenty years ago, about 5300*l.* per annum, and is now much larger. (Carlisle's 'Grammar Schools,' vol. ii. p. 94.) To further his scheme of retiring, Colet built for himself a handsome house near the royal palace of Richmond in Surrey, in which he intended to reside; but having been seized by the sweating-sickness twice, and relapsing into it a third time, a consumption ensued, which proved fatal, September 16, 1519, in his fifty-third year. He was buried in St. Paul's choir, with an humble monument which he had himself prepared some years before, bearing simply his name. Another monument was afterwards set up for him by the Mercers' Company, of a handsomer description, but it was destroyed in the fire of 1666. It had previously been engraved for Dugdale's 'History of St. Paul's.'

Dean Colet's works were:—1. *Oratio ad Clerum in Convocatione*, anno 1511; reprinted by Dr. Samuel Knight, in the appendix to his 'Life of Colet, with an old English translation of it, supposed to have been done by the author himself. 2. 'The Construction of the Eight Parts of Speech, entitled *Abolutissimus de octo Orationis partium constructione* Labellus,' 8vo, Antw., 1530. 3. 'Rudimenta Grammaticæ,' for the use of his school, commonly called 'Paul's Accidence,' 8vo, 1539. 4. 'Daily Devotions,' said not to be all of his composition. 5. 'Mouition to a Godly Life,' 8vo, 1534, &c. Many of his letters are printed in Erasmus's 'Epistles,' and five, with one from Erasmus, in the appendix to Knight's 'Life.' The original statutes of St. Paul's School, signed by Dean Colet, were some years ago accidentally picked

up at a bookseller's by the late Mr. Hamper of Birmingham, and by him presented to the British Museum.

(Knight, *Life of Dr. John Colet*, 8vo, London, 1724; Wood, *Athenæ Oxon.*, &c.)

COLIGNY, GASPARD DE, born in February 1516, was the son of Gaspard de Coligny, lord of Châtillon-sur-Loing and marshal of France, and of Louise de Montmorency, sister to the famous duke and constable of that name. Coligny served in Italy under Francis I., and was present at the battle of Cerisoles. Henri II. made him colonel-general of infantry, and afterwards in 1552 admiral of France. In the latter capacity he sent a colony to Brazil, which however was soon after driven away by the Portuguese. Coligny himself continued to serve in the army by land. He defended St. Quentin against Philip II., and was made prisoner at the surrender of the place.

Having embraced the reformed religion, Coligny became, with Louis prince of Condé, one of the great leaders of the Protestant party against Catherine de' Medici and the Guises, during the reign of Charles IX. Coligny was much respected by his party: he was prudent in his plans and cool in danger; defeat did not dishearten him, and he rose again after it as formidable as ever. After the loss of the battle of Dreux, in which Condé was taken prisoner, Coligny saved the remains of his army. The following year peace was made, but in 1567 the civil and religious war broke out again, and the battle of St. Denis was fought, in which the old Constable Montmorency, who commanded the royal or Catholic army, was killed. A short truce followed, but hostilities broke out again in 1569, when the battle of Jarnac was fought, in which the Prince of Condé was killed. Coligny again took the command and saved his army, which was soon after joined by the Prince of Béarn (afterwards Henri IV.), then sixteen years of age, and Henry, the son of Condé, who was but seventeen. The Prince of Béarn was declared the head of the Protestants, but Coligny exercised all the functions of leader and commander. On the 3rd of October 1569 Coligny lost the battle of Moncontour, against the Duke of Anjou (afterwards Henri III.). Still Coligny continued the war south of the Loire, gained several advantages, and at last a peace was concluded at St. Germain in August 1570, which was called 'la paix boiteuse et mal assise,' because it was concluded by the Sieur de Biron, who was lame, and by De Mesmes, lord of Malaisie. The peace however fully deserved its nickname by the spirit in which it was concluded by the court. The leaders of the Protestants, and Coligny among the rest, entertained strong suspicions on the subject; but they were lulled into security by the apparent frankness of Charles IX., and the approaching marriage of the Prince of Béarn with the Princess Margaret, the king's sister. Coligny came to court, and was well received, but on the 22nd of August 1572 he was shot at in the street by an attendant of the Duke of Guise. The wounds however did not prove dangerous. The attempt was made at the instigation of the Duchess of Nemours, whose first husband, Francis, duke of Guise, had been assassinated by a Huguenot fanatic at the siege of Orléans in 1563, when Coligny was unjustly suspected of having directed the blow. The Duke of Anjou and the queen-mother were parties to the attempt upon Coligny's life. On the 24th of August 1572, two days later, the massacre of 'la Sainte Barthélemy' took place. [CHARLES IX.] The Duke of Guise himself led the murderers to the house of the admiral, but remained in the court below, while Beame, one of his servants, went up followed by others. They found Coligny seated in an arm-chair. "Young man," said he to Beame, "you ought to respect my gray hairs; but, do what you will, you can but shorten my life by a few days." They stabbed him in several places, and threw him, still breathing, out of a window into the court, where he fell at the feet of the Duke of Guise. His body was left exposed to the fury of the populace, and at last was hung by the feet to a gibbet. His head was cut off and sent to Catherine de' Medici. Montmorency, cousin to the admiral, had his body secretly buried in the vaults of the château of Chantilly, where it remained in a leaden coffin till 1786, when Montesquieu asked for the remains of Coligny from the Duke of Luxembourg, lord of Châtillon, and transferred them to his own estate of Maupertuis, where he raised a sepulchral chapel and a monument to the memory of the admiral. After the revolution the monument was transferred to the Musée des Monuments Français, and a Latin inscription was placed upon it by M. Marron, the head of the Protestant consistory at Paris.

COLIN, ALEXANDER, the sculptor of the excellent marble alt-relievi of the celebrated tomb of the Emperor Maximilian I. in the Kreuzkirche at Innsbruck. Colin was born at Mechlin in 1526, and in 1563 was invited by the Emperor Ferdinand I. to Innsbruck, to complete the alt-relievi of his grandfather's tomb, which had been commenced by the brothers Abel. They were completed by Colin, with the help of assistants, in three years, for on one side of the monument is "Alexand. Colinus Mechliniensis, sculptor, anno 1566." The sculptures consist of twenty-four marble tablets, fixed into the four sides of the tomb, and record all the principal acts and victories of the Emperor Maximilian. The figures are small, but they are executed with great skill and extreme care. The tomb is surrounded by twenty-eight colossal bronze statues of heroes of the middle ages; it is altogether one of the most magnificent monuments in Europe, and has often been mentioned in the very highest terms by old and modern travellers. The bronze statues were executed by a founder of

the name of Hans Lendenstreich, and Godel and Löffler, two other Tyrolean sculptors and founders. Colin executed also the two monuments of his patron the Archduke Ferdinand of the Tyrol and his first wife Philippa, in a chapel in the Hofkirche at Innsbruck: the latter bears the date of 1581. They are both extremely costly and elaborate works. There are other works by Colin in Innsbruck and its vicinity; some in wood, and of very minute and excellent workmanship. He was court sculptor to the Emperor Ferdinand I. and to his son the Archduke Ferdinand of the Tyrol, and died at Innsbruck in 1612.

(Von Lemmen, *Tirolisches Künstlerlexikon*.)

COLLE, RAFFAELLINO DAL, a celebrated Italian painter, born at Colle, near Città San Sepolcro, but in what year is not known. He is generally considered as one of the scholars and assistants of Raffaello in the Farnesina and in the Vatican; but he was certainly, according to Vasari, the assistant of Giulio Romano in Rome, and probably at Mantua, and also of Vasari himself at Florence in 1536, upon the occasion of the visit of Charles V., when Vasari had the direction of the decorations ordered by the authorities in honour of the emperor's visit. As Vasari did not write the life of Raffaellino, little is known about him. He appears to have been chiefly employed in the neighbourhood of Città San Sepolcro, at Urbino, Perugia, Pesaro, Gubbio, Cagli, and Città di Castello, in which places he executed several fine altarpieces, which still exist, and exhibit him as one of the best disciples of the Roman school. Notwithstanding his own reputation, he did not disdain to enter into the service of Vasari in 1536, when he made, from the designs of Bronzino, cartoons for the tapestries of Cosmo I. Another more striking instance of humility, or good-fellowship, is recorded of him, which happened at San Sepolcro: Il Rosso arrived in the city at a time when Raffaellino was about to execute a work which he had undertaken to paint, and he surrendered his commission to Il Rosso as a mark of esteem for his ability. The date of his death is not known. (Lanzi, *Storia Pittorica*, &c.)

COLLIER, JEREMY, was born on the 23rd of September 1650, at Stow Qui, in Cambridgeshire. He was educated under his father, who was master of the free school of Ipswich. In 1669 he was admitted of Caius College, Cambridge, and in 1676 took the degree of M.A. He resided some time as chaplain with the countess dowager of Dorset, and then received the small rectory of Ampton, in Suffolk. In 1685 he resigned this living and came to London, when he was soon appointed lecturer of Gray's Inn. At the revolution of 1688 he put himself in opposition to the government and the church as established under William III., and engaged in a hot controversy with Burnet, afterwards Bishop of Salisbury. One of his publications, 'The Desertion Discussed, in a Letter to a Country Gentleman,' (4to, 1688) gave great offence to the new government, and Collier was sent a close prisoner to Newgate, where he remained some months, and whence he was, at last, discharged without ever being brought to trial. This persecution did not cool his zeal: during the four following years he published a number of works, which were all of a political and controversial nature. Towards the end of 1692 Collier, with Newton, another non-juring clergyman, was arrested at a solitary place on the Kentish coast, whither he was supposed to have gone for the purpose of communicating with the partisans of the house of Stuart on the other side of the water. After a short examination before the Earl of Nottingham, secretary of state, he was committed to the Gate-house. There was no evidence against him; but in consequence of his questioning the legality of the courts, and refusing bail, he suffered a short imprisonment in the King's Bench.

In the course of 1692 and 1693 he published six more works, all hostile to government. In 1696 he was prosecuted for giving church absolution to Sir John Friend and Sir William Perkins, who were convicted of being accessories in the plot to assassinate King William. Collier absconded and was outlawed. The outlawry was never revoked, but the energetic divine, after the first rigour was abated, seems to have cared little for it. He lived in London or its suburbs till his death, supporting himself by his literary labours. In the course of the very year in which he was outlawed he put forth five political works. The next year he published the first volume of his 'Essays upon several Moral Subjects,' adding a second volume in 1705, and a third in 1709. These essays were much admired at the time. It was however in 1698 that he produced the work by which he is now best known: 'A Short View of the Immorality and Profaneness of the English Stage, together with the Sense of Antiquity upon this Argument,' 1 vol. 8vo. The 'Short View' was almost as severe upon theatres and theatrical writers as Prynne's famous 'Histrio-Mastix,' published about 65 years before. It led to a controversy with Congreve and Vanbrugh, in which many sheets were printed on both sides, many hard names exchanged, and in which Collier, to whom contest was a delight, is thought to have had the better of his adversaries. After three other defences of his 'View,' he published, in 1703, 'Mr. Collier's Dissuasive from the Play-house, in a Letter to a Person of Quality, occasioned by the late calamity of the Tempest.' This literary combat lasted ten whole years; but Collier lived to see the English stage become much more decent than it had been—an improvement to which he had doubtlessly contributed.

Between the years 1701 and 1721 he translated and published Moreri's great 'Historical Dictionary,' and wrote and published 'The

Ecclesiastical History of Great Britain,' in two huge folio volumes. The history was attacked by Bishop Burnet and others, to whom Collier replied with his usual vigour. He was the author of a few other religious and controversial papers. He died on the 26th of April 1726, in the 76th year of his age, and was buried in the churchyard of St. Pancras, London.

* COLLIER, J. PAYNE, was born in London in 1789. The chief labours of Mr. Collier's literary life will be associated with Shakespeare and our early dramatic literature. In 1820, when he was "of the Middle Temple," he published 'The Poetical Decameron; or Ten Conversations on English Poets and Poetry, particularly of the Reigns of Elizabeth and James I.' In these two volumes he displays much bibliographical research, which, probably, would have found more acceptance and been really more amusing if produced in a less artificial form than that of dialogue. In 1825 he issued an allegorical poem entitled 'The Poet's Pilgrimage.' A new edition of Dodsley's Old Plays was undertaken by him, six additional plays being added, and a supplementary volume contained five others; these were issued in 13 vols. 8vo, in 1825-27. In 1831 appeared 'The History of English Dramatic Poetry in the Time of Shakespeare, and Annals of the Stage to the Restoration.' This work, in three volumes, contains a mass of information, chiefly collected from original sources, and is indispensable to the student of our dramatic literature. Three small volumes, of which a very limited number of each was printed, appeared in 1835, 1836, and 1839, entitled 'New Facts regarding the Life of Shakespeare;' 'New Facts regarding the Works of Shakespeare;' and 'Further Particulars regarding Shakespeare and his Works.' In these little books some curious matters, previously unpublished, first appeared; and all subsequent biographers of the poet have acknowledged their value. In 1844 Mr. Collier completed, in eight volumes, his edition of the Works of Shakespeare, "founded upon an entirely new collation of the old editions." Without embodying any elaborate criticism, or dealing much in conjectural emendations, this edition will always be valuable for its careful exhibition of the various old readings. Mr. Collier was one of the most active and zealous members of the 'Shakespeare Society.' Among the works of that society there are none more useful and curious than those which he wrote or edited. Amongst these are 'Memoirs of Edward Alleyn,' 1841; 'The Diary of Philip Henslowe,' 1845; 'Memoirs of the Principal Actors in Shakespeare's Plays,' 1846; 'Extracts from the Registers of the Stationers' Company,' from 1557 to 1580, in 2 vols. published in 1848-49. Mr. Collier also published 'Shakespeare's Library,' being a collection of the romances, &c., used as the foundation of his dramas. In 1852 appeared 'Notes and Emendations to the Text of Shakespeare's Plays, from early Manuscript Corrections in a Copy of the folio of 1632, in the possession of J. Payne Collier; and in 1853 Mr. Collier produced a new edition of the plays of Shakespeare, "the text regulated by the old copies, and by the recently discovered folio of 1632." This edition, in one large volume, contains no note to explain what part of the text is from "the recently discovered folio of 1632." The discovery of this folio produced a considerable sensation, not only in this country, but in America and Germany; and much controversy has arisen on the merits of the corrections. This is not the place to offer an opinion of the value in general of these emendations, nor even as to the date at which the "early manuscript corrections" were written on the margin of the folio of 1632. Mr. Collier himself is "doubtful regarding some, and opposed to others;" but nevertheless "it is his deliberate opinion that the great majority of them assert a well-founded claim to a place in every future reprint of Shakespeare's dramatic works." One thing however we may venture to say—that these emendations rest upon no more absolute authority than those of Theobald or any other early or late commentator. A vast number of them are corrections of typographical errors, long since corrected, as a matter of course, in all reprints. Those which are conjectural emendations must be subjected to the usual test of individual appreciation of the meaning of the author, and of the forms of expression which sometimes constitute a portion of his excellence, even while they involve difficulties not to be got over by a more familiar rendering. But whatever may be the opinion of the value of these Manuscript Corrections, all must agree that Mr. Collier has acted with the most scrupulous good faith in their publication.

Mr. Collier married in 1816; he is a Vice-President of the Society of Antiquaries, and he was Secretary to the Royal Commission appointed to inquire into the management of the British Museum, when he proposed a plan for a catalogue of the library, which was not adopted. Mr. Collier is in receipt of a pension from the crown of 100*l.* a-year, granted to him by Sir Robert Peel, in acknowledgment of his services to the literature of his country.

COLLINGWOOD, CUTHBERT, ADMIRAL LORD, was born on the 26th of September 1750, at Newcastle-upon-Tyne. At the age of eleven he was sent to sea as a midshipman, under the care of Captain (afterwards Admiral) Brathwaite, who was the son of his mother's sister, and who seems to have taken extraordinary pains in giving him nautical knowledge. After serving some years with this relation, he sailed with Admiral Roddam. In 1774, during the American war, he went to Boston with Admiral Graves, and in 1775 was made a lieutenant by him, on the day of the battle of Bunker's Hill, when Collingwood, with a party of seamen, supplied the British army with

what it required. In 1776 he took the command of the 'Hornet' sloop, and soon after met, at Jamaica, with his favourite companion Horatio Nelson, who was then lieutenant of the 'Lowestoffe.' Collingwood says, in one of his interesting letters, "We had been long before in habits of great friendship; and it happened here, that as Admiral Sir P. Parker, the commander-in-chief, was the friend of both, whenever Nelson got a step in rank I succeeded him: first in the 'Lowestoffe,' then in the 'Badger,' into which ship I was made commander in 1779, and afterwards in the 'Hinchinbroke,' a 28-gun frigate, which made us both post-captains."

Although Nelson, who was a younger man, always kept a remove ahead of him, and came in for a much larger share of fame or popularity, Collingwood never had a feeling of jealousy towards his friend, whose merits he was always the first to extol, and whom he loved to the last hour of his life. Nelson, on his part, seems to have had a greater affection for Collingwood than for any other officer in the service.

In 1780 Nelson was sent, in the 'Hinchinbroke' to the Spanish Main, with orders to pass into the South Sea by a navigation of boats along the river San Juan and the lakes Nicaragua and Leon—a physical impossibility, which no skill or perseverance could surmount. Nelson caught the disease of the climate, and his life was with difficulty saved by sending him home to England. Collingwood, who succeeded him at the San Juan River, had many attacks; his hardy constitution resisted them all, and he survived the mass of his ship's company, having buried in four months 180 of the 200 men who composed it. Other ships suffered in the same proportion. In August 1781, Collingwood was wrecked in the middle of a dreadful night in the 'Pelican,' a small frigate which he then commanded, on the rocks of the Morant keys in the West Indies, and saved his own and his crew's lives with great difficulty. His next appointment was to the 'Sampson,' 64. In 1783 he went to the West Indies in the 'Mediator,' and remained with his friend Nelson on that station till the end of 1786. He then returned, after twenty-five years' uninterrupted service, to Northumberland, "making," as he says, "my acquaintance with my own family, to whom I had hitherto been, as it were, a stranger." In 1790 he again went to the West Indies, but a quarrel with Spain being amicably arranged he soon returned, and seeing, as he says, no further hope of employment at sea, he "went into the north and was married." In 1793 the war with the French republic called him away from his wife and two infant daughters, whom he most tenderly loved, though he was never after permitted to have much of their society. As captain of the 'Barfleur,' he bore a conspicuous part in Lord Howe's victory of the 1st of June 1794. In 1797 he commanded, with his usual bravery and almost unrivalled nautical skill, the 'Excellent,' 74, in Jarvis's victory of the 14th of February, off Cape St. Vincent. In 1799 he was raised to the rank of rear-admiral. The peace of Amiens, for which he had long prayed, restored him to his wife and children for a few months in 1802; but the renewed war called him to sea in the spring of 1803, and he never more returned to his happy home. This constant service made him frequently lament that he was hardly known to his own children, and the anxieties and wear and tear of it shortened his valuable life. Passing over many less brilliant but still very important services, Collingwood was second in command in the battle of Trafalgar, fought on the 21st of October 1805. His ship, the 'Royal Sovereign,' was the first to attack and break the enemy's line; and, upon Nelson's death, Collingwood finished the victory and continued in command of the fleet. He was now raised to the peerage. After a long and most wearying blockade of Cadiz, the Straits of Gibraltar, and adjacent coasts, during which, for nearly three years, he hardly ever set foot on shore, and showed a degree of patience and conduct never surpassed, he sailed up the Mediterranean, where his position involved him in difficult political transactions, which he generally managed with ability. The letters to foreign princes and ministers, the despatches of this sailor who had been at sea from his childhood, are admirable even in point of style. Completely worn out in body, but with a spirit intent on his duties to the last, Collingwood died at sea on board the 'Ville de Paris,' near Port Mahon, on the evening of the 7th of March 1810. In command he was firm but mild—most considerate of the comfort and health of his men—averse to flogging and all violent and brutal exercises of authority; the sailors called him their father. As a scientific seaman and naval tactician he had few if any equals, and in action his judgment was as cool as his courage was ardent. His mind was enlightened to an astonishing degree, considering the circumstances of his life; he was liberal and kind-hearted, and all his private virtues were of the most amiable sort. His letters to his wife on the education of his daughters are full of good sense and feeling.

(A Selection from the Public and Private Correspondence of Vice-Admiral Lord Collingwood; interspersed with Memoirs of his Life. By G. L. Newnam Collingwood, Esq., F.R.S., 2 vols. 8vo, second edit., Lond., 1828.)

COLLINS, ANTHONY, was born in 1676 at Heston, near Hounslow, in Middlesex. His father, Henry Collins, Esq., was an independent gentleman, with an income of 1800*l.* a year. After the usual preparatory studies at Eton, he went to King's College, Cambridge, and had for his tutor Francis Hare, afterwards bishop of Chichester. He then became a student of the Temple, and married a daughter of Sir

Francis Child, Lord Mayor of London. During 1703 and 1704 he carried on a correspondence with Locke, who appears to have cherished a most enthusiastic friendship for him, and regarded him as having "as much of the love of truth for truth's sake as ever he met with in anybody." The letters of Locke to Collins are indeed filled with the strongest expressions of esteem and admiration. Twenty-five letters of Locke to Collins are preserved in the 'Collection of Pieces by Locke,' not contained in his works, published by Des Maizeaux, 8vo, 1720.

In 1707 Collins published an essay concerning human reason as supporting human testimony. It was replied to by Bishop Gastrell. The same year he entered into a controversy with Dr. Samuel Clarke, in support of Dr. Dodwell's book against the natural immortality of the human soul. Five successive rejoinders were elicited. In 1709 he published 'Priestcraft in perfection, or a detection of the fraud of inserting and continuing this clause (the church hath power to decree rites and ceremonies, and authority in controversies of faith) in the 20th article.' It passed through three editions in the same year, and occasioned a very general and anxious inquiry. Numerous pamphlets, sermons, and books discussed the question. Two works especially were written against it with great labour, and were supplied with hints and materials from all quarters of the church: one, entitled 'A Vindication of the Church of England from Fraud and Forgery, by a Priest,' 8vo, 1710; the other, a long-delayed and elaborate essay on the Thirty-nine Articles, by Dr. Bennet, 8vo. To these Collins replied in his historical and critical essay on the Thirty-nine Articles, in 1724, proving (p. 277-78) that the clause has neither the authority of the convocation nor of the parliament. Collins's next work was entitled 'A Vindication of the Divine Attributes,' being remarks on a sermon of the archbishop of Dublin, which asserted the consistency of divine foreknowledge and predestination with human free-will. He went in 1711 to Holland, where he formed a friendly intercourse with Le Clerc, and other leading characters among the learned of that country. On returning to England he published, in 1713, his 'Discourse on Freethinking,' which excited much animadversion among the clergy. The most important of the replies which appeared was that by Dr. Bentley, entitled 'Remarks on the Discourse of Freethinking by Phileleutherus Lipsiensis,' which is remarkable as a display of learned sagacity, coarse wit, and intemperate abuse. The object of Collins is to show that, in all ages, the most intellectual and virtuous men have been freethinkers; that is, followers of philosophical reasoning, in disregard of established opinions. There are several French editions of this work. It was reprinted at the Hague, with some additions and corrections derived from Bentley's 'Remarks.' On the continent it was answered by Crousaz, and several others. The 'Clergyman's Thanks to Phileleutherus,' 1713, is by Bishop Hare. Collins, on returning from a second residence in Holland, was made justice of the peace and deputy-lieutenant of the county of Essex, offices which he had previously held in Middlesex. In 1715 he published his 'Philosophical Inquiry concerning Liberty and Necessity,' which was reprinted in 1717 in 8vo, with corrections. It was translated into French, and is printed in the 'Recueil de Pièces sur la Philosophie,' &c., by Des Maizeaux, 2 vols. 12mo, 1720. Dr. Samuel Clarke replied to the necessarian doctrine of Collins, chiefly by insisting on its inexpediency, considered as destructive of moral responsibility.

In 1718 Collins was appointed treasurer of the county of Essex, an office which he performed with great fidelity. He married, in 1724, his second wife, the daughter of Sir Walter Wrottesley, Bart. In the same year he published his 'Grounds and Reasons of the Christian Religion,' in which his object is to show that Christianity is founded and dependent on Judaism; that the New Testament is based upon the Old, as the canon of Christians; that the apostles and writers of the former establish and prove their propositions from the latter; and that none of the passages they adduce are literally, but merely typically and allegorically, applicable, by the assumption of a double construction. This work created a great sensation in the church, and drew forth a great number of replies from some of the most eminent divines. In the final answer of Collins, 'Scheme of Literal Prophecy,' 1726, he enumerates five-and-thirty replies which appeared during the first two years after its publication. The artful way in which Collins availed himself of the theory of Whiston respecting the corruption of the present Hebrew text, so provoked that divine, that he petitioned Lord Chancellor King, though without success, to remove Mr. Collins from the commission of the peace. In 1727 Collins, in a long letter, replied to eight sermons of Dr. Rogers on the necessity of revelation and the truth of Christianity. He died in December 1729, at his house in Harley-street. All parties agree that the moral and social character of Collins was remarkably amiable. His integrity, energy, and impartiality in the exercise of his magisterial functions commanded the highest respect, and by his conduct and writings he ardently endeavoured to promote the cause of civil and religious liberty. Collins, as a writer, is remarkable for the great shrewdness of his reasoning: and for still greater subtlety in making the real drift of his arguments with orthodox professions. His library, which was of great extent and extremely curious, was open to all men of letters, to whom he readily communicated whatever he knew. A catalogue of his books was published by the Rev. Dr. Sykes in 1730.

COLLINS, JOHN, the son of a Nonconformist clergyman, was born at Wood Eaton, in Oxfordshire, March 5, 1624. He was at first

apprenticed to a bookseller at Oxford, but went abroad during the civil war, and served the Venetians at sea against the Turks. After the restoration he was made accountant to the Excise-office, which office was abolished before 1670. From that time he supported himself mostly by his skill in accounts. He died in London, November 10, 1683.

Collins was an early member of the Royal Society, and contributed some fair papers to its 'Transactions.' (Numbers 30, 46, 69, 159.) He also wrote several elementary works, which it is not now necessary to mention. His claims to remembrance are the intimate communication in which his attainments placed him with all men of science at home and abroad, from Newton downwards. The influence of his request and recommendation produced (as is asserted) Barrow's 'Lectures,' his 'Archimedes and Apollonius,' Branker's translation of 'Rhonius,' Kersey's 'Algebra,' and Wallis's 'History of Algebra.' The esteem in which Collins, a poor accountant, was held by men so much above him in external position, as Newton, Barrow, Wallis, &c., is honourable to all parties. The principal result however of their epistolary intercourse is the well-known work on the invention of fluxions, published in 1712, under the title of 'Commercium Epistolicum,' &c.

COLLINS, WILLIAM, the son of a hatter at Chichester, was born December 25, 1720. He was educated at Winchester, from which he went to Queen's College, Oxford; but in about half a year he removed to Magdalen, on being elected a 'demy,' or scholar, of that body. Soon after taking his Bachelor's degree he quitted the university abruptly, about 1744, and repaired to London as a literary adventurer. He won the cordial regard of Johnson, then a needy labourer in the same vocation, who, in his 'Lives of the Poets,' has spoken of him with tenderness. He tells us that "his appearance was decent and manly, his knowledge considerable, his views extensive, his conversation elegant, and his disposition cheerful. He designed many works, but his great fault was irresolution; for the frequent calls of immediate necessity broke his scheme, and suffered him to pursue no settled purpose."

Collins's 'Odes' were published on his own account in 1746. They were not popular; and it is said that, disappointed at the slowness of the sale, he burnt the remaining copies with his own hands. He was relieved from his embarrassments by a legacy from an uncle of 2000*l.*; but worse evils than poverty overclouded the rest of his life: he sank gradually into a species of melancholy and intellectual languor, to relieve which he resorted to intoxication. "Those clouds which he perceived gathering on his intellect he endeavoured to disperse by travel, and passed into France; but found himself constrained to yield to his malady, and returned. He was for some time confined in a house of lunatics, and afterwards retired to the care of his sister at Chichester, where death in 1756 came to his relief." ('Lives of Poets.')

Collins is inferior to no English lyric poet of the 18th century except Gray. His odes to 'Fear' and the 'Passions' afford the best specimens of his genius, and the well-known 'Dirge in Cymbeline' is admirable in a softer style. His poetical merits Dr. Johnson did not rightly appreciate. Mrs. Barbauld, in her edition of his works, has given a more just and favourable character of them. "He will be acknowledged to possess imagination, sweetness, bold and figurative language. His numbers dwell upon the ear, and easily fix themselves in the memory. His vein of sentiment is by turns tender and lofty, always tinged with a degree of melancholy, but not possessing any claims to originality. His originality consists in his manner, in the highly figurative garb in which he clothes abstract ideas, in the felicity of his expressions, and his skill in embodying ideal creations. As it was, he did not enjoy much of the public favour; but posterity has done him justice, and assigned him an honourable rank among those of our poets who are more distinguished by excellence than by bulk."

COLLINS, WILLIAM, R.A., was born in Great Titchfield-street, London, September 18, 1757. His father, a native of Wicklow, was the author of various works which attracted some notice in their day; among others a poem on the slave trade, a novel entitled 'Memoirs of a Picture,' and a 'Life of George Morland.' The elder Collins was a picture-dealer as well as an author, though in neither calling had he had much pecuniary success. Morland was a friend of his, and when his son began to exhibit a fondness for art and some skill in drawing, he readily obtained Morland's consent that the youth might stand beside him and watch him paint. William made tolerable progress in his pictorial studies. He entered in 1807 as a student at the Royal Academy at the same time as Etty, and in after life the two R.A.'s were fond of comparing their early drawings and subsequent progress. His earliest appearance as an exhibitor on the walls of the Royal Academy was in 1807, when he contributed two small 'Views on Millbank,' and from that time, with the exception of two years when he was away in Italy, he did not miss an exhibition for the remaining nine-and-thirty years of his life. His father's death in 1812 threw upon the young painter serious responsibilities, but these only stimulated him to increased exertions. For some time he was forced to paint portraits as the readiest means of securing a moderate income, but his landscapes and rustic groups began to make their way, and he was soon enabled to follow the bent of his genius. Almost from the first he showed his fondness for painting groups of homely children engaged in some favourite diversion, or taking part in some juvenile trick; but it was not till the year following his election as associate of the academy, which took place

in 1814, that he struck into that path—the representation of coast scenery—which perhaps most surely led him to fame and fortune. From that time—indeed, from some three or four years previous—Collins never wanted patrons; his course from first to last was one of moderate but unbroken success.

As a painter of rustic life, or rather, perhaps, we ought to say of country children and homely country scenery, Collins had hardly a rival. He watched the habits and noted every movement of the rough and unsophisticated urchins, and seldom failed to depict them in their most natural and unrestrained gaiety. Swinging on a gate, 'happy as a king'; gazing with unbounded admiration at the newly born puppy; enticing the 'stray kitten'; outwitted by the saucy robin just at the moment when making sure that the pinch of salt was about to fall on the bird's tail; exhibiting the fresh-found nest; buying the cherries,—however the youngsters were represented the truth of the portraiture was at once apparent; and some quaint or novel incident was sure to be added, which marked more graphically than even the principal feature, the keenness of the painter's eye, and the skilfulness of his hand. In his coast scenes these characteristics were equally visible; and equally evident also was his happiness in his choice of a subject. In neither was there ever any attempt to surprise or excite. The painter knew exactly what was within the range of his powers. He saw his subject clearly; knew what he meant to accomplish, and seldom failed to accomplish it. Hence his pictures, apart altogether from their artistic skill, always appear to have a purpose. They show that there was something which really interested and pleased the painter, and as a consequence the spectator is himself also interested and pleased. But their technical qualities are of a very high order. Collins had an excellent eye for form, chiaroscuro, and colour. From the first he painted always with the greatest conscientiousness. He never slighted any part of his work, and always did his best; and hence his course exhibited continual progress. In his earlier pictures there may be traced something of feebleness arising from an excess of anxiety to render his work perfect. But, with increased command over his materials, he gradually acquired greater breadth and vigour; and though he always continued to finish his pictures with scrupulous care, he early recognised the truth of the axiom that mere correctness of detail is not finish. And then with this technical and manipulative skill there was shown a close study of nature. The receding or advancing wave, the moist or parched sand, the teeming clouds, every phase and every feature of earth, and sea, and sky, were faithfully observed and unobtrusively represented. No wonder that in a country like this, where every one who can turns to the scenery of nature with never-tiring zeal, such faithful transcripts of her commoner aspects, animated too by life-like groups of those peasant children who, to city dwellers at least, always seem so genuine a part of the scenery, should have found abundant admirers and ready purchasers.

In 1836 Mr. Collins visited Italy, and remained there nearly two years; diligently availing himself of every opportunity of examining the works of the great masters, but at the same time filling his sketch-book with transcripts of the more striking features of the natural scenery and careful studies of the monks and peasants, and, above all, of the children, in that land of lazy enjoyment and perennial beauty. On his return in 1839, he sent to the Academy as the fruits of his journey two views in Naples: one with groups of young lazzaroni playing the game of 'arravoglio'; the other with 'Poor Travellers at the Door of a Capuchin Convent'; also a view at Subiaco. They manifested an increase of artistic knowledge and power, and were greatly admired. The next year he appeared in quite a new branch of art, that of historical painting. With increasing years, Mr. Collins had been increasing in the depth and earnestness of his devotional feelings, and he not unnaturally felt a strong desire to represent in his own way the scenes on which his imagination loved to dwell. 'Our Saviour with the Doctors in the Temple' accordingly appeared on the Academy walls in 1840; 'The Two Disciples at Emmaus' in 1841. They of course attracted attention, and supplied a topic of conversation in art circles, nor did they fail of purchasers; but it was felt to be a positive relief by the great body of the painter's admirers when, after a little coying with native scenery in one or two small pictures exhibited in 1842, he reappeared with all his old freshness and vigour in 1843 and succeeding years, with his 'Windy Days,' and 'Cromer Sands,' and 'Prawn Fishers,' and 'Cottage Doors,' and the like; and never did Collins enjoy more general popularity as a painter than in these last three or four years of his life.

Collins's journey to Italy not only led him to waste on uncongenial subjects several of the best years of his life, but during it he laid the foundation of the disease which shortened his days. It was not however till 1844 that disease of the heart declared itself in a decided form; but from that time he obtained only temporary relief from its distressing symptoms, though he laboured on at his calling with unabated industry, and almost to the last with little perceptible loss of power. He died on the 17th of February 1847, at his house, Devonport-street, Hyde Park Gardens.

Collins was elected R.A. in 1820; in 1840 he was appointed librarian to the Academy, but resigned it on finding that its duties required a greater devotion of time than he could afford to give to them. Collins was, as we have already noticed, fortunate in early finding friendly and

liberal patrons. As early as 1818 one of his Norfolk coast scenes obtained a place in the Royal Collection, and George IV. subsequently commissioned a companion to it—'Prawn Fishers at Hastings.' Yet, though so much in request, the painter never obtained any of those extravagant sums for his works which we sometimes find popular painters demanding. The largest sum he ever received for a picture was 500 guineas, from Sir Robert Peel, for his large and admirable 'Frost Scene.' The paintings of Collins are to be met with in most of the great private collections in this country. In the National Gallery the foreigner would look in vain for a specimen of this, one of the most thoroughly national of English painters. Fortunately, the Vernon collection to a certain extent supplies the deficiency: there may be seen an excellent example of his delineations of rustic enjoyment in 'Happy as a King,' painted in 1836; one of his pleasant coast-scenes, in 'The Shrimpers—Evening,' painted in 1831; and his 'Fisherman's Widow,' painted in 1835. Mr. Collins married in 1822 the daughter of Mr. Goides, A.R.A., and sister of Mrs. Carpenter, the well-known portrait-painter; and by her had two sons, who claim a brief notice.

* WILLIAM WILKIE COLLINS was born in 1825, and has studied with a view to the bar, but is known to the public as a writer, chiefly of works of fiction. The principal works published with his name are, an excellent 'Life of William Collins, R.A.,' 2 vols. 8vo, 1848, from which we have drawn the materials for the preceding notice; the novels 'Antonina,' 'Basil,' 'Hide and Seek,' and a series of stories originally published in 'Household Words,' with some descriptive sketches of Cornish scenery, entitled 'Rambles beyond Railways;' but Mr. Collins has also contributed extensively to various periodicals.

* CHARLES ALLSTON COLLINS, who is some two years younger, is a painter, and has acquired some distinction as a disciple of the school known as that of the Pre-Raphaelites.

COLLOT D'HERBOIS, JEAN MARIE, was born at Paris in 1750. He was in his fortieth year at the taking of the Bastille (July 14, 1789), having for twenty years led the life of a strolling player. During this part of his career he had visited Geneva, where he first imbibed his republican ideas; and then Lyon, where he was hissed off the stage—a disgrace which he afterwards most fearfully avenged. Some natural talents however he must have possessed, for he produced many dramatic pieces; and one of these, 'Le Paysan Magistral,' was very successful, and kept the stage for more than ten years. He first attracted public notice by his popular 'Almanach du Père Gerard,' in January 1792, for which he received a prize from the Jacobin Society. His next step was his public display of forty liberated convicts, whom he had caused to be released from Brest, and whom he paraded along the whole line of the Boulevards, in a grand triumphal car, surmounted with flags and laurel-wreaths. Collot stood up in the centre of the group, and harangued the multitude. These convicts wore their red caps, to wear which soon after became the fashion. This audacious exhibition made Collot a public man. He was elected in September to sit in the Convention as one of the deputies for Paris. Absent on a mission in December, he did not take part in the trial of Louis XVI., but wrote to the Convention that he voted for the king's death. When the Committee of Public Safety was formed, Collot became a leading member, and his sanguinary proscriptions far exceeded those of Robespierre. It was this fiery zeal, and a certain inflated arrogance of speech, joined to a stentorian voice, which caused him to be sent on several missions into the departments, to propagate the principles of the revolution.

In November 1793 Collot was despatched to Lyon, with his colleague Fouché, and in this ill-fated city 1600 persons were destroyed, as well by discharges of artillery as by the guillotine. Moreover, on the 21st Vendémiaire, a decree was issued that Lyon was to be razed to the ground. This ferocious monster made it a crime to look even dejected, and ordered "that all persons were to be treated as suspected in whose countenances any signs of either grief or pity could be traced." On the 23rd of May 1794 Collot was attacked, on his return home after midnight, by a man named Admiral, who discharged two pistols at him, but without effect. The élat produced by this event increased Collot's influence in the Convention, and from that hour the fatal eye of the dictator was fixed upon him. During the struggle which followed between them, Collot became President of the Convention, July 19, 1794; and nine days after, Robespierre (the remnants of all the discomfited factions having united to overthrow him) was sent to the scaffold. But now his own fall was at hand. Denounced first by Lecointre of Versailles, and then by the butcher Legendre, October 8, 1794, Collot was condemned in the following March to be transported to Cayenne, with Billaud Varennes, and Barère. Here he lingered for a few months, and having caught the fever natural to the climate, he expired amidst convulsions of great agony, January 8, 1796.

COLMAN, GEORGE, commonly called 'the Elder,' was the son of Francis Colman, Esq., British resident at the court of the Grand Duke of Tuscany, by a sister of Anna-Maria Pultney, countess of Beth. He was born at Florence about 1733, and was educated at Westminster. He afterwards became a student of Christ Church, Oxford, and forming an acquaintance with Mr. Bonnel Thornton, published, in conjunction with that gentleman, the periodical paper called 'The Connoisseur.' Fixing on the law for a profession, he was entered at Lincoln's Inn, and duly called to the bar. In 1760 he produced his first dramatic piece, entitled 'Polly Honeycomb,' at Drury Lane

with great success. This was followed in 1761 by the comedy of 'The Jealous Wife,' and in 1766 by that of 'The Clandestine Marriage,' written in conjunction with Mr. Garrick. In 1767 he united with Messrs. Harris, Rutherford, and Powell in the purchase of Covent Garden Theatre, and became the acting manager, in which situation he continued seven years, when he sold his share to Mr. Leake. In 1777 he purchased of Mr. Foote the little theatre in the Haymarket. In 1785 Mr. Colman was seized with the palsy, and four years afterwards manifested symptoms of an alienation of mind, which gradually increasing terminated in a state of idiotism. He died at Paddington on the 14th of August 1794, aged sixty-two. Mr. Colman, besides writing and adapting upwards of thirty dramatic pieces, was the author of a very spirited translation in blank verse of Terence, a translation of and commentary on Horace's 'Art of Poetry,' and several fugitive pieces.

COLMAN, GEORGE, 'the Younger,' son of the preceding, was born October 21, 1762. He proceeded from Westminster school to Christ Church, Oxford, and was thence sent by his father to King's College, Old Aberdeen, and on his return to London was entered of the Temple. The law however had few charms for him, and following the example of his father, he soon commenced writing for the stage. During the illness of Mr. Colman, sen., he directed the Haymarket Theatre, and on the death of his father, George III. transferred the patent to him. Mr. Colman, jun., was appointed by George IV. Esquire of the Yeoman Guard (an office which he afterwards by permission disposed of), and by the Duke of Montrose, then Lord Chamberlain, Examiner of Plays, which situation he held till his death, October 26, 1836. He was twice married, his second wife being the popular actress Mrs. Gibbs. Mr. Colman was the author of several excellent plays and farces: amongst the most popular are 'John Bull' (for which comedy he received the largest sum of money up to that time ever paid for any drama), 'The Poor Gentleman,' 'Heir at Law,' 'Inkle and Yarico,' 'Iron Chest,' 'Mountaineers,' 'Surrender of Calais,' 'Ways and Means,' 'Review,' 'Blue Beard,' 'X. Y. Z.,' and 'Love Laughs at Locksmiths.' He also wrote the well-known comic tales entitled 'Broad Grins,' 'Poetical Vagaries,' &c., and a variety of smaller poems. His last literary work was the publication of his own memoirs up to the time of his entering on the management of the Haymarket, in 2 vols. 8vo.

COLONNA is the name of one of the oldest and most illustrious families of Italy. About 1050 it became possessed of the feudal estate of La Colonna on the Tusculan mount. Pietro, lord of Colonna, who lived in the 12th century, is one of the earliest of the family recorded in history. His son Giovanni was made cardinal by Honorius III. in 1216. The family afterwards divided into several branches, one of which became princes of Palestrina; another dukes of Zagarolo; while others were made dukes of Traietto and counts of Fondi, dukes of Paliano and Tagliacozzo, and princes of Sonnino and Stigliano, in the kingdom of Naples. Moreri, art. 'Colonna,' gives their respective genealogies. At one time they were possessed of a great portion of the Campagna of Rome, besides large estates in Abruzzo. The Colonna were of the Ghibeline party: their rivalry with the Orsini and other Roman barons, and their quarrels with several popes, especially with Boniface VIII., are recorded in the history of the middle ages. In the early part of the 15th century, one of the Colonna family was made pope under the name of Martin V. A century later, two cousins of the same family, Fabrizio and Prospero Colonna, distinguished themselves in the service of Ferdinand of Aragon, and afterwards of Charles V., against the French in Italy. Several of the same family attained high honours in the kingdom of Naples and in Spain, and others are numbered among the cardinals of the Roman church. Some branches of the family have become extinct, but the Stigliano of Naples and the Sciarra Colonna at Rome continue to exist. The Colonna have an extensive palace with gardens on the slope of the Quirinal at Rome.

COLONNA, FRA FRANCESCO, a learned Dominican and architectural writer of the 15th century, was author of a very singular, strangely rhapsodical, mystical, and fantastical work, with the equally fantastical title of 'Hyperotomachia Poliphili,' first printed by Aldus in 1499. This extraordinary production, which is a sort of romance, or rather vision, interwoven with descriptions of imaginary edifices, has drawn forth the most opposite opinions, being treated as contemptuously by some as it has been extravagantly extolled by others. While Milizia, Nagler, and many more, speak of it as a mere tissue of absurdities, others, who ought to be competent judges of it in that respect, praise it as a work highly deserving to be studied by architects. As such, Mr. Cockerell, professor of architecture at the Royal Academy, earnestly recommended it in one of his lectures (1845), representing it to be equally calculated to inspire with a passion for architecture, as 'Robinson Crusoe' with a yearning after adventures on the sea. From this it would naturally be inferred that the work must be at all events attractive and engaging, and abound with highly graphic and picturesque descriptions; whereas it is precisely the reverse—so obscure in many parts as to be scarcely intelligible at all, and written in a confused jargon of Italian, Latin, and other languages and dialects. He must be exceedingly clever, observes Tiraboschi, who can, I will not say understand the book, but even tell in what language it is composed.

Another edition of the 'Hypnerotomachia' was published at Venice by the younger of the Aldi in 1545. It has been twice translated into French: first by Beroalde de Verville (folio, Paris, 1600); and again by the architect Legrand, under the title of 'Songe de Polyphile,' in 2 vols. 12mo, printed by Didot, 1804, and reprinted by Bodoni in a splendid quarto, 1811. Legrand intended to illustrate it by a separate atlas of engravings to it, which had they appeared would doubtless have been of very different character from the wood-cut figures of the original and the copies from it. Those in Beroalde de Verville's translation are said to have been designed by no less an artist than the celebrated sculptor Jean Goujon; but as far as they are at all architectural in their subjects, which is the case with but few of them, they do not materially differ from the earlier ones, and like them are exceedingly rude both as to drawing and design. Temanza [TEMANZA, TOMMASO], who is among the warm admirers of the 'Hypnerotomachia,' speaks of it at considerable length in his 'Life of Colonna.'

After this bibliographical notice of the singular work which has obtained for him so much repute of contradictory kinds, the history of the writer himself may be briefly told. He was born at Venice, about the year 1433, and in his youth fell in love with Ippolita, the niece of Teodoro Lelio, bishop of Trevigi, in the Venetian territory; and she is the lady whom he has celebrated under the abridged name Polia, in his allegorical romance, and who is supposed to have died shortly after her uncle, in 1466. Colonna then took the Dominican habit, and entered the monastery of Santi Giovanni e Paolo at Venice, where he died in July 1527, at the age of ninety-four.

COLONNA, VITTORIA, born in 1490, was the daughter of Fabrizio Colonna, Great Constable of the kingdom of Naples, and of Anna, the daughter of Frederico di Montefeltro, duke of Urbino. At the age of seventeen she married Francis Davalos, son of the Marquis of Pescara, who soon after came to the title at the death of his father. Pescara served with distinction in the armies of Charles V., and contributed greatly to the gaining of the battle of Pavia, in which he was wounded. On his recovery, appearing dissatisfied with Charles V., he was sound by Morone, the old minister of the Duke Sforza of Milan, as to his willingness to enter into a plot concerted with the other Italian princes, by which the Spanish troops were to be driven out of Milan and Lombardy, and ultimately from all Italy. Pescara was then commander-in-chief of Charles's army in Italy. He was promised the kingdom of Naples as a reward for his assistance in the execution of this plot. Pescara appeared to assent at first, but afterwards secretly informed Charles V., who is said however to have had already some previous information on the subject, and who ordered him to take possession of the principal towns of Lombardy, and to arrest Morone, who was soon after put to death. It is reported that Vittoria Colonna contributed by her remonstrances on this occasion to retain her husband within the bounds of his allegiance to the emperor. Shortly after Pescara died, towards the end of 1525, aged thirty-six years, and was succeeded by his cousin the Marquis del Vasto in the command of the imperial army in Italy. Vittoria Colonna, who was inconsolable for the death of her husband, determined on spending the remainder of her life in religious seclusion. She wrote several poetical effusions, lamenting the death of her husband, and also upon religious subjects. ('Rime Spirituali di Vittoria Colonna,' Venezia, 1548.) Her beauty, her talents, and her piety were extolled by her contemporaries, and among others by Michel Angelo, and by Ariosto, in canto 37 of the 'Furioso.' She died in 1547, at Rome, and was styled "a model of Italian matrons." (Corniani; Tiraboschi, &c.)

COLQUHOUN, PATRICK, a statist and political economist, was born at Dumbarton, on the 14th of March 1745. He appears to have in his youth struggled with difficulties, which prevented his receiving a liberal education. At an early period of life—apparently when he was little more than sixteen years old—he endeavoured to push his fortune in the colony of Virginia. In 1766 he returned to Scotland and settled in Glasgow, where he subsequently became instrumental in the establishment of a coffee-house or news-room, the Exchange, the Chamber of Commerce, and various other public institutions. He afterwards visited the continent, with the view of making his countrymen acquainted with the species of textile fabrics which would give our manufactures the best chances of success in the continental markets; and the subsequent rise and progress of our muslin trade are said to have been produced by his exertions on that occasion. In 1789 he settled in London, where he soon afterwards directed his attention to the important question, whether the various police systems of the metropolis were as efficient as they might be made towards the accomplishment of their legitimate end—the suppression of crime. He was one of the three stipendiary justices of peace appointed in 1792. In 1796 he published his well-known work, 'A Treatise on the Police of the Metropolis, explaining the various crimes and misdemeanours which at present are felt as a pressure on the community, and suggesting remedies.' In a letter to Lord Colchester, in 1798, Bentham states that 7500 copies of this work had then been sold. Although changes both in the police regulations and the state of society have superseded the information contained in this work, it is still frequently referred to, and its statistical data, and views of the proper principles of police regulations, had much influence in the furtherance of that reform of the metropolitan police which took place so many years after the book was published. In

1800 he drew, with the assistance of Bentham, of whom he was a valued friend, the Thames Police Act (40 Geo. III. c. 87), a measure now understood to have been suggested by Mr. Harriot. In the same year he published 'A Treatise on the Commerce and Police of the River Thames; containing an Historical View of the Trade of the Port of London; and suggesting means of preventing the depredations thereon, by a legislative system of River Police.' Mr. Colquhoun was a great promoter of the system of charity-schools, holding the opinion, which is every day obtaining additional adherents, that the education of the people is the main protection of society from those social evils which penal legislation can but partially cure when they have broken out. He died on the 25th of April 1820.

COLSON, JOHN, born about the beginning of the 18th century, studied at Emmanuel College, Cambridge, and was master at the free-school at Rochester till 1739, when he succeeded Sanderson as Lucasian professor at Cambridge. He died in 1760. He is worthy to be remembered for his English edition of Newton's Fluxions, London, 1736; and his translation of the Analytical Institutions of Maria Agnesi, which lay in manuscript till 1801, when it was published by the Rev. John Hellins at the expense of Baron Maserses.

COLUMBA, commonly called the Apostle of the Highlanders, or Scoto-Irish, is believed to have been one of the earliest teachers of Christianity in Scotland, and is known in history as the founder of the abbey and college of Iona in the Western Isles. He was a native of Ireland: his biographers give his pedigree with great precision, but even if its precise accuracy could be trusted, its repetition here would afford the reader nothing more valuable than a series of strange names. He is said to have been born in the year 521. According to the best collations of recent investigators, he arrived in Scotland in the year 563. The island of Hi or Iona, where he established himself with his disciples, may be presumed, from the vestiges of a worship earlier than Christianity still extant there, and commonly called Druidical remains, to have been a seat of the pagan worship of the day, and it is probable that Columba desired to attack the lion in his den. The greater part of the neighbouring west coast of Scotland was peopled by the Scots, who had emigrated from Ireland; the districts south of Iona, and the broad tracts of comparatively level land stretching eastward, were inhabited by the people called Picts. Columba is said to have established an equal influence with both races. In the much debated question whether the Picts were of Celtic or Teutonic origin, a passage in Adamnan's 'Life of Columba' gives perhaps the most distinct, though very limited, evidence that exists on the subject. It states that Columba, who as an Irishman must have been of the same Celtic origin as the Scots or Irish Dalriads who surrounded him on the west coast, required an interpreter when he communicated with the king of the Picts. A translation of this work, with critical comments, was published in 1793, with the title 'The Life of St. Columba, the Apostle and Patron Saint of the ancient Scots and Picts,' by John Smith, D.D., a work full of very absurd blunders. Adamnan's 'Life' contains few biographical facts which can be depended on, but it is a very curious memorial of the manners of the day. Even the dreams and miracles with which it is crowded are instructive when critically examined. Columba is believed to have been the founder of the Culdees, and in connection not only with them, but with the pagan rites which he superseded, his memory is traditionally preserved in the highlands of Scotland. There is a Highland proverb, of which the translation is—"Earth, earth, on the mouth of Oran, that he may blab no more." The tradition connected with this is, that Oran was one of the followers of Columba, who, as a sacrifice at the building of Iona, was buried, whether alive or dead is not stated. This tradition, which is given as the version of the pagan priests, says that Columba opened the grave three days afterwards, and Oran told him that hell was not such a place as he reported it to be. Whereupon Columba, to prevent his impiously communicating the idea to others, called out to those who were with him in the words of the proverb. Columba is said to have died in the year 597. There is an account of his life in Chalmers' 'Caledonia,' i. 311, and in Jamieson's 'Account of the Culdees.'

COLUMBUS, CHRISTOPHER (a name latinised from the Italian Colombo, and the Spanish Colon), was born at Genoa, about the year 1445 or 1446. The date of his birth is however only inferred from two of his letters to Ferdinand and Isabella, in one of which he states that he went to sea at the age of fourteen, and in another dated 1501, that he had been in maritime service nearly forty years: his place of birth is twice stated in his will. But the history of his early days is involved in obscurity. His son, Fernando, unwilling, from mistaken pride, to reveal the indigence and humble condition from which his father emerged, has left the biography of Columbus very incomplete. The father of Columbus, who was a wool-comber, sent him to Pavia, then the great school of learning in Lombardy; but Columbus having shown a taste for geometry, geography, and astronomy, or as it was then termed astrology, went to sea at fourteen years of age. In addition to the hardy encounters and dangers attending the sea-faring life of that age, he was often under the rigid discipline of an old relation, Colombo, who carried on a predatory warfare against Muhammadans and Venetians, the great rivals of the Genoese. In February 1487, Columbus, in order to ascertain whether Iceland was inhabited, advanced 100 leagues beyond it, and was astonished at not finding the

sea frozen. He also visited the Portuguese fort of St. George la Mina, on the coast of Guinea.

About the year 1470, he settled at Lisbon, then the great resort of travellers and navigators, whom Prince Henry highly encouraged. Here Columbus married the daughter of an Italian, called Patestrello, who had colonised and who governed the island of Porto Santo, and whose papers, charts, and journals, were highly serviceable to Columbus in his occasional expeditions to Madeira, the Canaries, the Azores, and the Portuguese settlements of Africa, and for the construction of maps and charts, which he sold to support his family, and his aged father at Genoa, as well as to defray the education of his younger brothers. Columbus resided also some time at the island of Porto Santo, which had not long been discovered, a circumstance which at a period of great excitement and expectation as to maritime discovery, kindled his mind to enthusiasm, which was heightened by the allusions in the Bible to the ultimate universal diffusion of the gospel, which Columbus hoped that he was predestined to extend to the eastern extremity of Asia. He considered his projected discoveries as only a means to this end, and also for supplying him with ample treasures to furnish an army of 50,000 foot soldiers and 5000 horse for the recovery of the holy sepulchre. Moreover the legends of the island of Cipango (Japan), of Mango (Southern China), and Cathay, the opinions of the ancients, the travels of the moderns, the conjectured sphericity of the earth, its supposed smallness, and the imaginary prolongation of Asia to the east, all this presumptive evidence, added to the recent application of the astrolabe to navigation, gave him so firm a conviction of the practicability of crossing the Atlantic, and of landing on the eastern shores of Asia, that, after long delays, and repeated disappointments and struggles with poverty, he never made any abatement in those conditions which appeared to all the states (Genoa, Portugal, Genoa again, Venice, France, England, and Spain) to whom he made proposals to be the extravagant demands of a mere adventurer. John II. of Portugal, after having referred the project to a maritime junta, and to his council, both of whom regarded it as visionary, nevertheless sent a caravel under the pretext of taking provisions to the Cape Verd Islands, but with secret instructions to try the route marked in the papers of Columbus. The pilots however losing all courage, put back to Lisbon, and ridiculed the scheme. Indignant at such duplicity, Columbus sought patronage elsewhere, and sent his brother Bartholomew to make proposals to Henry VII. of England.

In 1484 Columbus arrived at Palos de Moguer in Andalusia. Stopping one day at the Franciscan convent of La Rabida to beg some bread and water for his child, the guardian or superior, Juan Perez Marchena, passing by, and entering into conversation with the stranger, was so struck with the grandeur of his views, that he detained him as a guest, and sent for the physician of Palos, Garcia Fernandez, to discuss the project. Now, for the first time, it began to be listened to with admiration. Marchena, taking charge of the maintenance and education of the young son of Columbus, gave the father a letter of introduction to the confessor of Isabella, Fernando de Talavera. This expected patron treated the wandering petitioner as a dreaming speculator, and a needy applicant for bread. His humble dress, and his want of connections and academic honours, formed, in the eyes of all the courtiers, an inexplicable contrast with his brilliant proposals and aspirations. But indigence, contumely, and indignities of all kinds, could not shake the perseverance of Columbus. At last, through Cardinal Mendoza, he obtained an audience of King Ferdinand, who referred the matter to a conference of learned monks, which was held in the convent of the Dominicans of St. Stephen at Salamanca. At the very opening of the discussion Columbus was assailed with biblical objections, against which no mathematical demonstration was admitted; but he met them on their own ground. He poured forth texts and predictions as mystical types of his proposed discovery. The inquiry however, after intentional procrastination, ended in an unfavourable report. After seven years wasted at the Spanish court in solicitation, occasional hope, and bitter disappointment, a connection with a lady of Cordoba, Beatriz Enriquez, prevented his entirely breaking with Spain. She was the mother of his second son, Ferdinand, who became his historian, and whom he always treated on terms of perfect equality with his legitimate son Diego. Columbus was now about to apply to the French king, from whom he had received a letter of encouragement; when, returning for his eldest son, Diego, to La Rabida, the warm-hearted friar Marchena endeavoured to dissuade him from this project, sent again for the physician, Garcia Fernandez, and also called to their council Alonso Pinzon. This distinguished navigator not only approved of the projected voyage, but offered to engage in it with his money and in person, and even to defray the expenses of a new application at court.

The ardent friar lost no time in writing directly to Queen Isabella, and on her requesting a verbal explanation of the subject, he immediately went to Santa Fé, where she was then superintending with Ferdinand the close investment of Granada. Isabella, who had never heard the proposition urged with such honest zeal, enthusiasm, and eloquence, and who was besides more open to noble impulses than her husband, was at last moved in behalf of Columbus, but her favour was checked by her confessor Talavera, who, being now raised to the see of Granada, was more astonished than ever at the lofty claims of this indigent and

threadbare solicitor. Those claims would be exorbitant in case of success, he observed; how unreasonable then would they appear in case of failure, which was almost sure to happen, and which would prove the gross credulity of the Spanish monarchs. More moderate, yet highly honourable and advantageous terms were offered to Columbus, but he considered them beneath the dignity of his enterprise, and determined once more to abandon Spain for ever.

Some friends, who considered his departure as an irreparable loss, once more remonstrated with Isabella, who at last offered her own jewels to defray the expenses of the expedition, and thus overcame the coolness of Ferdinand. Accordingly a messenger was sent to overtake Columbus, who, after some hesitation, returned to Santa Fé. Stipulations were at last signed by Ferdinand and Isabella at Granada on the 17th of April 1492.

On Friday, the 3rd of August 1492, Columbus, as admiral of the seas and lands which he expected to discover, set sail from the bar of Saltes, near Palos, with three vessels and 120 men, who were full of doubts and fears, and were partly pressed into the service. Two of these vessels were caravels, or light barques, no better than our river and coasting craft. This however Columbus considered an advantage, as it would afford him the means of examining shallow rivers and harbours. On the 5th one of the vessels had her rudder broken; but fortunately on the 6th he perceived, as he expected, the Canaries, where he refitted. On the 6th of September he haptily quitted Gomera, to avoid three frigates which were sent against him by the king of Portugal from spite at seeing Columbus engaged in the Spanish service. As soon as the Canaries were out of sight, consternation and despair spread among the crews, and the admiral was obliged to leave them in ignorance of the progress they were making. The stratagem he adopted for this purpose, and in which he persevered throughout the voyage, was that of keeping two reckonings, one true and private for his own guidance, the other merely for the crews, to keep them in ignorance of the great distance they were advancing. He also forbade the variation of the needle, which he observed on the 13th of September, about 200 leagues west of the island of Ferro, to be mentioned to the crew, till it was noticed also by his pilots, when he succeeded in allaying their terrors with his ready ingenuity to meet any emergency, by ascribing the phenomenon to the movement of the pole star. The whole expedition being founded on the presumption of finding land to the west, Columbus kept steadily to this course, lest he should appear to doubt and waver, and never went in search of islands, which floating weeds, birds, and other indications gave him reason to believe were not far off.

On the 20th of September the wind veered round to the south-west; and although unfavourable to the expedition, this circumstance cheered the dismayed crew, who were alarmed at its continuance from the east, which seemed to preclude all hope of their return. Repeated disappointments made the crews at last regard all signs of land as mere delusions. On the evening of the 10th of October they exclaimed more violently than ever against the obstinacy of an ambitious desperado, in tempting fate on a boundless sea; they even meditated throwing the admiral overboard and directing their course homeward. Columbus, for the last time, tried to pacify them in a friendly manner; but this only increased their clamour. He then assumed a decided tone, acted in open defiance of his crews, and his situation became desperate. That he ever yielded to his men, rests on no other authority than that of Oviedo, a writer of inferior credit, who was grossly misled by a pilot of the name of Hernes Perez Matheos, an enemy to Columbus. Fortunately, on the 11th, the manifestations of land were such as to convince the most dejected. Accordingly, after the evening prayer, Columbus ordered a careful look-out, and himself remained on the high stern of his vessel from ten o'clock, when he observed glimmerings of light, as he supposed, on shore, till two in the morning, when the foremost vessel fired a gun as a signal of land having been discovered. Not an eye was closed that night, all waiting with intense feeling for the dawn of the 12th of October 1492, which was to reveal the great mystery of the ocean, whether it was bounded by a savage wilderness, or by spicy groves and splendid cities, possibly the very Cipango, the constant object of the golden fancies of the admiral. With tears of joy, after fervid thanksgivings, Columbus kissed the earth on which he landed, and with great solemnity planted the cross in the New World at Guanahani, or San Salvador, one of the Quicayas, Lucayan, or Bahama Islands. Those who had lately been most in despair were now the most extravagant in their joy. The most mutinous and outrageous thronged closest round the admiral, and crouched at the feet of a man who in their eyes had already wealth and honours in his gift.

The naked and painted natives, when they had recovered from their fright, regarded the white men, by whose confidence they were soon won, as visitors from the skies which bounded their horizon; they received from them with transport toys and trinkets, fragments of glass, and earthenware, as celestial presents possessing a supernatural virtue. They brought in exchange cotton-yarn and cassava bread, which, as it keeps longer than wheaten bread, was highly acceptable to the Spaniards.

On the 24th Columbus set out in quest of gold and Cipango. After discovering Concepcion, Exuma, and Isla Larga, Cuba broke upon him like an elysium; he no longer doubted that this beautiful

land was the real Cipango. When this delusion was over, he fancied Cuba to be not far from Mango and Cathay, so brilliantly depicted in his great oracle, Marco Polo. To the time of his death Columbus believed Cuba to be a part of the mainland of India, and it was owing to this mistake that the appellation of Indians was extended to all the Aborigines of the Americas. He next took Hayti, or Santo Domingo, for the ancient Ophir, the sources of the riches of Solomon, but he gave it the Latin diminutive of Hispaniola, from its resembling the fairest tracts of Spain. Leaving here the germ of a future colony, he set sail homeward the 4th of January 1493. A dreadful storm overtook him on the 12th of February. Columbus fearing the loss of his discovery more than the loss of life, retired to write two copies of a short account of it. He wrapped them in wax, inclosed them in two separate casks, one of which he threw into the sea, and the other he placed on the poop of his vessel, that it might float in case she should sink. Happily the storm subsided, but another drove him off the mouth of the Tagus on the 4th of March; and although distrustful of the Portuguese, he was obliged to take shelter there. At last he landed triumphantly at Palos, the 15th of March 1493. In his journey through Spain, he received princely honours all his way to Barcelona, where the court had gone. His entrance here, with some of the natives, and with the arms and utensils of the discovered islands, was a triumph as striking and more glorious than that of a conqueror. Ferdinand and Isabella received him seated in state, rose as he approached, raised him as he knelt to kiss their hands, and ordered him to be seated in their presence.

On the 25th of September 1493, Columbus left Cadiz on a second expedition, with 17 ships and 1500 men. He discovered the Caribbee Islands, Puerto Rico, and Jamaica; and after repeated mutinies of his colonists, and great hardships, he returned against the tradewinds to Cadiz, June 11, 1496. Having dispelled all the calumnies that had been accumulated upon him, Columbus embarked the 30th of May 1498 at San Lucar de Barrameda, on a third expedition, with only six vessels. In this voyage he discovered La Trinidad, the mouth of the Orinoco (which river he imagined to proceed from the tree of life in the midst of Paradise, the situation of which was then supposed to be in the remotest parts of the east), the coast of Paria, and the Margarita and Cubagua Islands. On the 14th of August he bore away for Hispaniola to recruit his health. The dissensions which arose here, the calumnies of miscreants who had been shipped off to Spain, countenanced as they were by envious courtiers at home, the unproductiveness of the new settlement, and regret at having vested such high powers in a subject and a foreigner, who could now be dispensed with, induced Ferdinand, in July 1500, to despatch Francisco Bovadilla to supersede Columbus, and bring him back in chains. Valledo, the officer who had him in charge, and Martin, the master of the caravel, would have taken his chains off; but Columbus proudly said, "I will wear them till the king orders otherwise, and will preserve them as memorials of his gratitude." He hung them up in his cabinet, and requested they should be buried in his grave. The general burst of indignation at Cadiz, which was echoed throughout Spain, on the arrival of Columbus in fetters, compelled Ferdinand himself to disclaim all knowledge of the shameful transaction. But still the king kept Columbus in attendance for nine months, wasting his time in fruitless solicitations for redress; and at last appointed Nicholas Ovando governor of Hispaniola in his place.

With restricted powers and a broken frame, but with his ever-soaring and irrepressible enthusiasm, Columbus sailed from Cadiz again on the 9th of May 1502, with four caravels and 150 men, in search of a passage to the East Indies near the Isthmus of Darien, which should supersede that of Vasco de Gama. Being denied relief and even shelter at Santo Domingo, he was swept away by the currents to the north-west; he however missed Yucatan and Mexico, and at last reached Truxillo, whence he coasted Honduras, the Mosquito shore, Costa Rica, Veragua, as far as the point which he called El Retrete, where the recent westward coasting of Bastides had terminated. But here, on the 5th of December, he gave up his splendid vision, and yielded to the clamours of his crews to return in search of gold to Veragua, a country which he himself mistook for the Aurea Chersonesus of the ancients.

Finally, the fierce resistance of the natives and the crazy state of his ships forced him, at the close of April, 1503, to make the best of his way for Hispaniola with only two crowded wrecks, which, being incapable of keeping the sea, came, on the 24th of June, to anchor at Jamaica. After famine and despair had occasioned a series of mutinies and disasters far greater than any that he had yet experienced, he at last arrived, on the 13th of August, at Santo Domingo. Here he exhausted his funds in relieving his crews, extending his generosity even to those who had been most outrageous. Sailing homewards on the 12th of September, he anchored his tempest-tossed and shattered bark at San Lucar, the 7th of November 1504. From San Lucar he proceeded to Sevilla, where he soon after received the news of the death of his patroness Isabella. He was detained by illness till the spring of 1505, when he arrived, wearied and exhausted, at Segovia, to have only another courtly denial of redress, and to linger a year longer in neglect, poverty, and pain, till death gave him relief at Valladolid on the 20th of May 1506. Thus ended a noble and glorious

career, inseparably connected with the records of the injustice and ingratitude of kings. To make some amends for the sorrows and wrongs of this great man, his remains received a pompous funeral, and his grave and coat of arms the following motto:—

"A Castilla y a Leon
Nuevo Mundo dio Colon."

Although Sebastian Cabot discovered Newfoundland and Labrador in June 1497, and Columbus did not touch the American continent till he visited the coast of Paria in August 1498, yet Columbus first reached Guanabani, and what may properly be denominated the Columbian Archipelago, and is really the discoverer of the New World. Rafn ('*Antiquitates Americanae*,' 1845) seems to have established—if the passages he quotes from the Sagas are not interpolations—not merely that the Northmen discovered the American continent, but that they formed settlements on the coast between Boston and New York, in or before the 11th century. Humboldt, a great authority in such matters, has adopted this view ('*Kosmos*,' ii. 234, and Notes): Bancroft ('*Hist. of United States*,' chap. i.) examines and rejects it. The legend of an Irish discovery and colonisation has found no recent supporters among the learned.

The voyage of one Antonio Sanchez from the Canaries to Hayti in 1484, mentioned by the Inca Garcilaso and some other Spanish writers, is regarded as a fable. The accounts however of Spaniards and Portuguese who had sailed westward so far as to perceive indications of land, were useful to Columbus, according to his own avowal. Ferdinand and Isabella, in a written declaration of the 4th of August 1494, ascribe the new discoveries to Columbus. Amerigo Vespucci, whose name was afterwards given to the new hemisphere, did not see it till he accompanied Ojeda, as a pilot, to the coast of Paria in 1499.

(The following are the principal authorities for the Life of Columbus:—*Navigazione del Re di Castiglia delle Isole e Paesi nuovamente ritrovati*, and the Latin translation, *Navigatio Christophori Colombi*, Viennæ, 1507; *Itinerarium Portugalensium*, Milan, 1508; Græneus, *Novus Orbis Regionum*, Bale, 1533; Life of the Admiral, by his son Fernando, Oviedo; *Chronicle of the Indies*, Sevilla, 1535; Manuscript History of Fernando and Isabella, by the curate of Los Palacios; Manuscript History of the Indies, by Las Casas; *Letters and Decades of the Ocean*, by Peter Martyr d'Anghiera, or Angleria; Herrera, *History of the Indies*; Robertson, *History of America*; Churchill, *Voyages*, vol. ii.; Navarrete, *Relacion de los quatro Viajes de Cristobal Colon*; Irving, *Life of Columbus*; Prescott, *Ferdinand and Isabella*.)

COLUMELLA, LUCIUS JUNIUS MODERATUS, the author of one of the most voluminous and valuable works on Roman agriculture, if not himself a native of Gades (Cadiz), sprung from a family belonging to that town, which had been long most intimately connected with Rome. In several parts of his work he speaks of a paternal uncle, Marcus Columella, who had lived in Bætica (Andalusia), and had been well known as an intelligent agriculturist. In particular he speaks of his success in the improvement of the breed of sheep by the introduction of rams from Mauritania, and it has been suggested that the celebrated stock of the Merinos owes its origin to this importation. The author himself possessed an estate in the country of the Cæretani (La Cerdaña), near the Pyrenees, where he was eminently successful in the growth of the vine. When he wrote his work he appears to have been residing either at Rome, or in the neighbourhood; but he had a personal knowledge of many parts of the Roman empire. He himself mentions a residence of some length in Cilicia and Syria (ii. 10, 18), but without stating the object which carried him into that part of the world. As he mentions having been present at a conversation on agriculture in which L. Volusius who died A.D. 20 (Tac. 'Annales,' iii. 30), took part (i. 7, 3), and as he again speaks of Seneca (whose death occurred in 66) as still living (iii. 3, 31), he must have been born about the beginning of the Christian era.

The work of Columella is addressed to Publius Silvinus, and consists of twelve books: the first two on the choice of a farm and farmhouse, the selection of slaves, the cultivation of arable and pasture land; the next three on the cultivation of the vine, olive, and fruits of the orchard, &c.; the sixth and seventh, on the ox, horse, mule, ass, sheep, goat, and dog, that is, the shepherd's dog and the house dog, for he specially excludes the sporting dog, as interfering with, instead of promoting the economic management of a farm. The eighth book treats of the poultry-yard, and the ninth of bees. The next, which has for its subject the vegetable and flower garden, presents the unusual spectacle of a poem in the middle of a prose work. This form was selected by Columella at the pressing solicitation of his friend Silvinus, and the poem was avowedly put forth as a supplement to the Georgics of Virgil, in answer to the challenge of the Mantuan bard (Georg. iv.). In the eleventh book the author is again on the terra firma of prose, and gives us in three long chapters, not very closely connected, the duties of a bailiff, a farmer's almanac, and the vegetable garden. This book is sometimes entitled the 'Bailiff' (Villicus); as the last bears the name of the 'Bailiff's Wife' (Villica), and treats of the indoor duties, the making wine and vinegar, preserving fruits, &c.

In the composition of this work, Columella has made free use of the Roman writers on agriculture who preceded him. Among these we may particularly mention Cato the Censor, Terentius Varro, his own contemporaries; Cornelius Celsus and Julius Atticus; and lastly,

Julius Græcinus, the father of Agricola, who seems to have shown his predilection for the science by the name he selected for his son. But the author of whom he speaks in the highest terms, and to whom he most willingly appeals, is Mago the Carthaginian, whose work on agriculture, as he tells us, containing eight-and-twenty books, was translated from the Phœnician into Latin, under a special decree of the Roman senate. The latinity of Columella has nearly all the purity of the Augustan age; but wherever his subject gives him an opportunity, he discovers a taste for that sentimental and declamatory style which distinguishes the writers of the first and second centuries. Columella is often cited by Pliny the Elder in his 'Natural History,' but generally with an expression of dissent. He is also quoted by Vegetius and Palladius. But the treatise on agriculture by Palladius appears to have superseded Columella's work, and to have thrown it altogether into oblivion. Besides the great work of Columella, which we have described, there is a single book entitled 'De Arboribus,' in which reference is made to a preceding book now lost. These two appear to have been a portion of an early edition of the work on agriculture, probably in four books, which being afterwards enlarged, swelled into the twelve we now possess. Accordingly the matter of the 'De Arboribus' will be found with some alterations and many additions, in the third, fourth, and fifth books of the greater work; and Cassiodorus actually speaks of sixteen books written by Columella. In ignorance of this, the writers of many of the manuscripts, as well as the early editors, have inserted the minor treatise after the second book of the more complete work, thus causing many contradictions and great confusion in the numbers of the following books.

The writings of Columella have generally been published together with the works of the other authors 'De Re Rustica.' The chief editions are these: 'The Princeps,' Venice, fol., 1472; Bologna, fol., 1494; by Aldus, 8vo, 1513, or rather 1514; by R. Stephens, 8vo, 1543; by Gesner, Leipzig, 2 vols. 4to, 1735; and that which is much the best as well as most complete, the edition by J. G. Schneider, 4 vols. 8vo, 1794-7.

COLVILLE, JOHN, of the family of Colville, of East Wemyss, county of Fife, was some time minister of Kilbride, and chanter of Glasgow, of which latter office the church of Kilbride was the appropriate prebend; but disliking the poverty which, on the Reformation, had become incident to the condition of a Scots clergyman, he abandoned that profession about the year 1578, got introduced to court, and the following year we find him attending the Privy Council as Master of Requests. ('Act Parl.' iii. 150.)

He was soon afterwards engaged in the treasonable conspiracy of the Raid of Ruthven, when he was sent by the party that had seized the king, as ambassador to Queen Elizabeth. On the king recovering his liberty, Colville was seized at the instance of Arran, the king's adviser, and imprisoned in Edinburgh Castle. He was probably restored to royal favour not long after; for on the 2nd of June 1587 he was appointed by the king a lord of session in the room of his uncle, Alexander Colville, commendator of Culross. But on the 21st of the same month he gave up the place again in favour of his uncle, and got some appointment, as it seems, in relation to the supply granted by parliament for the king's marriage expenses. About the same time also he sat in parliament for the burgh of Stirling. Soon afterwards he joined the Earl of Bothwell in his attack upon the king in December, 1591, for which he was again forfeited in parliament. The next year he accompanied Bothwell to Holyrood House in a new attack upon James. But the party being discovered and defeated, Bothwell was obliged to flee; and Colville, by betraying his associates, obtained a pardon. Bothwell afterwards fled to Orkney, and thence to France, whither Colville also proceeded. Colville, in the hope of obtaining permission to return, used various arts to ingratiate himself with the king. In the year 1600 he published at Edinburgh a treatise entitled 'The Palinode,' which he represented as a refutation of a former treatise of his own against James's title to the English crown, which, "in malice, in time of his exile, he had penned;" whereas, in fact, no such treatise was ever penned by him. (Spottisw. 'Hist.' 457.) All his arts to obtain his recall to his native country proving unsuccessful, he at length professed himself a Roman Catholic, and became a keen writer against the Protestant faith. In 1601 he wrote a 'Parænesis ad Ministros Scotos super sua Conversione,' which was translated and printed at Paris the following year. He wrote also 'Capita Controversa,' and 'De Causâ Comitissæ Bothwelli,' who, like himself, had turned Roman Catholic. Charters ('Lives of Scots Writers') mentions another work of his, 'Oratio Funeris Exequiis Elizabethæ destinata,' and the author of the 'History of Sutherland' speaks of a manuscript left by him touching the affairs of Scotland. He died while on a pilgrimage to Rome in the year 1607.

COMBE, DR. ANDREW, was born in Edinburgh, October 27, 1797, the fifteenth child and seventh son of a family, which numbered seventeen in all. His father was a respectable brewer in Edinburgh, and a man of superior mind and integrity; his mother also was a superior person. Educated in his boyhood and youth very much under the care of his elder brother George, the subject of the following notice, he chose the medical profession; and, having studied at Edinburgh and Paris, and taken the degree of M.D., he began practice in Edinburgh in 1823. A pulmonary complaint under which he had laboured since 1819, and which obliged him to make frequent

journeys into warmer climates, precluded him from such an active career as a physician as he might otherwise have been fitted for. In 1836 he was appointed Consulting Physician to the King of the Belgians. As early as 1818 he had, like his brother George, given his attention to phrenology and become a convert to it; and both during his practice as a physician and afterwards, he continued to advocate its doctrines through the 'Phrenological Journal.' He was also a distinguished writer on general scientific and medical subjects. The following is a list of his most important separate works:—'Observations on Mental Derangements,' 12mo, Edinburgh, 1831; 'The Principles of Physiology applied to the preservation of health, and to the improvement of physical and mental Education,' 8vo, Edinburgh, 1834—a work which has been highly appreciated, and has gone through sixteen or seventeen editions; 'The Physiology of Digestion considered with relation to the principles of Dietetics,' Edinburgh, 1836, also a most popular and useful work; 'A Treatise on the Physiological and Moral Management of Infancy,' 8vo, Edinburgh, 1840, eight editions of which have been sold. These works were written by Dr. Combe in the intervals during which he enjoyed comparative freedom from the malady which he knew was to carry him away. The last years of his life were spent by him as a confirmed invalid, either shut up in his room in Edinburgh, or seeking health by continued travelling and sea-voyages. In 1842 he was in Madeira. The mildness of his demeanour during his long illness, and the zeal with which he continued to forward every scheme of benevolence which accorded with his sense of what was right and expedient, obtained him the peculiar regards of all who knew him. His death, long expected, took place on the 9th of August 1847; and an interesting and affectionate account of his 'Life and Correspondence' was published in 1850 by his brother George.

* COMBE, GEORGE, an elder brother of the subject of the preceding notice, was born at Edinburgh, October 21, 1788. Educated for the legal profession, he became in 1812 a writer to the Signet in Edinburgh, and remained in practice for about twenty-five years. Led, about his thirtieth year, to take an interest in phrenology, as expounded by Gall and Spurzheim (with the latter of whom he became personally acquainted in Edinburgh in 1816), he grew to be a firm believer in their speculations; and during the whole of his subsequent life he has devoted himself to the propagation of phrenology as a science, to its improvement by studies and observations of his own, and to the exposition of its possible applications. In 1819 he published his 'Essays on Phrenology, or an Inquiry into the System of Gall and Spurzheim,' subsequently developed into his 'Elements of Phrenology,' and his 'System of Phrenology,' numerous editions of which have been sold. Under his auspices was subsequently (1823) established the 'Edinburgh Phrenological Journal;' and between 1820 and 1830 he engaged in various controversies, both on the platform and through the press, in behalf of his favourite system. One of these controversies was with Jeffrey, in 1826, in connection with a criticism on phrenology which appeared in the 'Edinburgh Review;' another was with Sir William Hamilton. In 1828 Mr. Combe published his principal work entitled 'The Constitution of Man considered in relation to External Objects,' a work partly phrenological, but elucidating also the general doctrine that the intellectual and moral procedure of man, as well as the physical procedure of the universe, is regulated by natural laws, which laws must be studied, as the basis of any rational treatment of human beings, educationally or legislatively. The work provoked many attacks from different points of view, but proved highly popular, and having been enlarged and reprinted in a cheap form it has of late years been largely circulated, both in Britain and America. In 1833 Mr. Combe delivered in various parts of Britain a course of lectures, afterwards published, on 'Popular Education,' besides being translated into French, German, and Swedish. In 1836 he was a candidate for the chair of logic and metaphysics in the University of Edinburgh, on which occasion Sir William Hamilton obtained the appointment.

During the years 1838, 1839, and 1840, Mr. Combe travelled and resided in the United States, and the results of this tour were published at Edinburgh on his return in a work in three volumes, entitled 'Notes on the United States of North America during a phrenological visit.' There had already appeared, as the produce of his pen during this visit, his 'Lectures on Phrenology,' delivered in America in 1839, his 'Lectures on Moral Philosophy,' delivered in 1840, and various other phrenological pamphlets. Between 1838 and 1843 he paid several visits to Germany. Alive, from the nature of his speculations, to all movements of social reform or philanthropy as well as to philosophical questions, Mr. Combe published in 1845 'Notes on the New Reformation in Germany, and on Natural Education and the Common Schools of Massachusetts,' and in 1847 'Thoughts on Capital Punishments,' 'Remarks on Natural Education,' and a tractate on the 'Relation between Religion and Science.' In 1850 he edited the 'Life and Correspondence' of his eminent brother, Dr. Andrew Combe. In 1851 he delivered in Edinburgh and published a 'Lecture on Secular Education;' and about the same time he took much interest in the establishment in Edinburgh of a secular school, in which education should be imparted on the principle of familiarising the pupils with the natural laws, physiological and economical, on which correct and prudent life is to be based. Among Mr. Combe's most recent publica-

tions have been his 'Remarks on the Principles of Criminal Legislation and the Practice of Prison Discipline,' 8vo, London, 1854; and a work entitled 'Phrenology applied to Painting and Sculpture,' 8vo, London and Edinburgh, 1855. He was also author of some letters on the subject of strikes by workmen, which appeared in the 'Scotsman,' an Edinburgh newspaper, and which were afterwards reprinted in 'The Times.' Mr. Combe resides in Edinburgh, which has been the chief scene of his numerous labours, both philanthropic and scientific. He married in 1833 a daughter of the celebrated Mrs. Siddons.

* COMBERMERE, STAPLETON COTTON, FIRST VISCOUNT, is eldest son of the late Sir R. S. Cotton, M.P. for Cheshire, and was born about the year 1770. He entered the army in 1791; and served in Flanders in the campaign of 1793-94. Two years later he embarked for the Cape of Good Hope under Sir Thomas Craig, in command of the 25th Light Dragoons, and, accompanying his regiment to India, went through the campaign of 1798-99 against Tippoo Sultan, and was present at the siege of Seringapatam. In 1808 he accompanied Lord Wellington to the Peninsula in command of a cavalry brigade; here he particularly signalled himself during the campaign in the north of Portugal and in the operations at Oporto, and afterwards at the battle of Talavera. In the following year he was promoted to the local rank of lieutenant-general, and in 1810 was appointed to the command of the allied forces under the Duke of Wellington. In this position he remained till the close of the war in 1814, distinguishing himself at the head of his cavalry upon every occasion, and being frequently mentioned in the despatches. He covered the retreat from Almeida to Torres Vedras, and took part in the battles of Busaco, Fuentes d'Onor, and Salamanca, where he was severely wounded; and also in those of the Pyrenees, Orthes, and Toulouse. In 1817 he was appointed governor of Barbadoes and commander of the forces in the West Indies, which he exchanged in 1822 for the chief command of the British forces in India, and was at the head of the troops at the siege and capture of Bhurtpore in 1825-26. A peerage had been granted to him for his Peninsular services, and he was now raised to a viscountcy for his Indian exploits. On the death of the Duke of Wellington he was appointed Constable of the Tower of London and lord-lieutenant of the Tower Hamlets; and in 1855 was advanced to the rank of Field-Marshal in the army. His lordship is a G.C.B.; he also holds an appointment in the court as Gold Stick in Waiting to her Majesty.

COMENIUS, JOHN AMOS, was born in 1592, at Comna, in Moravia, from which place he assumed the name of Comenius. His parents were of the sect of Moravian brethren. After studying at Herborn, near Nassau, he returned to Moravia, and became pastor at Fulneck; but that town being burnt during the religious war then raging, he lost his property, including books and manuscripts, and took refuge at Lesna, in Poland, where he became rector of a Moravian school. He there published, in 1631, his 'Janua Linguarum,' in Bohemian and Latin. This work established his reputation as a philologist, and was translated into most European and some of the Oriental languages. An edition in Latin, English, and French, was published in London, 1639: 'The gate of Tongues unlocked and opened, or else a Seminary or Seed-plot of all Tongues and Sciences.' It is a sort of encyclopaedic phrase-book, in 100 chapters, every chapter being devoted to a separate department of natural history, the arts, or the various professions, sciences, and trades, &c., introducing most of the words belonging to each, and giving by means of the context an explanation of the same. His 'Orbis sensualium pictus, hoc est, omnium fundamentalium in mundo rerum et in vita actionum pictura et nomenclatura,' Latin and German, Nurnberg, 1659, is a vocabulary of technical words, likewise arranged in chapters, but not in connected sentences, each chapter being illustrated by a woodcut representing the objects therein mentioned. These two works resemble each other in principle, but differ in the arrangement. The 'Orbis' also has been often reprinted, and translated into various languages. A Latin and English edition appeared in London, 1777. Comenius was sought after by several governments for the purpose of reforming the system of public instruction. He came to England in 1638, and afterwards went to Sweden in 1642, where he was introduced to the Chancellor Oxenstiern; but he soon after left Sweden and retired to Elbing, where he attended chiefly to the publication of his works. In 1648 he returned to Poland. On the invitation of Prince Ragotzky, he went to Transylvania, where he established a school which he afterwards transferred to Patak, near Tokay. After directing the school for four years, he returned to Lesna in 1654, but was driven away by the ravages of the religious war which continued in Poland. Lesna was burnt by the Catholics, and Comenius again lost his books and manuscripts. He at last settled at Amsterdam, where he found a protector in Laurence de Geer, who defrayed the expense of the publication of his 'Opera didactica,' fol., 1657, in which Comenius collected several of his works already published separately. The principal of these are: 1st. 'Novissima linguarum methodus,' a sort of universal grammar, with references to the German, Greek, Hebrew, Hungarian, and Turkish languages; 2nd. 'Janua Linguarum novissima Clavis'; 3rd. 'Lexicon januale, seu Sylva Latinae Linguae'; 4th. 'Schola Ludus,' which consists of dramatic pieces composed for his pupils at Patak and Lesna, and in which men of various classes and conditions are introduced, each speaking about his own profession or

trade, and using the technical words belonging to it. He wrote numerous other works, some historical: 'Historia Ecclesiae Sclavonica,' Amsterdam, 1660; 'Historia Persecutionum Ecclesiae Bohemicae,' called also 'Martyrologium Bohemicum,' Berlin, 1763; 'Some Controversies against the Socinians'; 'Antiquitates Moraviae,' which is still unedited; a Map of Moravia, with names in German and Bohemian, Amsterdam, 1627; 'Prodomus Pansophiae,' London, 1639, a sort of prospectus of a universal cyclopaedia, which was the dream of his life. In his old age he appears to have adopted the views of some religious visionaries, and to have believed in their revelations. He died at Amsterdam, November 1671.

COMINES, PHILIPPE DE, Lord of Argenton, was born at the château of Comines, near Menin in Flanders, about 1445. His father was in the service of Philip the Good, duke of Burgundy, who was also sovereign of Flanders, and Philip himself was early introduced into the court of Charles le Téméraire, Philip's son, whose councillor and favourite he became for a time. When Charles made Louis XI. prisoner at Pérouse in 1468, Comines exerted all his influence to calm his master's violent temper; he acted the part of a conciliator between the two princes, and succeeded in bringing about a treaty of peace between them. This timely service was not forgotten by Louis. In 1472 Comines all at once left the service of the Duke of Burgundy, and passed into that of Louis XI., who received him most graciously, and made him his chamberlain and senechal of Poitou. The reasons for this step on the part of Comines have remained a secret; probably he was tired of Charles's violent temper, and foresaw his impending ruin. Comines married Helène, of the family of the counts of Monsoreau in Anjou, who brought him as her marriage portion the fiefs of Argenton, Coppoux, Brisson, and others. Comines was employed by Louis XI. in several diplomatic missions to Savoy and other places. After the death of Louis, Comines having joined the party of the Duke of Orleans (afterwards Louis XII.), who aspired to be regent during the minority of Charles VIII., was arrested in 1486 on a charge of treason, and shut up for several months in an iron cage at Loches, when he was transferred to Paris. He was at last tried and condemned to banishment, and his property was confiscated, but the sentence was not executed, and the fame of his abilities induced Charles VIII. to employ him in several important negotiations. He accompanied Charles in his Italian campaign, of which he gives a good account in his memoirs. Previous to the return of the king through North Italy, in the midst of the hostile armies of the Italian princes, Comines was sent to Venice to endeavour to detach that state from the league, but he did not succeed. The battle of Fornovo (July, 1495) secured the retreat of the French across the Alps. After his return from Italy, Comines retired to his estates, where he began to write his memoirs. When Louis XII. succeeded to the crown in 1498, Comines repaired to court to pay homage to the new sovereign, for whom he had at one time suffered severe imprisonment and risked his life; but Louis does not seem to have noticed him by any marks of favour. Comines returned into the country, and he died at Argenton in Poitou, October 1509, at the age of 64. His body was transferred to Paris, and buried in the church Des Grands Augustins, where Comines had built himself a chapel. His monument has been transferred to the Musée des Monuments Français. He left one daughter, who married a count of Penthièvre.

The memoirs of Comines contain the history of his own times from the year 1464 to the death of Charles VIII. in 1498. He gives a faithful picture of that singular character Louis XI., whom he greatly extols for his political art. He is also a great admirer of the Venetian government. He was a cool and sagacious observer, and seems to have fully understood the crooked policy of those times. The great value of Comines's 'Memoirs' consists in his frankness and sincerity. He is a matter-of-fact historian; like his contemporary Machiavelli, he paints men and politics such as he found them to be, with all their selfishness, craft, and evil doings, which he relates with great imperturbability. Those historians are the mirror of their age, and what that age was may be conceived by reflecting that Louis XI., Ferdinand of Aragon, the Borgias, Ludovico il Moro, and others of the same stamp, were the contemporaries of Comines. The 'Memoirs' of Comines have been often reprinted, and translated into various languages. The edition by Godefroy and Lenglet du Fresnoy, London, 1747, consists of 4 vols. 4to, of which however the first volume only is occupied by the 'Memoirs,' the other three being filled with numerous historical documents and additions.

COMMANDINE, FREDERIC, born in 1509, at Urbino, of a good family, was at first in the service of Clement VII., after whose death he studied medicine at Padua. Unsatisfied with the state of this science, he applied himself to mathematics, and finally settled at Verona as the instructor of the Duke of Urbino and his son. He died there in September 1575.

This is all that is generally stated as known of Commandine, except the evidence which his writings afford that he is to be placed at the head of all the commentators on the mathematics of the Greeks, whether as respects the care which he took to select and print valuable remains (several of which would probably have been lost but for him), or the knowledge which he displayed in the treatment of difficult and corrupt texts. The list of works which we have collected is as follows. The dates stand at the beginning, and separate the titles:—

1558, Venice: the *Peasmites and Statical Treatise of Archimedes*, in Latin, with notes (from a bad text). 1558, Venice: Ptolemy's *Planisphere*, with commentary, in Latin; in the same book is Jordanus, also with a commentary. 1562, Rome: the *Analemma of Ptolemy*, with commentary. The original is lost, but a mutilated Latin version was found by Commandine. With this came his own work on *Horology*, printed at Venice. 1565, Bologna; and Pesaro, 1572: Archimedes on *Floating Bodies*, with commentary, Latin. 1566, Bologna (and several other editions): Latin version of the four books (then known) of Apollonius, with the lemmas of Pappus, the commentary of Eutocius, and the book of Serenus on the Section of Cones and Cylinders. 1570, Pesaro: the book of Mohammed of Bagdad, on *Division of Surfaces*, which John Dee, who found it, attributed to Euclid, and gave to Commandine. A translation into English, with Commandine's preface, is appended to the second edition of Dee's *Euclid*, 1660. 1572, Pesaro: *Euclid in Latin*, fifteen books with scholia, in folio. An Italian version of the books most commonly read, under Commandine's inspection, appeared at Urbino in 1575. 1572, Pesaro: Latin edition of Aristarchus, with notes. [ARISTARCHUS] 1575, Urbino; and Amsterdam, 1680: the *Pneumatics of Hero*, with Latin version and notes. 1588, Pesaro; again in 1602; and Venice, 1589; lastly, at Bologna, 1660, edited by Manolesius: the mathematical collections of Pappus, books 3-8 inclusive, being all which remain, folio. It is sometimes stated that the edition of Pappus appeared in 1558, which is not correct, as Commandine died before the publication, which was superintended by his son-in-law Valerio Spaccioli, as explained in the preface.

COMMELIN, JEROME, born at Douai in France in the 16th century, embraced the reformed religion and retired to Geneva, where he carried on the business of a printer. His abilities both as a printer and a scholar, which in that age were often united in the same person, attracted the attention of Frederic, Elector Palatine, who invited Commelin to Heidelberg, and made him his librarian. At Heidelberg he published editions of several Greek and Latin authors, which were valued for their correctness; among others of Eunapius, the text of which he corrected by the manuscripts in the palatine library of Heliodorus, Apollodorus, &c., to which he added critical notes. He also published a handsome edition of 'Rerum Britannicarum Scriptores Vetustiores ac Principii,' folio, under the fictitious date of Lyon, 1587, dedicated to Frederic, Elector Palatine. This collection consists of Geoffrey of Monmouth, Pontius Virunnius, Gildas, Bede, Guilielmus Neobrigensis, Froissart, and Buchanan's 'De Jure Regni apud Scotos.' Commelin died in 1598. He has been praised for his accuracy and learning by Scaliger, Casaubon, and De Thou.

Another of the same name, and probably of the same family, was a printer at Leyden in the 17th century, and published a valuable edition of Virgil, with Servius's Commentaries and numerous notes, 4to, Leyden, 1646.

COMMELINUS, ISAAC, born at Amsterdam in 1598, wrote several historical works in the Dutch language; among others—'Hollandsch Placaat Boek, or Collection of the Acts of the Government of Holland,' 2 vols. fol., Amsterdam, 1644; also a 'History of the Dutch East India Company,' 4to, 1646; the 'Lives of the Stadthouders William I. and Maurice of Nassau,' fol. 1651; and the 'Life of Frederic Henry of Nassau,' which was translated into French; 'Histoire de la Vie et Actes Mémoires de Frédéric Henri de Nassau, Prince d'Orange,' fol., Amsterdam, 1656, which is an interesting historical work. He also collected the materials for a description of Amsterdam, which was published by his son, Caspar Commelyn, 1693, 2 vols. fol., 'Beschryvinge van Amsterdam, tot den jaare 1691,' fol., 1691, with plates; a second and enlarged edition of which appeared in 1726. It is considered a very good account of that important city. He died in 1676.

JAMES COMMELYN, his brother, collected many curious and scarce historical documents concerning Holland, and wrote in French, 'L'Histoire des Troubles, Divisions, et deplorables Calamités des Guerres Civiles survenues dans les 17 Provinces depuis le Commencement du Règne de Philippe II., jusqu'à la Mort de Guillaume, Prince d'Orange,' which remains unedited, as well as his 'Actes et Privilèges des Villes de Delft et Leyden, et de leurs banlieues,' 3 vols. fol.

JOHN COMMELYN, son of Isaac, and a senator of Amsterdam (born 1629, died 1692), published several works on descriptive botany. One of the most important of his writings, which however did not appear till after his death, in 1697, was a work in folio, with very fine plates, of the new plants then growing in the Medical Garden of that city.

CASPAR COMMELYN (born 1667, died 1751), the nephew of John, gave to the world a second volume in 1702, after which he became the author of two volumes in quarto upon similar subjects. At that time the Dutch held in their hands the commerce of the east, and the Commelins were among the first who made known in Europe the curious plants of the Cape of Good Hope.

COMMODUS, LUCIUS AELIUS AURELIUS, son of Marcus Aurelius and of his wife Faustina, was born A.D. 161. At the age of sixteen he accompanied his father in his journey to Syria, which had been disturbed by the revolt of Avidius Cassius. On his return to Rome, Commodus obtained his first consulship. He next accompanied his father in his last expedition against the Quadi and the Marcomanni, during which Aurelius died at Vindebona (Vienna), and Commodus became his successor A.D. 180. Having made peace with

the northern tribes he returned to Rome, where he enjoyed a triumph. For a short time he appears to have governed with moderation, while several experienced officers—Albinus, Pescennius Niger, Severus, Pertinax, and others—made the name of Rome respected on the frontiers of the empire. Commodus however, having dismissed the counsellors and friends of his father, gave himself up to the society of freedmen, gladiators, and profligate women, with whom he spent his time in debauchery. His elder sister Lucilla conspiring against him with Pompeianus, Quadratus, and other senators, they were all seized and executed. Having put to death his own wife Crispina, Commodus took for his concubine Marcia, a mistress of Quadratus, who seems to have maintained some sort of influence over him till his death. But a succession of unworthy favourites engrossed all political power, and committed every kind of injustice and cruelty. Conspiracy after conspiracy was discovered or invented by them, and a number of the principal senators were put to death and their property confiscated. The favourites themselves destroyed each other in succession. One of them, Perennis, was put to death with all his family, and was replaced by Cleander, a Phrygian freedman, who put up to sale all the honours and offices of the empire as well as the lives of the citizens. Meantime the legions in Britain mutinied, and Commodus sent Pertinax, who had been exiled by Perennis, to appease the mutiny. In Gaul also a soldier called Maternus collected a numerous band of deserters, but Pescennius Niger being sent against him, Maternus found means to escape with several of his followers, and came secretly to Rome with the intention of killing the emperor, but he was discovered and put to death. A dreadful pestilence afflicted Rome about the same time, which lasted three years, according to Dion. Commodus, to avoid the contagion, retired for a time to Laurentum, where he continued his usual dissolute mode of life. At last a revolt broke out at Rome against the favourite Cleander; the people repulsed the Pretorian cavalry sent against them, and Commodus, to appease the storm, ordered the favourite to be put to death. In the year 191, under the consulate of Apronianus and Bradius, the Temple of Peace, one of the most splendid buildings of Rome, took fire, and vast treasures, as well as collections of books, which were deposited in it, were consumed. The fire spread to the temple of Vesta, from whence the Vestals ran away to the imperial palace, carrying the Palladium with them. The flames extended to the imperial palace also, and consumed part of it. In the following year Commodus was consul, for the seventh time, with Pertinax, whom he had recalled to Rome. Having had repeated information of Severus aspiring to the empire, Commodus wrote to Albinus in Britain offering him the title of Caesar, which was refused. [CLAUDIUS ALBINUS.] At the close of his career, Commodus set no bounds to his extravagances: he disregarded common decency, exhibited himself in the circus and in the amphitheatre with the gladiators, dressed himself as Hercules, whose name he assumed, and on one occasion danced naked before the spectators. (Herodian, i. 15.) Being dissuaded by Marcia and some of his officers from degrading himself in public in the company of gladiators, it is said that he wrote down their names for execution, and that the scroll being found by Marcia led to a plot against his life. However this may be, poison was administered to him, and while suffering under its effect, a powerful athlete was sent in, who strangled him (A.D. 192), in his thirty-second year and the thirteenth of his reign. Pertinax, who succeeded him, had his body buried privately, but it was afterwards transferred to the Mausoleum of Hadrian. (Dion, lib. 12, Lampridius, and Herodianus, i. 6-16.)

Commodus had the advantage of a good education and the example of a virtuous father; he found the empire prosperous after a succession of wise reigns for nearly a century, with a number of able officers, civil and military. He left it a prey to confusion, sedition, ill-repressed irruptions of barbarians, the army demoralised, and rival generals disputing for the supreme power. The visible and rapid decline of the Roman empire may be said to date from his reign. The plea of insanity, which is put forth for Caligula's short career of frenzy, cannot be extended to Commodus: he was decidedly a vicious and depraved disposition, which had a full opportunity of displaying itself in the possession of unlimited power.



Coin of Commodus.
British Museum. Actual size. Bronze. Weight 332 grains.

COMNE'NI FAMILY. [ALEXIS COMNENUS.]

*COMTE, AUGUSTE, a French philosopher, whose peculiar system

of views has been put forth by himself, and is now generally referred to under the name of "The Positive Philosophy," was born within a year or two of the close of the last century. His family was strongly Catholic and royalist. Educated at one of the French lycées, he gave very early proofs not only of a speculative turn of mind, but also of a dissatisfaction with the existing methods of knowledge and the existing forms of society, and a belief that he was destined to play the part of a Bacon in the 19th century, and initiate a new philosophical revolution. Mathematics and the physical sciences occupied much of his attention, but he had already extended his views to social questions, and become possessed with the doctrine that the time had come when all science and all philosophy must be treated from the social, as the supreme point of view. It was with views and aims of this kind fermenting in his mind that, while yet a mere youth, he was involved within the powerful vortex of the Saint-Simonian school, which, immediately after the restoration of 1815, began to figure in Paris. The genius of Saint-Simon, then between his fiftieth and sixtieth year, drew around him, as by a kind of magnetic fascination, a number of ardent young men, whom he indoctrinated with his views, and almost all of whom—notwithstanding that few of them in mature years have adhered to the philosophy of their master—have been distinguished in one way or another in the subsequent history of France. Of these Comte was the youngest—the Benjamin, as he was called, of the Saint-Simonian school. Saint-Simon had high hopes of him; and when, about 1820, the school put forth, as one of their propagandist works, an exposition of the scientific basis of their system, it was on Comte that the preparation of the work was devolved. The work entitled 'Système de Politique Positive' however only partially satisfied Saint-Simon, who said that while "it expounded the generalities of his system from the Aristotelian point of view," it overlooked "their religious and sentimental aspect." The truth is, Saint-Simon and Comte were beginning to part company. The discrepancy did not become decided till after the death of Saint-Simon in 1825, when Comte broke off from the little band of Saint-Simonians—including Enfantin, Bazard, Rodrigues, and Augustin Thierry—who remained faithful to the views of their master, and set about forming an organisation for their farther propagation. Comte has subsequently spoken disparagingly of Saint-Simon, and represented his temporary connection with that enthusiast as rather an interruption to his own intellectual development than a furtherance of it; but certainly there are such coincidences between M. Comte's subsequent works and the cardinal speculations promulgated by Saint-Simon when alive, that, unless we can suppose that the pupil prompted the master to a greater extent than usually happens in such cases, it is impossible to acquit M. Comte of a certain appearance of ingratitude in his allusions to this part of his education. In 1826, M. Comte was seized with what he calls "a cerebral crisis," which for the time was believed to be irrecoverable insanity. He did recover however, and lived to propound the philosophy with which his name is associated. Supporting himself by teaching mathematics—in which capacity he was professor at the École Polytechnique, till differences with his colleagues and the accession of Louis Napoleon to the empire, deprived him of his office, and reduced him to a state of indigence in which his chief support has been voluntary contributions from his admirers in France and England—he has within the last six and twenty years published a series of works, all devoted to the elucidation of his "Positive Philosophy," and in which even those who have no sympathy with that system in its fundamental doctrines and its spirit, or even abhor it, recognise great power of intellect, and an extraordinary fertility of generalisation on all subjects.

First, published at intervals in six large volumes, between 1830 and 1842, came his greatest work, entitled 'Cours de Philosophie Positive.' In this work, after propounding his main doctrine, which is, that the human mind has, by a natural law, passed through three successive stages in its thoughts upon all subjects; namely, the *theological* stage, in which phenomena are accounted for by the supposition of the agency of supernatural beings to produce them; the *metaphysical* stage, in which, while living supernatural beings are got rid of, certain abstract ideas, such as those involved in the words "Nature," "Harmony," and the like, take their place in men's thoughts as the productive causes of everything; and the *positive* stage, in which, shaking off both unseen spiritual agencies and abstractions, the mind grasps the notion of the universe in all its departments as proceeding according to certain laws or uniform sequences, to be ascertained by observation and induction;—he proceeds to apply this view to the entire system of human knowledge. All that man knows, or can know, he says, consists of certain sciences which may be arranged in a hierarchical order as follows, according to the increasing speciality and complexity of the facts with which they respectively deal:—1st. *Mathematics*, the most general and simple of all, which deals with the mere facts of number and magnitude; 2nd. *Astronomy*, which pre-supposes mathematics, but takes in as additional the facts of the celestial sphere, i. e. suns, planets, moons, comets, &c., as they are seen as mutually acting masses; 3rd. *General Physics*, which takes for granted mathematical and astronomical laws, but concerns itself also with the motions and other mechanical phenomena of bodies on our earth; 4th. *Chemistry*, which, in like manner, pre-supposes all the foregoing, but investigates farther the phenomena of the molecular changes and constitution of

bodies; 5th. *Biology* (subdivided into Vegetable and Animal, and involving Psychology as a department of Animal Biology concerned more immediately with the phenomena of nerve and brain-function), undertaking the farther study of individual organised beings; and 6thly. *Sociology* or the *Social Science*, investigating, as the most complex phenomena of all, those of social or corporate life. Hitherto, according to M. Comte, only the first four of these sciences have been even partially emancipated from the theological and metaphysical spirit, and pursued positively; but the time has come, he thinks, for the extension of the true positive or scientific spirit to all, and consequently for the expulsion of theology and metaphysics from the universe. As the apostle of this great speculative change he first reviews the various sciences up to the last and chief one which, by a gross but convenient grammatical hybridism, he calls *Sociology*, giving in fact a series of treatises in which the generalities of mathematics, astronomy, general physics, chemistry, and biology, are lucidly expounded, and then reserves his strength, in the last three volumes, for *Sociology*. Here he reviews the history of the world, and protesting against the anarchy of all existing politics, attempts to lay down the basis of a true or positive politics, such as states will ultimately be governed by, when the positive millennium shall have come. Apart from the main purpose, this portion of the work abounds with striking thoughts and propositions of wide application.

In 1843 M. Comte published a small mathematical work entitled 'Traité Élémentaire de Géométrie Analytique à deux et à trois dimensions,' followed not long afterwards by a popular treatise on astronomy, which has been highly admired; and in 1844 he published a 'Discours sur l'Esprit positif,' enforcing popularly the ideas of his larger work. Within the next few years, however, a second vital 'crisis' of his life—not this time of the 'cerebral' kind, but of the sentimental—worked a certain change in his views. A virtuous affection, to which he makes frequent allusion in subsequent autobiographic passages in his prefaces, for a lady named Clotilde, whose death left him miserable, revealed to him, what Saint-Simon had long before hinted, the deficiency and meagreness of his philosophy on the sentimental and religious side. To make up this deficiency has been the object of all his later activity. This he has attempted to do, however, not by obliterating any part of his already-proclaimed philosophy, not by calling back either cashiered theology or cashiered metaphysics into the universe, but by supplementing *positivisme* with the necessary effusion from the heart. In fact, within the last eight years, M. Comte has been trying to found a new religion, consistent with the fundamental doctrine of *positivisme*; to accomplish which, seeing that *positivisme* denies deity or invisible spirits of any kind apart from humanity, he makes humanity itself the object of the new worship. In 1848 he published a 'Discours sur l'Ensemble du Positivisme,' in which the notion of the new religion, as the necessary appendix to his philosophy, was promulgated, and in 1849 he published a singular book of a more precise nature, entitled 'Culte Systematique de l'Humanité: Calendrier positiviste, ou Système général de Commemoration publique,' in which work he proposed a systematic worship by humanity of itself, as represented in its greatest men of all ages—twelve of whom he specified as worthy to preside over the twelve months of the year, while for each week he nominated subordinate men, and for each day minor celebrities still (it was singular to the reader to note how many Frenchmen there were among these gods and goddesses); and also arranged some of the formalities of the worship. In 1852 appeared the 'Catéchisme Positiviste, ou sommaire exposition de la Religion Universelle en onze Entretiens Systematiques entre une femme et un prêtre de l'Humanité,' M. Comte himself having in the meantime given practical effect to his views by assuming the office and title of the chief priest of his own religion, preaching as such, and performing the marriage ceremony and funeral rites when called upon by his disciples to do so. His disciples in this sense however have never been numerous; and while publishing his last work, entitled 'Système de Politique Positive, ou traité de Sociologie, instituant la Religion de l'Humanité,' the first volume of which appeared in 1851 and the others have been issued since, he has not only been in poor circumstances, but has been complaining of the desertion of his pupils one after another, and expressing his sorrow that he sees no one all over the earth whom, before he dies, he can ordain as his successor in the chair of the new philosophy and the pontificate of the new religion.

Those who desire farther information respecting the life and views of this very extraordinary personage, will find it either in his own works above enumerated, or in two works published in this country presenting an abstract of his views—'Comte's Philosophy of the Sciences,' being an Exposition of the Cours de Philosophie Positive,' by G. H. Lewes; and Miss Harriet Martineau's 'Positive Philosophy of Auguste Comte frsly translated and condensed' (2 vols. 1853.) Comte's 'Philosophy of Mathematics' extracted from his main work, has been translated in America by W. M. Gillespie; and his 'Popular Astronomy' also, if we mistake not, has found an English translator.

CONCA, SEBASTIANO CAVALIERE, a celebrated Italian oil and fresco painter, was born at Gaeta, in the kingdom of Naples, in 1676. He was for sixteen years the pupil of Solimena at Naples, but being convinced of the superiority of the Roman school, he and his brother Giovanni determined to settle in 1706 at Rome. Conca now laid aside

the brush, and for five years exerted himself assiduously and exclusively with the portraiture, copying the best ancient and modern works in Rome, with a view to improving his style of design, in which however he was not very successful. Conde was one of the imitators of Pietro da Cortona, and possessed to a great degree the facilities of that master: he was ready, rapid, and superficial. His works are numerous in Rome and in the Roman States. One at Siena is considered his masterpiece, the 'Probatica, or the Sacred Pool of Siloam,' in the hospital of Santa Maria della Scala. Several of Conde's works have been engraved by Frey and others, and he etched a few plates himself. Sebastiano Conde died at Naples in 1764. Giovanni Conde acted chiefly as his brother's assistant.

CONDE, JOSÉ ANTONIO, one of the few Spanish orientalists who have attained a European reputation, was born at Paraleja, a small town of the province of Cuenca, about 1765. He was educated at the university of Alcalá, where he studied not only Greek, which in the days of Marti was sufficiently rare in Spain, but Hebrew and Arabic, the latter a language which ought to have peculiar attractions for Spanish scholars, but which had fallen into such neglect in the Peninsula that Casiri, a Syrian, had been engaged to catalogue the Arab manuscripts in the Escorial. He was intended for the law, but having obtained in early life an appointment at the royal library of Madrid, devoted himself entirely to literature. His first separate publication appears to have been a translation of the Greek minor poets, Anacreon, Theocritus, Bion, and Moschus, in 1796, which was followed in 1799 by a rendering into Spanish of the Nubian geographer Al Edrisi's 'Description of Spain,' accompanied by the original Arabic, a very dry performance, in which the translation is not free from inaccuracies. It appears however to have acquired for Conde a high reputation, and when he soon after began collecting materials for a history of the Moors in Spain, he obtained the king's permission to have an Arabic manuscript bearing on his purpose transcribed for him at the public expense from the royal library of Paris. He was at the same time a member of the Spanish Academy, a member and librarian of the Academy of History, and one of a commission of three, consisting of Cienfuegos, Navarrete, and himself, to superintend a continuation of Sanchez's famous collection of early Castilian poetry. The French invasion, which had so blighting an influence on the career of almost every man in Spain, was peculiarly fatal to Conde, for he had the culpable weakness to become an 'Afrancesado,' or partisan of the invaders. He was appointed by Joseph Bonaparte to the office of chief librarian of the Madrid library, which he retained as long as the French held possession of the capital, and when they were driven from the Peninsula he followed. He passed some years at Paris in arranging the materials he had collected for his history, and was finally permitted to return to Madrid. Gayangos assigns his return to 1819, but Ticknor, the American historian of Spanish literature, who visited Spain in 1818, mentions that "among the men of letters" whom he earliest knew at Madrid, "was Conde, a retired, gentle, modest scholar," who, "in the honest poverty to which he had been reduced," not unwillingly consented "to assist him in his Spanish studies, and in the collection of his library." "Every possible obstacle," says Gayangos, "was thrown in his way by the members of the government, and these marks of indifference to his pursuits and animosity towards his person on the part of his countrymen, and the extreme poverty to which he was reduced by the refusal of government to grant him any portion of the emoluments of his former office, seriously affected the health of Conde, who died in 1820, just as his friends were about to print his work by subscription." The first volume only was printed with the advantage of the author's superintendence, the remaining two of the history were put together from his manuscripts. Conde's library was sold after his death in London, and much has been said of late years respecting one of the volumes, the 'Cancionero de Baena.' This unique manuscript, a collection of ancient Castilian poetry, formed by a Jew named Baena, was one of the most highly valued treasures of the Escorial library, and is described as such in Rodriguez de Castro's 'Biblioteca Española.' At the time that Conde was one of the commission to continue the collection of Sanchez, this volume with others of value was authorized to be delivered to them for the purpose of editing; when the French invasion broke up the project in 1808, it was still in Conde's hands, and after his death in 1820 it was sold in London by his heirs, purchased by Richard Heber, and at Heber's sale again purchased by a French bookseller, who sold it to the royal library at Paris, whose property it still remains. It was lent from Paris to the Spanish government, for the purposes of an edition which was published at Madrid by Ochoa in 1851, and it is from the preface to that edition that these facts are taken. They furnish a striking argument in favour of the views of those who maintain the inexpediency of lending valuable books from public libraries.

The reputation of Conde now rests entirely on his 'History of the Dominion of the Arabs in Spain,' of which translations have been published in several languages, and one in English by Mrs. Jonathan Foster, issued in 1854, occupies three volumes of Bohn's 'Standard Library.' Previous to the appearance of this work the only writer on the subject who supplied information from Arabic sources was Casiri, whose materials were made use of by Masdon in his elaborate 'Historia de España,' and by the Rev. T. H. Horne in his sketch of the career of

the Mohammedans inserted in Murphy's 'Arabian Antiquities of Spain.' Conde in his preface is very severe on Casiri, whom he censures for a "confusion respecting persons, places, and times, which can only be rectified by those who read the originals which Casiri has imperfectly rendered." Precisely the same accusation has been brought against Conde himself by Gayangos and Dozy, and too conclusively proved to be for a moment doubted. Yet even after the appearance of Gayangos's valuable translation from the Arabic of Al-Makharri's 'History of the Mohammedan Dynasties of Spain' (London, 1840-43, 2 vols. 4to), with its still more valuable notes, the work of Conde is one to which the student may often recur with profit, especially now that he is put on his guard against its mistakes and shortcomings. With a great deficiency of critical power, Conde cannot be looked on as an historian, but he is a useful chronicler; and it should never be forgotten that he carried light into a portion of history where little indeed had been done before him.

CONDÉ, LOUIS II. DE BOURBON, PRINCE DE, born at Paris in 1621, was the son of Henri de Bourbon, and grandson of Henri I. of the same name, who with his cousin Henri de Navarre (afterwards Henri IV.), figured in the civil and religious wars of France under the reigns of Charles IX. and Henri III. [HENRI IV.] The House of Condé was a branch of the house of Bourbon. The town of Condé, in Hainaut, from which it took its title, came to the house of Bourbon in 1487 by the marriage of Francis of Bourbon, count of Vendôme, with Mary of Luxembourg, heiress of St. Paul, Soissons, Enghien, and Condé. Charles de Bourbon, the son of Francis, had many children; the eldest, Antoine, became king of Navarre by marrying Jeanne d'Albret, by whom he had Henri IV.: Louis de Bourbon, another son of Charles, and the first who assumed the title of prince of Condé, was killed at the battle of Jarnac, 1569. [COLIGNY.] He had married Eléonore de Roye, dame de Conty or Conti, by whom he had Henri I. of Bourbon, prince of Condé above mentioned, and François, who took the title of prince of Conti.

Louis II., prince of Condé, the subject of the present article, has been styled 'the Great' on account of his military abilities and great success. At the age of twenty-two he won the battle of Rocroi in Flanders, 1643, against a superior Spanish force. He afterwards fought against the troops of the emperor, and gained the battles of Fribourg and Nordlingen. In 1647 he was sent into Catalonia. In the following year he returned into Flanders and defeated the imperial army commanded by the Archduke Leopold, brother to the emperor Ferdinand III., at Lens in the Artois. Meantime, the civil war of the Fronde broke out at Paris; Condé was courted by both parties, and he served both in succession. He was the means of bringing back young Louis XIV., the queen mother, and Cardinal Mazarin, into Paris in August 1649. Condé however put a high value on his services; he was haughty and warm-tempered, and the cardinal was jealous and suspicious. The result was, that after several court intrigues, and plots and counterplots, Condé was arrested by order of the queen and the cardinal, and kept in prison for about a year, when the parliament of Paris obtained his deliverance. Being appointed governor of Guienne, he treated with Spain, and soon after raised the standard of revolt, ostensibly against the cardinal, who continued to exercise the whole political power of the state in spite of the general dissatisfaction. Condé marched upon Paris, engaged Turenne in the Faubourg St. Antoine, and entered Paris, where he had the parliament in his favour. The cardinal having at last consented to quit the court, the king published an amnesty, and re-entered Paris, 1652; but the Prince of Condé retired to Flanders, where he served for several years in the Spanish armies. He fought, in 1654, at Arras against Turenne, who obliged him to retire, but the retreat was effected with great skill. In 1656 Condé, with Don Juan of Austria, defeated the Marshal de la Ferté, and obliged Turenne to retire from before Valenciennes. In 1658 Condé was defeated by Turenne near Dunkerque, which town was taken by Louis XIV., and given up to the English, according to an agreement with Cromwell. By the peace of the Bidassoa, 1659, Condé was reinstated in all his honours with a full amnesty. In 1668 he served under Louis XIV. in the conquest of Franche Comté. In 1672, Louis having declared war against Holland, Condé commanded one of the corps d'armée which invaded that country; he took Wesel, and was wounded at the passage of the Rhine. In 1674 he gained the bloody battle of Senef, in Flanders, against the Prince of Orange (William III. of England), and relieved Oudenarde. In 1675, after Turenne was killed near Salsbach, Condé took the command of his army, and obliged Marshal Montecuccoli, who commanded the imperial troops, to retire. This was Condé's last campaign. Being tormented by the gout, he left the service and retired to his estate of Chantilly, where he spent his latter years in the society of men of letters. Racine, Boileau, Bossuet, and Bourdaloue were often his guests. He died at Fontainebleau in 1686. His personal character has been variously represented. Bossuet is too panegyrical. The memoirs of Count Jean de Colligny, who knew him intimately, and which were published in 1799, are too unfavourable and probably exaggerated. ('Œuvres de Lemontey,' tome v.) Like most of the men high in office at the court of Louis XIV., their master included, Condé seems to have had but imperfect notions of moral principle. Desormeaux has written the 'Life of Condé,' 4 vols. 12mo. The narrative of his campaigns is interesting in a military point of view.

The line of Condé became extinct in 1830 by the death of the Duke of Bourbon, son of the last prince of Condé, who, in the wars of the revolution, commanded a corps of French emigrants on the Rhine. The Duke of Bourbon never assumed the title of prince of Condé. His only son, the young Duke d'Enghien, was put to death by Bonaparte in 1804. The Duke of Bourbon himself died at Chantilly soon after the revolution of July, 1830, in a manner which was much commented upon in the newspapers of the time.

CONDER, JOSIAH, was born in London on the 17th of September, 1789. He was the son of a bookseller, and very early displayed a taste for literature. His first attempts were given to the world in the 'Athenæum,' a monthly magazine then edited by Dr. Aikin; and in 1810, in connection with a few friends, a volume of poems was published under the title of 'The Associate Minstrel.' In 1814, being at the time a publisher and bookseller in St. Paul's Churchyard, he purchased the 'Eclectic Review,' of which he continued to be editor until 1837, though he retired from the bookselling business in 1819. Under his management the 'Eclectic Review' received the assistance of many eminent men among the non-conformists, such as Robert Hall, John Foster, Dr. Chalmers, Dr. Vaughan, and others. During this period his industry was displayed by the production of other works also. In 1818 appeared two volumes 'On Protestant Nonconformity.' In 1824 'The Modern Traveller' was commenced: it extended to thirty-three volumes, nearly the whole of which were compiled by Mr. Conder, and all under his superintendence. In 1824 also appeared 'The Star in the East,' a poem; and in 1834 a 'Dictionary of Geography,' and a new translation of the 'Epistle to the Hebrews, with Notes.' In 1836 he edited 'The Congregational Hymn-Book,' issued under the sanction of the Congregational Union; and in 1837 he published 'The Choir and Oratory: Sacred Poems,' to which Mrs. Conder was a contributor. He was the author of many other works, but we have mentioned the principal.

Mr. Conder's reputation having become established among the Dissenters, he was requested in 1832 to undertake the editorship of 'The Patriot,' a newspaper recently established in the dissenting interest. From this time he took a more active part in the public proceedings of the Dissenters, attending their meetings, and affording them the assistance of his counsels. 'The Patriot,' under Mr. Conder's management, became the organ of what may be termed in politics the Whig section of the Dissenters, as opposed to the Radical section; while in ecclesiastical affairs it represented the Congregationalists and Baptists. For twenty-three years Mr. Conder fulfilled the duties of his office with exemplary care, industry, and liberality; producing also occasionally works of importance, such as 'An Analytical and Comparative View of all Religions,' 'The Harmony of History with Prophecy,' &c., and several pamphlets on stirring topics of the day.

Mr. Conder married in 1815 Joan Elizabeth, the daughter of Mr. Thomas of Southgate, by whom he left four sons and a daughter. After a short illness, he died on December 27, 1855.

CONDILLAC, ETIENNE BONNOT DE, was born at Grenoble in 1715, and was distinguished at an early age for his taste for metaphysical inquiries. The works of Locke chiefly attracted his attention, and were the cause of his publishing, in 1746, his 'Essai sur l'origine des connoissances humaines,' a work intended to promulgate principles founded on those of the English philosopher. The tendency which Locke's works had naturally produced of tracing all knowledge back to sensations, induced him to publish, in 1749, his second work, the 'Traité des Systèmes,' which was designed to oppose the theories of Leibnitz, Spinoza, and others, as based upon abstract principles, rather than what he conceived the more solid foundation of experience. His third work, 'Traité des Sensations,' is his master-piece. The author supposes a statue, which he has the power of endowing with one sense at a time. He first gives it smell alone, and then traces what may be the pleasures, pains, abstract ideas, desires, &c., of a being so limited with regard to its faculties; the other senses are then added, and the statue gradually becomes a complete human being. His works seem to have made but little impression on the general public in his time, but he was much sought after by those of high attainments. Diderot, J. J. Rousseau, and Duclos were among the number of his most intimate friends, and his celebrity spread so far, that he was appointed preceptor to the Prince of Parma. In this capacity he published his 'Cours d'études,' divided into 'L'Art d'écrire, l'art de raisonner, l'art de penser, and Histoire générale des hommes et des empires,' a series of works calculated to promote his own philosophical views. Having completed the education of his pupil, he retired to philosophical meditations. In the year 1768 he was admitted a member of the academy in the room of Abbé l'Olivet, though, strange to relate, he never afterwards attended the meetings of this learned body. His labours only terminated with his life, as he published his 'Logique' but a few months previous to his death, which happened August 3, 1780. His 'Langue des Calculs,' a posthumous work, did not appear till the year 1798.

As a philosopher, Condillac rather deserves the term ingenious than profound. He has the art of developing his own views in the most entertaining manner possible; in working out his theories he almost becomes prolix. Not satisfied with giving his statue smell alone, examining its situation in that state, and then adding the other senses, he considers it endowed with each of the other senses alone,

and thus extends his 'Traité des Sensations,' which is at best but a pleasing example, to a thick volume.

Professor Stewart has justly censured the French for taking for granted that Condillac was a correct interpreter of Locke, and at the same time is somewhat severe on their Locke mania. It is clear enough that Condillac was not a faithful interpreter of Locke. He had, perhaps wilfully, overlooked a very short chapter in the 'Essay on the Human Understanding'—'Of simple Ideas of Reflection.' Locke traced all our knowledge to sensation and reflection; Condillac stopped at sensation alone, and thus produced a system which cannot be surpassed in sensualism. When his statue has smell alone, he tells us, that if a rose be presented to it, it is certainly, with respect to us, a statue smelling a rose; but is, with respect to itself, nothing but the smell of the flower; the very perceiving subject is to itself nothing but an odour. And this was supposed to be a faithful exposition of the doctrines of Locke—of Locke, who allows the mind ideas of reflection, "when it turns its view inward upon itself, and observes its own actions about those ideas it has;" and therefore can never have conceived that a perceiving being cannot divide itself in thought from the thing perceived. Some have thought that Condillac imbibed this notion of a sensation being to the mind only a modification of itself from Berkeley; but though Berkeley denied an inanimate substratum to our sensations, he certainly never went so far as to make the mind take itself for a self-perceiving sensation.

Condillac's opinion of the importance of words is much more akin to Berkeley's views. Without words he contends we should have had no abstract ideas (in the Locke language); that we can only think of a particular image, and our thinking of any general idea, as *man*, is an absurdity; that having observed something in common to several individuals, as *Peter, John, &c.*, we agree to call them all by the term *man*, and that the general idea is nothing but an idea of such term, or an acknowledgment that the term may fit each of the individuals equally well. Something very like this may be found in Berkeley's Introduction to his 'Treatise concerning the principles of Human Knowledge.'

The knowledge of our own and of other bodies, according to Condillac, commences with the sensation of touch. He gives his statue that sensation, and making it strike itself with its hand, states that while this hand as it were, says, on the consciousness of a sensation, 'C'est moi' (It is I), the part touched echoes the declaration: thus the statue concludes that both parts belong to its individual self, in other words, that it has a corporeal body. On the other hand, if the statue touch an extraneous body, though the hand says 'C'est moi,' it perceives there is no echoing sensation, and therefore concludes there is another body besides its own.

Condillac has been much lauded for his ingenious views of the progress of language. He begins with the language of action, and in the absence of abstract ideas among some American tribes, who have scarcely any language but that of cries and gestures, he finds a support for his hypothesis that these ideas depend on words. The language of action, he says, preceded that of words, and this latter language still preserved much of the character of its predecessor. Thus the elevation and depression of the voice succeeded the various movements of the body. Variation of accent was so much the more necessary as the rude people, who were beginning to lay aside their language of gesture, found it easier to express their meaning by changing emphasis than inventing words. This emphatic style of speaking is in itself a sort of prosody, which insensibly leads to music, and the accompanying of these sounds by gestures leads to dancing, all of which the Greeks called by the common name *μουσική*, music. He then proceeds to trace the drama, rhetoric, and even the peculiarity of the Greek language by regular steps, the language of action having formed the basis of all.

On the whole, the philosophy of Condillac is a system of ultra-sensualism; by omitting reflection (in Locke's sense of the term, that is, Condillac himself employs the word *reflection*, but signifies by it nothing more than the looking back on past impressions), he makes the mind perceive nothing but sensations, itself being to itself nothing but a combination of sensations, and thus turn which way we will, there is no escape from the world of sense.

The fullest account of Condillac's philosophy for those who do not wish to peruse his voluminous works, will be found in La Harpe's 'Cours de la Littérature': a short account of the influence of Locke on France through his medium is given in Professor Stewart's 'Philosophical Essays'; but those who wish to hear Condillac himself without much trouble, will find his system most fully and pleasingly developed in the 'Traité des Sensations.'

CONDORCET, MARIE-JEAN-ANTOINE-NICOLAS CARITAT, MARQUIS DE, was born in Picardy in 1748. His family owed their name and title to the castle of Condorcet, near Nion, in Dauphiny. His uncle, the bishop of Lisieux, who died in 1783, superintended his education, and was the means of procuring for him the most powerful patronage as soon as he was old enough to be introduced into public life. He first distinguished himself as a mathematician, and his success in this department soon opened to him the door of the Academy of Sciences.

It is on his application of philosophy to subjects connected with the happiness of mankind and the amelioration of social institutions

that his fame chiefly rests. The friend of D'Alembert and of his illustrious contemporaries, Condorcet was one of the warmest and most distinguished of Voltaire's disciples. He cannot, it is true, be placed in the first rank, either as a deep thinker or original writer; nevertheless his meditative and lofty mind, his unabated zeal in the pursuit of truth, his generous ardour, which never cooled or shrunk from the difficulties which it had to encounter, his perseverance in applying himself to all sorts of useful pursuits, and the multiplicity of his labours, have all contributed to assign him a conspicuous place among those who have exercised an influence over the destinies of his country.

His philosophical views have been widely circulated, and the practical effect of them is still visible. The main doctrine which he sought to inculcate, and which is contained in his '*Esquisse des Progrès de l'Esprit humain*,' was the perfectibility of man, considered both in his individual and social capacity. According to him, the human frame and intellect, by the aid of time and education, would infallibly attain to perfection. This was the creed which he proposed to substitute in the place of the sanctions of morality and religion. This singular notion, with which he was so deeply imbued, has given to his philosophy a peculiar and special character, which distinguishes it alike from the sceptical fatalism of Voltaire and the gloomy dogmatism of Diderot. In the philanthropic mind of Condorcet philosophical speculations were blended with the deepest sympathy for his fellow-men, and the most unwearied activity in promoting all such reforms as he thought useful. Of his magnanimity and elevation of soul he gave ample proof in the heroic conduct which he pursued in the hour of difficulty and danger. Proscribed by the Convention as a 'Girondin,' he voluntarily quitted the house of his friend Madame Verney, which had afforded him an asylum during eight months of the first revolution, rather than expose her to the consequences of a decree which might have made it a capital crime to harbour or conceal an outlawed deputy. Homeless, and wandering about the country round Paris, he endeavoured to conceal himself in the numerous quarries with which its neighbourhood abounds. At last the pressure of hunger drove him into a small inn in the village of Clumart, where he incautiously betrayed himself by exhibiting a pocket-book obviously too elegant for one in so destitute a condition. He was arrested, and though exhausted by want and fatigue, and with a sore foot occasioned by excessive walking, he was conveyed to Bourg-la-Reine, and thrown into a dungeon. On the morrow (28th of March 1794), he was found dead in his cell, having put a period to his existence by swallowing poison, which he always carried about him in order to avoid the ignominy of the scaffold.

The mathematical works of Condorcet are numerous, consisting in great part of memoirs in the '*Transactions*' of the academy. In pure mathematics he devoted himself mostly to the development of the differential and integral calculus: he lived during the time when the higher parts of that science began to assume their present powerful form; and his labours on the subject of differential equations must preserve his name in connection with their history. His applications of mathematics are,—1, the problem of three bodies, in which he had no particular success; 2, the application of the mathematical theory of probabilities to judicial decisions, at that time a new and ingenious speculation, the grounds of which are generally misunderstood, but which was treated by Condorcet with a degree of power which entitles his work to no mean rank among those which have led the way to a perception of the extensive bearings of the integral calculus. Condorcet is not in the very first rank of mathematicians, but very high in the second. As a literary author, his '*Éloges des Académiciens morts depuis 1699*,' procured for him the perpetual secretaryship of the Academy of Sciences, and furthered his election to the French Academy. Though decidedly inferior to Fontenelle's '*Éloges Académiques*,' both in point and simplicity, they nevertheless show Condorcet to be a pure and elegant writer, as well as a good judge of the merit of others. His '*Lives of Voltaire and Turgot*,' in which these qualities are most apparent, are moreover distinguished by the enlightened philanthropy, the philosophical zeal, and that desire for improvement, which was always the strongest feeling in the author's heart. The style in which they are written is clear, and if somewhat monotonous, is not altogether devoid of force and spirit. Besides his numerous works (of which he had not time to undertake a regular and careful revision), he contributed several articles to the papers entitled the '*Feuille Villageoise*,' and the '*Chronique de Paris*.' But the grand work of Condorcet was his '*Esquisse du Progrès de l'Esprit humain*,' which he wrote while he was seeking refuge from proscription, and for which he had no other materials except such as he had treasured up in his own vast and capacious memory: it is a work more remarkable for depth of thought than brilliancy of style.

Another of his most remarkable productions was his '*Plan for a Constitution*,' which he presented to the Convention, at whose request he had undertaken to draw up a report on public instruction. His treatise on this subject abounds in enlarged and lofty views, and contains the justest notions on the art of expanding the faculties and forming the character.

Good-nature and kindness were the foundation of his dispositions. If he was deficient in anything, it was in imagination. His outward deportment was cold and reserved, and characterised by a certain

degree of awkwardness and timidity. Nevertheless he possessed more real warmth of feeling and greatness of soul than those unacquainted with him would have suspected. D'Alembert used to characterise him as a volcano covered with snow. His private as well as public conduct was firm, disinterested, and straightforward; and being fully satisfied that a system of equality was the only one compatible with the happiness and real interests of mankind, he made no account of his own rank, title, or fortune, but was willing to sacrifice them all to promote the darling object of his hopes and wishes.

Under the old régime he refused the request of the Academy in 1777 to pronounce an éloge on the Duc de la Vrillière, minister of Louis XV. He subsequently resigned the place which he held under the administration that he might avoid being brought into contact with M. Necker, whom he suspected of having intrigued against his friend Turgot. In the earlier period of the revolution, Condorcet used every effort to bring about those changes which he had so often desired to see accomplished for the good of his country, and became an active member of the *Comité des Substances*.

Being called to the Convention after the fall of the monarchy, he rallied round the Girondins in order to oppose that portion of the assembly known by the name of Montagnards from their occupying the highest seats in the Convention. In his efforts to found a republic in France upon a philosophical basis, Condorcet sacrificed his life to his opinions. The purity and benevolence of his intentions, and his magnanimous devotion of himself to the cause in which he had embarked, are the imperishable records of his fame. His wife, who was of the family of Grouchy, and one of the most beautiful women of her day, distinguished herself by a correct and elegant translation of Adam Smith's '*Theory of Moral Sentiments*.' Condorcet's works have been collected and published in 21 volumes 8vo.

CONFUCIUS. The real name of Confucius was Koong-foo-tse: the Jesuit missionaries gave it the latinised form in which we use it.

According to some authorities, Confucius lived five centuries and a half, and, according to others, only four centuries and a half, before the Christian era. There is a difference of opinion as to the place of his birth, but that honour is now generally given to the state of Loo, within the district now called K'o-fow Hien, a little to the eastward of the great canal in Shan-tung province, where he was educated, and where he married in the nineteenth year of his age. He was the only son of a woman of illustrious birth. His father, who had several other sons by another wife, held a high government office, but dying some three years after his birth, seems to have left the future philosopher very indifferently provided for. Marvellous stories are told of his love of study when a child, and of his early proficiency in learning and philosophy. The Chinese also record a little fact that may interest phrenologists, namely, that Confucius's head was remarkable for the elevation of its crown. His object in acquiring knowledge was to turn it practically to the purposes of good government, and he accordingly devoted himself exclusively to moral and political science. He divorced his wife after she had borne him a son, "in order," say the Jesuits, who excuse this part of his conduct, "that he might attend to his studies with greater application." When he thought himself sufficiently qualified to instruct the barbarous age in which he lived, he quitted his solitude for the courts of princes. China was not then united under one emperor: this union did not take place until two or three centuries after the philosopher's death. But when Confucius began his mission there seem to have been as many independent kings in China as there were in England under the Saxon heptarchy. From the vast extent of the country, each of these states or kingdoms was probably as large as all England put together. The Chinese were not then more pacific than the rest of mankind: the neighbouring states made war upon each other, and every part of the Celestial empire was in its turn deluged with blood. Not long before the birth of Confucius the horrors of internal warfare had been augmented by some of the belligerents calling in the foreign aid of the Tartars; but when the philosopher commenced his travels a powerful international confederacy had been formed, under which the whole of China was comparatively tranquil. He journeyed through these various states in a condition of simplicity and poverty, devoting himself to the instruction of all ranks in his precepts of virtue and social order. His proselytes gradually increased, and he at length reckoned as many as 3000 disciples, of whom seventy-two were more particularly distinguished by their devotion to their master, and ten were so well grounded in all sorts of knowledge that they were called, by way of excellence, 'the ten wise men.' In his visits to the different princes he endeavoured to prevail upon them to establish a wise and peaceful administration. His wisdom, his birth, his popularity, recommended him to the patronage of the kings, but his laudable designs were frequently thwarted by envy and interest. After many wanderings and disappointments he became prime minister, with a recognised authority to carry his theories into practice in his native country Loo. At this time he was fifty-five years old. In three years he is said to have effected a thorough change in the moral condition of the kingdom. The happiness and prosperity created by the philosophic prime minister excited the jealousy of the neighbouring kings; and the sovereign of Loo was soon induced to abandon his benefactor, and Confucius was obliged to fly to the northern parts of China. He was subsequently repulsed at three different courts, to which he applied for office in order that he

might render the people happy; and, after sustaining many other sorrows, he withdrew to the kingdom of Chin, where he lived in great poverty. His doctrines however had taken root, and it was at this time of adversity that his disciples were most numerous. He went again to Loo, his native country, but vainly solicited to be re-employed in the government.

According to some authorities he enjoyed a few glimpses of royal favour in his latter days, being sought after by the rulers of several states, and employed in high offices, which matured his knowledge and experience; but it seems more certain that his rigid principles, and the firm uncompromising manner in which he carried them into practice, always made him many enemies. His zeal endangered his life more than once, but he regarded death with a stoical eye. At length, full of years, if not of honours, he retired from the world, in company with a few of his chosen disciples, to write or complete those works which became the sacred books of the Chinese, and which have survived twenty-two centuries. He died in his seventy-third year. His sepulchre was raised on the banks of the Soo river, and many of his disciples, repairing to the spot, deplored the loss of their great master. The envy and hatred of his contemporaries soon passed away. When peace was restored, and the empire amalgamated, his writings, which had largely contributed to that happy issue, were looked upon as of paramount authority in all matters: and to mutilate, or in any way to alter their sense, was held to be a crime deserving of condign punishment. Unfortunately however the obscurity of the language, and the difficult involved nature of the written character of the Chinese, rendered involuntary alterations and mistakes of the sense numerous and inevitable.

Though Confucius was left to end his life in obscurity, the greatest honours and privileges were heaped upon his descendants, who have existed through sixty-seven or sixty-eight generations, and may be called the only hereditary nobility in China. They flourish in the very district where their great ancestor was born, and in all the revolutions that have occurred their privileges have been respected. In the earlier part of the 18th century, under the great emperor Kang-hy, the total number of descendants amounted to 11,000 males. In every city, down to those of the third rank, styled Hien, there is a temple dedicated to Confucius. The mandarins, all the learned of the land, the emperor himself, are bound to do him service. This service consists in burning scented gums, frankincense, tapers of sandal-wood, &c., and in placing fruit, wine, flowers, and other agreeable objects, before a plain tablet, on which is inscribed, "O Confucius, our revered master, let thy spiritual part descend and be pleased with this our respect; which we now humbly offer to thee." The ceremony is precisely the same as that which every man is enjoined to observe in the hall of ancestors to his parents, &c.

"It was the great object of Confucius," says a recent writer, "to regulate the manners of the people. He thought outward decorum the true emblem of excellence of heart; he therefore digested all the various ceremonies into one general code of rites, which was called *Le-ke*, or *Ly-king*, &c. In this work every ritual in all the relations of human life is strictly regulated, so that a true Chinese is a perfect automaton, put in motion by the regulations of the *Ly-king*. Some of the rites are most excellent: the duties towards parents, the respect due to superiors, the decorum in the behaviour of common life, &c., speak highly in favour of Confucius; but his substituting ceremony for simplicity and true politeness is unpardonable. The *Ly-king* contains many excellent maxims and inculcates morality, but it has come to us in a mutilated state, with many interpolations." (Gutzlaff, *Sketch of Chinese History, Ancient and Modern*.)

In the writings of Confucius the duties of husbands towards their wives were slightly dwelt upon. On the other hand, the duties and implicit submission of children to their parents were extended to the utmost, and most rigidly inculcated. Upon this wide principle of filial obedience the whole of his system, moral and political, is founded. A family is the prototype of his nation; and, instead of the notions of independence and equality among men, he enforces the principles of dependence and subordination—as of children to parents, the younger to the elder. (Dr. Morrison.) By an easy fiction the emperor stands as the father of all his subjects, and is thus entitled to their passive obedience; and, as Dr. Morrison observes, it is probably (he might say certainly) this feature of his doctrines which has made Confucius such a favourite with all the governments of China, whether of native or Tartar origin, for so many centuries. At the same time it should be observed that this fundamental doctrine has rendered the Chinese people slavish, deceitful, and pusillanimous, and has fostered the growth of a national character that cannot be redeemed by gentleness of deportment and orderliness of conduct.

Confucius was a teacher of morals, but not the founder of a religion. His doctrines constitute rather a system of philosophy in the department of morals and politics than any particular religious faith. (Davis.) Arnauld and other writers have broadly asserted that he did not recognise the existence of a God. (Bayle, 'Philos. Dict.', in article 'Maldonat.') In his physics Confucius maintains that "out of nothing there cannot possibly be produced anything; that material bodies must have existed from all eternity; that the cause ('lee', reason) or principle of things must have had a co-existence with the things themselves; that therefore this cause is also eternal, infinite, indestructible,

without limits, omnipotent, and omnipresent; that the central point of influence (strength) whence this cause principally acts is the blue firmament ('Tien'), whence its emanations spread over the whole universe; that it is therefore the supreme duty of the prince, in the name of his subjects, to present offerings to Tien, and particularly at the equinoxes; the one for obtaining a propitious seed-time, and the other a plentiful harvest." He taught his disciples that the human body is composed of two principles—the one light, invisible, and ascending; the other gross, palpable, and descending: that on the separation of these two principles the light and spiritual part ascends into the air, whilst the heavy and corporeal part sinks into the earth. The word 'death' never enters into his philosophy; nor on common occasions is it employed by the Chinese. (Barrow.) When a person dies, they say "he has returned to his family." The body, it was difficult to deny, resolved itself into its primitive elements, and became a part of the universe; but, according to Confucius, the spirits of the good were permitted to visit their ancient habitations on earth, or such ancestral halls or other places as might be appointed by their children and descendants, upon whom, while they received their homage, they (the dead) had the power of conferring benefactions. Hence arose the indispensable duty of performing sacred rites in the hall or temple of ancestors; and all such as neglected this duty would be punished after death by their spiritual part being deprived of the privilege of visiting the hall of ancestors, and of the supreme bliss arising from the homage bestowed by descendants. A belief in good and evil genii, and of tutelary spirits presiding over families, houses, towns, and other places, inevitably arose out of this system. It does not appear however that either Confucius or any of his followers attached the idea of a personal being or form to the Deity; nor have the true Confucians ever represented the Great First Cause under any image or personification whatsoever. The images and idols of China belong to other faiths. It was soon found that the notions of Confucius were too abstract and ideal for the mass of his countrymen, who, like the rest of mankind in nearly all ages and all countries, required something material to fix their attention and excite their devotion.

The moral doctrines of Confucius include that capital one, which, however neglected in practice, has obtained in theory the universal assent of mankind; he taught his disciples "to treat others according to the treatment which they themselves would desire at their hands." In his doctrines there is an evident leaning to predestination or fatalism, and to fortune-telling, or predicting events by the mystical lines of *Fo-shee*. With all his defects and omissions, Confucius was however a most wonderful man. His system, without making any pretension to a divine legation, still continues to prevail throughout the most extensive empire in the world. Some religions may have lasted as long, or longer; but we believe no philosophic code can claim anything like such a lengthened period of active practical existence. The Tibetan, the Buddhist, and other religions, have divided, and still divide influence with it, but have never overthrown its empire. The superstitious and the vulgar of all classes, from the emperor on the throne to the poor sailor on board the junk, may burn gilt paper and offer sacrifices to wooden idols, practise incantations, and offer up prayers to the "invisible mother of heaven;" but, at the same time, they all reverence the name of Confucius, and the more enlightened pretend to be wholly guided by his merely philosophical code. The body of his laws and instructions is still followed, not only by the Chinese, but by Koreans, Cochinchinese, and other people, who, taken collectively, are estimated at 400,000,000 of souls.

The classical or sacred works written and compiled by Confucius and his disciples are nine in number; that is to say, the 'Four Books' and the 'Five Canonical Books.' The first of the 'Four Books' is the 'Ta-heo,' or 'The School of Adults'; the second the 'Choong-yoong,' or 'Infallible Medium'; the third the 'Lun-yu,' consisting of the conversations and sayings of Confucius, recorded by his disciples, and which, according to Sir J. F. Davis, is "in all respects a complete Chinese 'Boswell';" and the fourth the 'Meng-tse,' which contains the additions and commentary of Meng-tse, or Mencius, as he is called by Europeans, who lived about a century after Confucius. The 'Five Canonical Books,' all said to be written or compiled by Confucius himself, are, the 'Shy-king,' or 'Book of Sacred Songs'; the 'Shoo-king,' which is a history of the deliberations between the ancient sovereigns of China; the 'Ly-king,' or 'Book of Rites and Ceremonies,' which is considered as the foundation of the present state of Chinese manners, and one of the causes of their uniform unchangeableness; and lastly, the 'Chun-tsieu,' which is a history of the philosopher's own times and of those which immediately preceded him.

(Sir J. F. Davis, *The Chinese: a General Description of China and its Inhabitants*, London, 1836; Gutzlaff, *Sketch of Chinese History, ancient and modern*; *Travels of the Jesuit Missionaries*; Bell (of Antermony), Barrow, Staunton, &c.)

CONGLETON, RIGHT HONOURABLE HENRY BROOKE PARNELL, LORD, was born 3rd of July 1778, and was the second son of the Right Honourable Sir John Parnell, Chancellor of the Irish Exchequer; his mother was Letitia Charlotte, second daughter and co-heir of Sir Arthur Brooke, of Colebrooke, in the county of Fermanagh, Bart. He was educated at Eton and Cambridge, and after leaving the university he spent some time abroad. His elder brother having been born a cripple, and incapable of articulating, the estates

had, in 1789, been settled by act of parliament upon Henry, and he came into possession of them upon the death of his father in 1801. The baronetcy, an Irish one, fell to him upon the death of his brother in 1812.

On the 17th of February 1801, Mr. Parnell married Lady Caroline Elizabeth Dawson, eldest daughter of John, first Earl of Portarlington, and granddaughter of the Earl of Bute, George III.'s prime minister; and at the general election in 1802 he was returned to Parliament for the borough of Portarlington, of which his father-in-law was the political patron. But a few weeks after the opening of the session he resigned his seat to make way for Mr. (afterwards Sir) Thomas Tyrwhitt; and he remained out of parliament till March 1806, when he was again returned as one of the members for Queen's County. This seat was commanded by the conjoint influence of his own property, of that of Lord Portarlington, and of that of Lord De Vesci, who was also his near relation. Sir Henry sat in every succeeding parliament as one of the members for Queen's County till the general election in 1832, when he declined a contest with the Repeal of the Union party, and Mr. Lalor was elected in his place. In April 1833, he was returned for Dundee; and he was elected again for the same place in 1835 and 1837. In August 1841 he was removed to the Upper House by being created Baron Congleton, of Congleton, in the county of Chester, from which county the Parnell family originally came.

Sir Henry Parnell's political course was throughout that of an adherent to the most liberal section of the Whig party. Upon the accession of the Whig ministry in 1806 he was made a Lord of the Treasury in Ireland. He made the motion on the civil list which dissolved the ministry of the Duke of Wellington in the end of 1830; and on the accession of his friends to power, which followed, he was made Secretary at War. In 1832 however a difference with his colleagues on some financial points led to his resignation; and he remained out of office till the formation of Lord Melbourne's administration in 1835, when he was made paymaster of the forces and treasurer of the ordnance and the navy, both which offices he retained till the breaking up of the ministry to which he belonged in August 1841. He had also served as chairman of the finance committee appointed by the House of Commons in 1828. In 1833 he was made a member of the government commission appointed to inquire into the excise; and he was also chairman of the Holyhead Road commission. In each of these investigations he took a leading part. Lord Congleton had been for some months in a state of health which made it necessary that he should be carefully watched; but on the morning of the 8th of June 1842, having been left for a few minutes alone, he put an end to his life. He left two sons and three daughters.

Besides corrected reports of five speeches which he delivered in the House of Commons, Sir Henry Parnell published the following treatises and pamphlets:—'Observations on the Currency of Ireland, and upon the Course of Exchange between London and Dublin,' 1804; 'The Principles of Currency and Exchange, illustrated by Observations on the State of Ireland,' 1805; 'An Historical Apology for the Irish Catholics,' 1807; 'A History of the Penal Laws against the Irish Catholics, from the Treaty of Limerick to the Union,' 1808; 'Treatise on the Corn Trade and Agriculture,' 1809; 'Observations on the Irish Butter Acts,' 1825; 'Observations on Paper Money, Banking, and Overtrading,' 1827; 'On Financial Reform,' 1830 (his principal work, several times reprinted); and 'A Treatise on Roads,' 1833, reprinted 1838.

CONGREVE, WILLIAM, was the second son of Richard Congreve of Congreve in Staffordshire, and was born at Bardsa, near Leeds, in Yorkshire. His father, who held a commission in the army, took him over to Ireland at an early age, and placed him first at the Great School at Kilkenny, and afterwards under the direction of Dr. St. George Ashe, in the University of Dublin. After the revolution in 1688 he returned to England, and was entered as a student in the Temple. His first play, written at the age of nineteen, was the 'Old Bachelor,' which was produced with great applause at Drury-Lane in 1693; and Dryden is said to have remarked that he had never seen such a first play. The next year he produced 'The Double-Dealer,' and in 1695, joining with Betterton, they commenced their campaign at the new house in Lincoln's Inn Fields with a new comedy written by Congreve, called 'Love for Love.' In 1697 he produced his tragedy of 'The Mourning Bride,' and two years afterwards the comedy of 'The Way of the World.' The indifferent success of this last play disgusted him with the theatre, and he determined to write no more for the stage. Through the friendship of his patron the Earl of Halifax, he was first made one of the commissioners for licensing hackney-coaches, then presented with a place in the Pipe Office, and after that with one in the Customs, worth 600*l.* per annum. On the 14th of November 1714 he was appointed commissioner of wine licences, and on the 17th of December, in the same year, nominated secretary of Jamaica. The last twenty years of his life were spent in retirement, and towards its close he was much afflicted with the gout and with blindness. Being overturned in his chariot on a journey to Bath, he received, it is supposed, some internal injury, and, gradually declining in health, died on the 19th of January 1729, at his house in Surrey-street in the Strand, London, aged fifty-seven, and was buried on the 26th of

January in Westminster Abbey. Mr. Congreve was also the author of a romance called 'The Incognita, or Love and Duty reconciled,' written at the age of seventeen; 'The Judgment of Paris,' a masque; 'Semele,' an opera, and several poems. Congreve was as Johnson truly enough observed, undoubtedly an 'original' writer, as he 'borrowed' neither the models of plot, nor the manner of his dialogue." But the plot is confused, and in the conduct of it little attention is given to propriety or probability. His characters are untrue, and artificial, with very little of nature, and not much of life. His scenes seldom exhibit humour or passion; his personages are a kind of intellectual gladiators—every sentence is to ward or strike; the contest of smartness is never intermitted; his wit is a meteor, playing to and fro with alternate coruscations. He has abundant wit, but it is neither very original nor very choice, and as cold and feeble as genuine wit can well be. His only tragedy, 'The Mourning Bride,' although very successful, is a piece of unrelieved bombast. 'Love for Love' is the only play of Congreve's which has still possession of the stage, and even that is rarely acted, as its wit cannot atone for the exceeding grossness of the dialogue.

CONGREVE, SIR WILLIAM, BARONET, was the son of the first baronet, an artillery officer of the same name, and was born in Middlesex May 20, 1772. He was destined by his father to a military life, and in 1816 had attained the rank of lieutenant-colonel of artillery, when he retired from the service.

He very early distinguished himself by his inventions in the construction of missiles. The rocket which bears his name was invented in 1808, and proved a most destructive engine. It was used with great effect by Lord Cochrane in his attack on the French squadron in the Basque roads, at Walcheren, and at Waterloo, and the Emperor of Russia sent Sir William the decoration of St. Anne for its service at the battle of Leipzig in 1813. The rocket has however been much modified and improved since, and become an essential part of every armament, not in England alone, but universally. Sir William, who succeeded his father as baronet in 1814, had sat in parliament for Gatton in 1812, and in 1820 and 1826 he sat for Plymouth. He was patronised by the Duke of York, took an active part in the improvements and ameliorations introduced by him into the army, and was inspector of the royal laboratory at Woolwich. In 1816-17 Sir William was appointed to attend on the Grand-Duke Nicholas (afterwards Emperor of Russia) on his tour through England. In 1826, when the speculative mania ran high, Sir William became connected with the Arigna Mining Company: he in fact contracted to sell certain mines to the company of which he was to become a director. The honesty of the contract was impugned, and became the subject of a suit in chancery, and the Lord Chancellor decided that the transaction was fraudulent. This decision was announced on May 3, 1828; Sir William retired to Toulouse, and there he died on the 14th of the same month.

Sir William wrote and published 'An Elementary Treatise on the Mounting of Naval Ordnance,' 1812, and 'A Description of the Hydro-pneumatic Lock,' 1815. In 1815 also he obtained a patent for a new mode of manufacturing gunpowder; and in 1819 a patent for the manufacture of bank-note paper for the prevention of forgery.

CONON, an Athenian general, was the son of Timotheus. The first time he is mentioned in history is B.C. 413, in the eighteenth year of the Peloponnesian war, when he had the command at Naupactus on the Corinthian gulf. (Thucyd. vii. 31.) Conon was the chief of the ten generals who were appointed to the command of the Athenian fleet, when Alcibiades and Thrasylus were removed from office, and, though at first beaten in a sea-fight by Callicratidas [CALLICRATIDAS] the Lacedæmonian general, he afterwards gained a signal victory at Arginusæ. Lysander being appointed a second time to the command of the Spartan fleet, engaged with Conon at Ægospotami, and defeated him, B.C. 405. Immediately despatching to Athens the sacred ship 'Paralus' with the news of the defeat, Conon himself fled to Salamis in Cyprus, where the friendship of the king, Evagoras, sheltered him from the obloquy or punishment which he would have encountered at home.

Isocrates has given us a pleasant picture of the intimacy which subsisted between the Athenian general and the Prince of Salamis during Conon's residence in Cyprus. Here for a time he kept aloof from action, watching attentively the progress of affairs: the negotiations, which he commenced with the Persian satrap Pharnabazus, terminated in a speedy union of the Persian and Athenian forces with those of Evagoras, with the view of stopping the progress of the Lacedæmonians. Evagoras, Conon, and Pharnabazus together, raised a powerful fleet, in the command of which Pharnabazus was materially assisted by the experience of Conon. Falling in with the enemy's fleet near Cnidus, they gained a complete victory, B.C. 394. The galley of the Spartan general, Peisander, being driven on shore, most of his crew escaped; but Peisander disdained to save himself by flight, and was killed on board his ship. The consequences of this victory were of great importance to the interests of Athens; and Isocrates ('Philipp.' §§ 91, 95) represents Conon as having completely destroyed the Lacedæmonian empire. Of the Grecian islands, some surrendered at once, and others showed a readiness to renew their old alliance. This was a juncture too favourable to be lost sight of, and accordingly Conon and Pharnabazus hastened to follow up their success by an invasion of the Thracian Chersonese. Town after town submitted to

them, and the people abandoned their lands. Sestos and Abydos still held out, but the approach of winter at last put an end to the attempt at reducing them, and the satrap and Athenian admiral began to prepare for the operations of the ensuing spring, at the commencement of which they proceeded without delay to the coast of Laconia, and ravaged the country in various parts, B.C. 393. Conon seized the opportunity, which the flush of their present success afforded, for obtaining from Pharnabazus many important favours for his country. The satrap allowed him the use of his fleet for recovering the payment of tribute from the islands, and not only gave a large sum of money towards the rebuilding of the long walls at Athens, which had been demolished by the Spartans at the close of the Peloponnesian war, but sent men to assist in the work. At this time Conon appears to have returned to Athens, amidst the joy and congratulations of his countrymen: his portrait, with that of Evagoras was placed beside the statue of Zeus Soter, as a memorial of their gratitude.

At the time when Antalcidas was sent on an embassy from Sparta to conclude a peace with the Persian king, Conon, the Athenian ambassador, was one of those who refused to give their assent to such terms as were proposed for their acceptance. The result was that he was imprisoned by the Persian minister Teribazus, on pretence of his adopting measures detrimental to the great king. What became of him afterwards we have no certain information. According to some he was brought up before the king himself and put to death; while others affirm that he escaped from confinement. He probably escaped to Cyprus, where he had considerable property. Lysias, who ('On the Property of Aristophanes,' §§ 635-646) gives an account of Conon's property in Cyprus, states that it was disposed of after his death. The words of Lysias (§ 640) certainly imply that he died a natural death, and was not murdered. He appears to have died about B.C. 388. (Clinton, 'Fast. Hel.') He had a wife in Cyprus at the time of his death.

(Isocrates and Lysias, as cited above; Xenophon, *Hellenica*, i. 4-7; iv. 3-8; Diodorus Siculus, xiii. and xiv; Nepos, *Life of Conon*; Plutarch, *Life of Lyander*, and of *Artaxerxes*.)

CONON, of Alexandria, a friend of Archimedes, in whose writings he is mentioned as having a great knowledge of geometry. He was the proposer of the spiral which bears the name of Archimedes. Seneca says that he made a collection of the observations of eclipses made by the Egyptians; and he is said to have given the appellation Coma Berenices to the constellation so named. None of his works have been preserved.

CONRAD I., Count of Franconia, was elected king of Germany A.D. 911, on the death of young Ludovic IV., the son of Arnulf, and the last of the Carolingian dynasty in Germany. He was chiefly engaged during his reign in making his authority respected by the turbulent dukes or great vassals, his electors; among whom Henry, duke of Saxony and Thuringia, was the most powerful and most troublesome. The Huns too attacked Germany, and pushed their depredations as far as Bavaria. Conrad went to oppose them, and received a mortal wound in battle, December 919. In his last moments, knowing the ambition and power of Duke Henry, he recommended to his brother Eberhard and his other relatives the propriety of renouncing their own views, and of electing the Saxon duke as the only means of giving peace and stability to Germany. His advice prevailed, and Henry, called the Fowler, was elected after his death by the title of Henry I. Conrad was never crowned emperor or king of Italy, the Italians having chosen a separate king, Berengarius, marquis of Friuli.

CONRAD II., called the Salic, duke of Franconia, was elected king of Germany after the death of Henry II., in 1024. He annexed the vast dominions of Burgundy to the German confederation, forced the king of Poland to do homage for Silesia, and ceded the duchy of Schleswig to Canute, king of Denmark, as a fief, on the same condition. The great feudal nobles of Italy were at variance among themselves and with the towns. They had acknowledged the princes of the House of Saxony for their kings, and Conrad their successor crossed the Alps to enforce a like submission. He was crowned king of Italy at Monza by Heribert, archbishop of Milan, in 1026, after which he convoked a general diet of Lombardy in the plain of Roncaglia, near the Po, not far from Piacenza. In this diet he regulated the feudal legislation of Italy, the jurisdiction of the great feudatories, the successions, &c. He then proceeded to Rome, where he was crowned in 1027 by Pope John XIX., as emperor and king of the Romans, with the titles of Cæsar and Augustus: his wife, Gisela, was crowned empress at the same time. Two kings, Rudolf III. of Burgundy and Canute of Denmark, were present at the ceremony.

Rudolf of Burgundy having died in 1033, the crown of that kingdom devolved upon Henry, Conrad's son, and Rudolf's nephew by his mother; but it was not without a war that Conrad secured his son's inheritance. About 1035 there was a general rising in Lombardy of the vassals, or sub-feudatories, against the great lords, secular and clerical, and especially against the archbishop of Milan. A battle was fought between Milan and Lodi, in which the archbishop was defeated, and the bishop of Asti was killed. In 1036 Conrad marched into Italy with an army to quell the disturbances; he deposed Heribert and imprisoned him, but the people of Milan rose in favour of their archbishop, and resisted all the forces of the emperor. During the

two years that Conrad passed in Italy he visited Rome and Monte Casino, deposed Pandolfo, prince of Capua, and gave the principality to his brother. A pestilence having spread among the imperial troops in 1038, Conrad returned into Germany, and in June 1039 died at Utrecht. He was succeeded by his son, Henry III.

CONRAD III., of the House of Hohenstauffen, Duke of Franconia, and nephew of Henry V., was elected king of Germany in 1138, after the death of Lotharius II., who had succeeded Henry. Conrad had already been proclaimed King of Italy during the life of his uncle. Henry the Proud, of the House of Welf, duke of Saxony and of Bavaria, who had married Lotharius's daughter, and whose sway extended from the Baltic to the Alps, had also pretensions to the imperial crown. Conrad, assembling a diet at Würzburg, stripped Henry both of Bavaria, which he bestowed on Leopold V., margrave of Austria, and of Saxony, which he bestowed on Albert the Bear, who was descended from the ancient dukes of that province. A civil war was the result: Henry the Proud preserved Saxony, but dying in the midst of the war, his rights descended to his infant son Henry, afterwards styled the Lion. Welf, brother of Henry the Proud, expelled Leopold from Bavaria. A battle was fought at Winsberg in Suabia, between Welf and Conrad, which was lost by the former, and is memorable as having given rise to the distinctive names of Guelphs and Ghibelines, which became the rallying words of two opposite parties that desolated Germany and Italy for centuries. At the battle of Winsberg, the war cry of the Saxons and Bavarians was that of their leader 'Welf;' and that of the imperial troops was 'Weiblingen,' a town of Würtemberg, the patrimonial seat of the Hohenstauffen family. The two names were originally applied to the respective adherents of the Saxon duke and of the emperor; but that of Welf soon became extended to all the rebels or disaffected to the imperial authority. The Italians, adopting the distinction long after, named Guelphs all the opponents, and Ghibelines the supporters of the imperial authority in Italy. [GUELPHS AND GHIHELINES.]

For the moment however peace was made in Germany: Henry the Lion was acknowledged Duke of Saxony, and gave up Bavaria to the margrave of Austria. Albert the Bear was indemnified for the loss of Saxony by the erection of Brandenburg into an independent margravate, which his own successes over the Slavonic tribes bordering on the Baltic soon raised to an equal rank with Saxony, Bavaria, Suabia, and the other great provinces of the empire. Having thus given peace to Germany, Conrad was induced by the preaching of St. Bernard to assume the cross. He set out with a numerous host for the East, by the way of Constantinople. In conjunction with Louis VII. of France, he penetrated into Syria, and besieged Damascus and Ascalon, but without success. Conrad having lost most of his followers, returned disappointed to Germany, which he found again distracted by the intrigues of Welf. He defeated Welf, and died in 1152, as he was preparing to set out for Italy to receive the imperial crown from the hands of the pope. He was succeeded by his nephew, Frederic of Hohenstauffen, duke of Suabia, surnamed by the Italians 'Barbarossa.'

CONRAD IV., son of Frederic II. emperor of Germany, and king of Italy and of Sicily, was elected King of the Romans in his father's lifetime; but at the death of Frederic, in 1250, he found a competitor for the crown of Germany in the person of William of Holland, who was supported by all the influence of Innocent IV. The pope excommunicated Conrad, as the son of the excommunicated Frederic, and released all his subjects of Germany and Italy from their allegiance. This was an epoch of the greatest animosity in Italy between the Guelphs and the Ghibelines. The popes were bent on the destruction of the house of Hohenstauffen, the great leaders of the Ghibelines, who had stoutly resisted the universal temporal sovereignty which was assumed by the see of Rome. Naples, Capua, and other towns of Apulia and Sicily, revolted against Conrad, but Manfred, the natural son of Frederic, who had been left regent of the kingdom in the absence of his brother, brought back most of them to their allegiance, and laid siege to Naples.

In 1251 Conrad, on arriving in Italy, was well received by the Ghibeline party, which was strong in Lombardy, especially at Verona, Pavia, Cremona, Piacenza, Tortona, Pistoia, and Pisa. In 1252 Conrad passed into Apulia, and on receiving the oath of allegiance from many of the barons, he asked the pope for the investiture of the kingdom of Sicily and Apulia; but the pope maintained that all Conrad's rights were forfeited through the rebellion of his father against the authority of the church. Conrad, strengthening his army with the Saracen colonists who had been removed from Sicily by his father and settled in Apulia, at Lucera, and in the neighbourhood, took Naples after an obstinate defence, and razed the walls of that town. Meantime the pope was offering the crown of Sicily, first to Richard of Cornwall, afterwards to Edmund III., son of Henry Crookback, of England, and lastly, to Charles, count of Anjou, who accepted it. In 1254, while Conrad was preparing to return to Germany to oppose William of Holland, he was taken ill at Lavello, in Apulia, and died soon after. The Guelphs spread a report that Manfred had poisoned him in order to possess himself of the crown of Sicily and Apulia, as they had already accused him of having hastened the death of his father Frederic; but these reports are deserving of little notice. Conrad left one only son, called also Conrad, who, on account of his

tender age, was styled by the Italians Conradino, or little Conrad. [CONRADIN.] The young prince was brought up in Germany, and Manfred remained regent of the kingdom of Sicily and Apulia in the name of his nephew. For the Ghibeline version of all those transactions, see Raumer's 'Geschichte der Hohenstauffen,' and for the Guelph part, the numerous Italian writers, and Sismondi's 'Histoire des Républiques Italiennes.'

CONRADIN, CONRADINO, son of Conrad IV. and of Elizabeth of Bavaria, was an infant when his father died in 1254. He was acknowledged as Duke of Suabia, but his father's splendid inheritance of Sicily and Apulia passed into the hands first of Manfred and afterwards of Charles of Anjou, by the battle of La Grandella, 1265, in which Manfred was killed.

In the autumn of 1267, Conradin, when only 16 years of age, set out for Italy at the head of a few thousand men. At Verona he was well received by the great Ghibeline leaders of northern Italy. He entered Rome without opposition, the pope being then at Viterbo, and thence took the road of the Abruzzi. He met his opponent, Charles, at Tagliacozzo, near the Lake of Celano, on the 23rd of August 1268. The battle was long contested; the Germans had at first the advantage, and, elated with success, were pursuing the French, when Charles, who had been lying in wait, came up with his reserve and completely routed them. Conradin escaped from the field of battle with his cousin Frederic, duke of Austria, and others, and descending from the mountains reached the village of Astura, on the sea coast near the Pomptine marshes, expecting to find some means of reaching the fleet of his allies the Pisans, which was in the neighbourhood. But John Frangipani, lord of Astura, seized upon him and delivered him up to Charles for a sum of money. He was taken to Nauplia, tried, and, notwithstanding the protest of a celebrated jurist, Guido da Luzzano, and others, he was condemned and beheaded in the market-place on the 29th of October 1268, together with Frederic of Austria and several of their followers. The story of the glove said to have been thrown down by Conradin from the scaffold, to be delivered to Peter of Aragon, the husband of Constance, daughter of Manfred, does not seem sufficiently authenticated. A chapel was raised on the place of the execution. The chapel no longer exists; but in the vestry of the new church of Santa Croce al Mercato, built opposite to it, is a small column of porphyry, which once stood on the very spot of the scaffold, with a Latin distich commemorative of the event. (Valéry, 'Voyages en Italie.') Conradin's mother hastened from Germany to ransom her son. Coming too late, she used the money in founding the great convent Del Carmine, where the remains of Conradin and Frederic of Austria were deposited behind the great altar.

CONSALVI, ERCOLE, CARDINAL, born at Rome in June 1757, studied for the church, but applied himself likewise to belles lettres, music, and the arts. He became a monsignore, or prelate attached to the papal court, and was made, by Pius VI., Uditor di Ruota, or member of the highest civil court of the Roman state. When Cardinal Chiaramonti became pope he made Consalvi, whom he knew and appreciated, a cardinal deacon, with the title of Santa Maria ad Martyres, in August 1800, and appointed him at the same time his secretary of state, or first minister.

In 1801 Consalvi repaired to Paris, and concluded the concordat with the first consul, Bonaparte. His pleasing manners and liberal opinions procured him marked attention during his stay in the French capital. In 1806, when Bonaparte began to quarrel with the pope, he insisted upon Consalvi being removed from his office, under the pretence that he was ill affected towards him, which meant in reality that he defused the interests and rights of his own sovereign. Consalvi himself urged the pope to accept his resignation for the sake of peace. Pius at last unwillingly received it, and appointed Cardinal Casani his successor. Consalvi remained at Rome during the following years until the abdication of the pope in 1809. After that event he was exiled from Rome with the other cardinals, but some time afterwards he was allowed to join the pope at Fontainebleau. On the release of the pope, and his return to Rome in 1814, Cardinal Consalvi was reinstated in his office of secretary of state, and continued the presiding minister of the court of Rome till the death of Pius, 20th of August 1823. Consalvi did not long survive his master and friend, to whom he had been faithfully attached through all the vicissitudes of a long and stormy pontificate, and between whom and him there was both sympathy of mind and mutual confidence. [PIUS VII.] Cardinal Consalvi died at Rome, January 24, 1824. He was buried in the church of San Marcello, where a monument was raised to him by the sculptor Rinaldi. An excellent full-length likeness of him by Sir Thomas Lawrence is in the royal gallery at Windsor.

Consalvi's administration of the papal state forms an epoch in the history of modern Rome. He abolished numerous abuses and old customs which were no longer in accordance with the state of society. He was favourable to rational change. By the Motu Proprio of 1816 all feudal taxes, monopolies, and exclusive rights, were suppressed. Torture and the punishment of the corda, or estrada, the use of which had long disgraced the most frequented street of Rome, were likewise abolished, as well as the punishment of death for the indefinite and undefinable offence of heresy. A new civil code, a commercial code, and a penal code, were ordered to be framed. The maintenance of the registry of mortgages (introduced by the French), a better system

of police, and the establishment of workhouses for the poor in the principal towns, are among the results of Consalvi's administration. He also took strong measures to extirpate the banditti from the Campagna, and in one instance, July 1819, he ordered the town of Sonnino, one of their notorious haunts, to be razed to the ground. New concordats were entered into with France, Naples, Bavaria, and other German states.

(*Compendio Storico ed Pio VII.*, Milano, 1824; *Biografia degli Italiani viventi*, art. Consalvi; and Tournon, *Etudes Statistiques sur Rome*.)

CONSTABLE, JOHN, was born at East Bergholt, in Suffolk, in 1776. His father, Golding Constable, was a miller, and John, the second son, was originally intended for the church; but as he showed an aversion or disinclination to study, his father gave up this design and endeavoured to make a miller of him, in which business Constable was actually engaged for about a year. His time was however chiefly spent in contemplating and studying the characteristics of natural scenery: he displayed much originality of observation in his attempts at portraying its beauties, and his mind became gradually engrossed in sketching and the study of landscape. His taste for art had early displayed itself: when at school at Dedham he was in the habit of neglecting his lessons for his pencil.

The result was his adoption of landscape-painting as a profession, and in this he was instructed by R. R. Reinagle, R.A., and he received much encouragement from Sir George Beaumont. In 1795 he visited London, but returned to his native place; in 1799 he again visited London with a view to try his fortunes, and in 1800 he was admitted as a student into the Royal Academy. For many years he was a steady exhibitor in the Royal Academy, but his works attracted little attention, owing probably to the unpretending nature and extreme simplicity of his style. He professed to despise, and probably did despise all styles and conventionalities; he used to say, "There is room enough for a natural painter; the great vice of the day is *bravura*—an attempt to do something beyond the truth." He was right; and in no great number of years his merits were acknowledged by the public.

In 1820 Constable took a house at Hampstead, where he chiefly resided; he had also a house in Charlotte-street, Fitzroy-square, where he kept a gallery of his works, for, though admired, many of his paintings remained on his hands. At length in 1829 he received the tardy professional acknowledgment of his merits by his election as a Royal Academician: he was then in his fifty-third year. He was taken ill on the night of the 30th of March 1837, and died in less than an hour afterwards.

Constable has painted many excellent pictures, and all his works improve in colour by age; the 'Corn-Field' in the National Gallery is one of his best works, and the 'Valley Farm' in the Vernon Gallery is a very good example of his style. His style is fresh, original, and peculiar, and his scenes are generally extremely simple. His attention was in fact more engrossed by certain minutiae and transient effects in nature than by a love for the picturesque or beautiful of scenery. He carried this attention to minutiae so far as to repeat in many of his pictures the representation of the effect of the morning dew, an effect, however pleasing, extremely transient; and but one, and not the most beautiful, of the ever-varying effects of nature. This effect of dew, of which he was so fond, is a distinctive characteristic of his works, and has caused them to be styled mouldy by some critics, who in the earlier part of his career exercised their functions with little charity towards the painter; but if the 'connoisseurs' of art showed little sympathy for the painter's intense love of nature, he in return was not slow to express his contempt for their commonplace conventionalities. Constable appears indeed to have been very early influenced by his own views of things, for when a young man, being asked by Sir George Beaumont what style he proposed to adopt, he answered, "None but God Almighty's style, Sir George."

Constable's character both as a man and an artist is well described in the following account of him by his friend and fellow-academician, Mr. Uwins, in a paper read at the Philological Society in 1843:—"He seemed to think that he came into the world to convince mankind that nature is beautiful. Instead of seeking for the materials of poetic landscape in foreign countries amidst temples and classic groves, or in our own amongst castles, lakes, and mountains—he taught that the simple cottage, the village green, the church, the meadow covered with cattle, the canal with its barges, its locks and weedy banks, contained all the materials and called up all the associations necessary for picture. He doted upon his native fields. 'I love,' said he, 'every stile, and stump, and lane in the village: as long as I am able to hold a brush I shall never cease to paint them.'"

(*Memoirs of the Life of John Constable, Esq., R.A., composed chiefly of his Letters*, by C. R. Leslie, Esq., R.A., 4to, London, 1842.)

CONSTANS, son of Constantine, was at an early age appointed governor of Italy, Africa, and Western Illyricum, and on the division of the empire, these countries were apportioned to him. His elder brother Constantine, being envious of his share, attacked him, but was defeated, and killed near Aquileia, in 340; after which Constans took possession of his brother's dominions, and became emperor of the whole west. Magnentius, commander of the troops in Gaul, having revolted against him, and drawn a great part of Gaul into his party, Constans, who happened to be in that province at the time, was

obliged to take flight towards Spain, when he was pursued and overtaken at the foot of the Pyrenees by some emissaries of Magnentius, and killed, A.D. 350. He is represented by the historians as indolent and rapacious; Zosimus accuses him also of cruelty and other crimes, but Zosimus wrote under the influence of party feeling. The character however of all the three sons of Constantine is open to much censure. Constant protected the Christian faith, as established by the council of Nicaea, against the Arians and Donatists, and he also shut up many heathen temples. After the death of Constant, Magnentius took possession of Italy and of Rome, and styled himself Augustus, until he was overthrown by Constantius. [CONSTANTIUS.]

CONSTANT DE REBECQUE, HENRI BENJAMIN, was born at Lausanne, October 25, 1767. Whilst a mere youth his father carried him to England, and placed him at the University of Oxford; he was then sent to a German college, and finished his studies at Edinburgh. There he met with Erskine, Mackintosh, and other young men of liberal opinions, from whom he is supposed to have acquired those principles of political liberty which he retained through life. He was married in 1787 to his first wife, but the union was not auspicious, and he obtained a divorce two years after. Constant returned to France in 1795, after travelling some time in Germany, and the next year his pamphlet, 'On the Strength of the existing Government in France,' was produced. In 1799 the First Consul placed him on the 'Tribunat,' but the independent spirit evinced by the young Swiss in resisting the encroachments of his power displeased Bonaparte, who consequently banished him in 1801. Madame de Staël was ordered to leave the country about the same time. During his exile, Benjamin Constant visited most of the European courts, and in 1808, the authoress of 'Corinne' having refused his hand, he married Mademoiselle de Hardenberg. His famous brochure, 'On the Spirit of Conquest and Usurpation,' appeared in 1813.

In 1814 he returned to Paris, and wrote several pamphlets, in all of which he maintained the fundamental interests of constitutional liberty with that sound judgment and lucid exposition, which formed the leading characteristics of his talent. He also advocated the cause of Louis XVIII. in the 'Journal des Débats' and other newspapers. It was in this journal that appeared, March 19, 1815, his vehement philippic against Napoleon, on the eve of the emperor's return to the Tuileries: "Never will I crawl, like a base deserter, from power to power . . . under Louis XVIII. we enjoy a representative government . . . under Bonaparte we endure a government of Mamelukes. He is an Attila, a Gengis Khan. . . ." But, a few days after this bold denunciation, Constant became a councillor of state under this Attila, and assisted Count Molé in drawing up the Acte Additionnel.

The second fall of Napoleon restored Constant to France, and the department of La Sarthe elected him their deputy in 1819. For the next eleven years, he attached himself to the opposition party in the Chambers; became its leader after the death of General Fay, in 1825, and was considered by many as the greatest debater France had seen since the Revolution. His popularity was almost unrivalled. But for some time previous to the Revolution of July he was observed to droop, and his friends heard him deplore "the too rapid advance of popular feelings." He openly condemned the insurrection of the Three Days. His health was declining fast, and after lingering a few months, he died on the 8th of December 1830, at the age of 63. M. Constant possessed remarkable facility of composition, and a very large number of political brochures proceeded from his pen, as well as various works in general literature, including a drama founded on Schiller's 'Wallenstein.' One of the most ambitious of his later works, was a treatise, 'De la Religion considérée dans sa source, ses formes et ses développements,' 5 vols. 8vo, Paris, 1824-31; and a sort of supplementary publication was his posthumous work, entitled, 'Du Polythéisme romain considéré dans ses rapports avec la philosophie grecque et la religion Chrétienne,' 2 vols. 8vo, Paris, 1838.

CONSTANTINE THE GREAT. [CONSTANTINUS, FLAVIUS VALERIUS.]

CONSTANTINE, POPE, a native of Syria, succeeded Sisinnius in 708. He visited Constantinople and Nicomedia, where he was received with great honour by the Emperor Justinian the younger. After his return to Rome he defended the worship of the images against John, patriarch of Constantinople, and against Philippicus, who had usurped the empire. Felix, archbishop of Ravenna, who had at first refused to acknowledge Constantine, and had been exiled in consequence, made his submission to him, and was reinstated in his see. Constantine died in 714, and was succeeded by Gregory II.

*CONSTANTINE, NIKOLAEVICH, the second of the four sons of the Emperor Nicholas of Russia, who named them after his brothers and himself, so that in two successive generations of the Russian imperial family the four names present themselves in the same order, Alexander, Constantine, Nicholas, Michael. The second Constantine was born on the 21st of September 1827 (new style), and was declared admiral of the fleet by his father in 1831, when he was four years old. As he grew up he manifested an ardent attachment to the profession to which he had been thus early devoted. His chief instructor was Captain, afterwards Admiral Lütke, a man of science as well as a seaman, who had become celebrated by his voyage from Cronstadt to Kamtschatka and back in 1826-27, in the course of which he discovered several new islands. Under his guidance his pupil became minutely

acquainted with all the technicalities of the profession, and stories were current in Russia of disputes between them, in which Lütke had opposed the caprices of the young prince with the manly freedom which we are accustomed to regard as characteristic of a sailor. Whatever truth there may have been in these reports, it is certain that their manner towards each other when they were on a visit to England in 1847, was such as to convey the notion that in familiar phrase they "got on very well together." Constantine in his boyish studies displayed a marked predilection for everything Russian, and also for the study of the oriental languages, of one of which, Turkish, he made himself completely master. These circumstances, and his general reputation for quickness and talent, earned him a wide popularity in Russia, especially with the old Russian or anti-foreign party, to the disadvantage of his elder brother, Alexander, who was looked upon as comparatively dull and spiritless. An idea appeared to gain ground in Russian society, that as in one generation a Constantine had broken the law of succession by vacating the imperial throne, in another a Constantine would do so by mounting it. Stories were current such as we find recorded in Schnitzler, that once when Alexander remarked that the task of governing a nation was burdensome, his brother instantly rejoined, "If that weighs heavy on you, only speak the word, and I will relieve you of the burden." On one occasion Constantine put his brother under arrest for a breach of discipline, in coming aboard his, the Admiral's, vessel without having obtained his leave, and the Emperor, who was seriously offended at the proceeding, was not reconciled to Constantine till in return he had made him suffer an arrest of considerable length. In 1845 Constantine paid a visit to Constantinople, being the first prince of the Russian imperial family who had done so. The embarrassing visitor was received by Abd-ul-Mejid with every show of welcome, though the way in which he was met by the Greeks evinced that they had not forgotten the old prophecy, that the city which had been lost to the Turks under one Constantine, should be won from the Turks under another. In 1847 he assumed the command of the 'Inggermanland,' a ship of the line which had been launched at Archangel under his own direction, to make a cruise in the Mediterranean for the purpose of visiting his mother, the empress, then an invalid at Palermo. On this occasion he paid a flying visit to England, and went over many of the public establishments, signing himself at the model-room at Somerset House "post-captain in the Russian navy." He left a favourable impression on almost all with whom he came in contact. His appearance was more that of a vivacious German student than of a Russian prince, to which his practice of wearing spectacles contributed. He speaks French and English with perfect fluency, having like the rest of the imperial family, acquired the latter language from Dr. Law, the English chaplain at St. Petersburg. He was soon afterwards received with great distinction at Algiers by the Duc d'Aumale, at that time in command of Algeria, and after paying a visit to Naples and Rome, he left his ship and returned home through Germany. On his way he was betrothed to the Princess Alexandra of Saxe-Altenburg, to whom he was married the next year, and by whom he has three children, a son and two daughters. In the dispute between Russia and the western powers which led to the war of 1854-56, Constantine was throughout considered to be on the warlike side, and the great support of the old Russian party. He was entrusted with the command of the defensive measures against the French and English in the Baltic, in conjunction with his inseparable companion, Admiral Lütke. It can hardly be said that the high expectations entertained of his abilities by his countrymen have been realised. If the English navy has suffered some loss of credit from not having gained any signal victory, the Russian navy can hardly be considered to have come with honour from a contest, in which all its efforts have been directed to avoid the hazard of a battle. So remarkably timid a line of policy was in striking contrast with the reputation which the prince had long enjoyed for spirit. On the other hand his humanity to the prisoners and other good qualities are highly spoken of in Lieutenant Royer's 'English Prisoners in Russia.' The death of the Emperor Nicholas led to no collision between his sons, as had long been anticipated, both in and out of the empire, and to all appearance, Constantine has hitherto been the most submissive as well as the first of his brother's subjects.

CONSTANTINE PAVLOVICH, the second son of the Emperor Paul of Russia, and the brother of two other emperors, was born at St. Petersburg on the 8th of May (new style) 1779. The baptismal name of Constantine was bestowed on him at the desire of his grandmother the reigning empress Catharine, and was generally considered to indicate her wish that this grandson would accomplish the prophecy current among the Greeks, that a Constantine should once more reign at Constantinople. Greeks were placed about him from the cradle to interest him in their native language; but the child took a disgust to it from the very outset. As he grew up his favourite study was military exercises and manoeuvres, and he showed many signs of obstinate and eccentric character like that of his father, then the Grand-duke Paul, to whom he also bore a striking resemblance in features, which were the reverse of beautiful. At the age of seventeen he was united to a lady of fifteen, the Princess Juliana of Saxe-Coburg, sister of the present Duchess of Kent. The marriage, which took place in 1796, the year of Catharine's death, did not turn

out happily; four years afterwards the parties separated by mutual consent. In 1799 Constantine took part in the campaign of Suworov in Italy, and displayed a daring bravery, but no great talents for command. On the death of his father the Emperor Paul he was eager for revenge, and was only persuaded to be quiet by his respect for his brother Alexander, which was carried to an extent altogether remarkable in so wild and wayward a character, and even exposed him at times to the charge of servility. He earned his proudest military laurels on the field of Austerlitz in 1805, where, at the head of the reserve composed of ten battalions and eighteen squadrons of the guard, he withstood with fiery energy the charge of Bernadotte, and when victory was impossible, retreated in good order. In all the subsequent phases of the contest against Napoleon which terminated so triumphantly for Russia, he maintained the reputation of a brave and hardy soldier. At its close when Alexander succeeded, in spite of a formidable diplomatic opposition in establishing a kingdom of Poland under Russian sway, Constantine was named the commander-in-chief of the Polish troops, or generalissimo of Poland. No appointment could have been more unfortunate if it was intended to carry out in good faith the constitution which had been promised and guaranteed to the new kingdom. The generalissimo's antipathy to the constitution was however not so extreme as to induce him to refuse a voice in the chambers, when he was very unexpectedly elected deputy for Praga, the suburb of Warsaw, whose destruction by Suworov forms one of the most frightful pages in Polish history. He took his seat, and even affected to oppose on some occasions the measures of the government on local questions; but this was, as might be expected, only an ebullition of wayward humour, and he withdrew when the increasing majorities of the chambers against the government showed that soon one or the other must give way. In fact the generalissimo, who was brother of the emperor, had a greater influence in the government of Poland than the nominal Viceroy Zajączek, an old soldier of Napoleon's, and it was his management of the army, which he brought into excellent discipline, but with a sternness and severity that revolted the feelings of the officers, which gave rise to much of the discontent that prevailed in Poland. In 1820 the crisis came, and Alexander, incensed at the manner in which the Poles availed themselves of their constitution, dissolved the chambers.

In the same year the charms of a Polish lady led Constantine to a step which changed his own destiny and perhaps that of Russia. The Countess Joanna Grudzyńska was a fragile beauty, in delicate health, who seemed little likely to win the regard of a rough and boisterous soldier. Constantine saw her, and became so fascinated that he determined to overcome every obstacle that lay in the way of making her his wife. A decree of the Holy Synod of the Greek Church confirmed an imperial ukase, by which the emperor's brother was, on the 1st of April 1820, divorced from the Princess of Saxe Coburg, with liberty to marry again. By a decree of the same date, the Emperor Alexander ordained however that only the issue of marriages in the imperial family which were sanctioned by the reigning emperor should enjoy the right of succession to the throne. It was known therefore, when in the course of May the marriage of the grand-duke to the countess took place, that their children would not belong to the imperial family; but the rights of the grand-duke himself were supposed to remain intact, and he was then the presumptive heir to the czar. Nothing was known to the contrary till the unexpected death of Alexander at Taganrog, on the 1st of December 1825. When the news reached St. Petersburg the Grand-Duke Nicholas called together the Council of the Empire to take the oath to the Emperor Constantine, who was then absent at Warsaw, where from generalissimo he had become viceroy of Poland. The council produced a packet deposited with them, on which was written, in the Emperor Alexander's hand, that in the event of his death it was to be opened before proceeding to any other business; and the seal was solemnly broken. A letter from Constantine to his brother was found within, dated in January 1822: "Conscious," so ran the letter, "that I do not possess the genius, the talents, or the strength necessary to qualify me for the dignity of sovereign, to which my birth would give me a right, I entreat your imperial Majesty to transfer that right to him to whom it belongs after me, and thus ensure the stability of the empire. By this renunciation I shall add a new force to the engagement which I spontaneously and solemnly contracted on the occasion of my divorce from my first wife." There was a reply by Alexander to this communication, simply, without a word of comment, accepting the offer it conveyed; and, finally, a declaration that in pursuance of it the Grand-Duke Nicholas was to ascend the throne of Russia. Copies of these documents had been deposited with the Synod and other bodies, yet Nicholas appeared to have been till then unacquainted with their existence. Nicholas declined to accept the crown, and sent his brother Michael to urge Constantine to resume his birthright; but at Dorpat Michael met a messenger from Warsaw conveying Constantine's unalterable persistence in his resolution, and turned back in haste to St. Petersburg. It was indeed time to put an end to the interregnum, which had now lasted more than twenty days. A republican conspiracy had for some time been spreading among the officers of the Russian army; the discovery of its ramifications had saddened the last days of the Emperor Alexander. The ringleaders determined to

avail themselves of the uncertainty of the succession to excite confusion.

When Nicholas finally ordered the oath to be taken to himself as emperor, they spread a report that he was defrauding his brother of his rights, and that Constantine was on the march from Warsaw to defeat his insidious designs. Growing bolder as they met with some success, they raised the cry of "Long live Constantine and Constitution!" and it is said that the private soldiers who joined it imagined that the word 'constitution,' which is a foreign word in Russian, and has a feminine termination, was the name of Constantine's wife the Polish countess. The formidable revolt which grew from the refusal of the regiments to take the oath to Nicholas, in consequence of these false representations, was crushed by the firmness and presence of mind of the new emperor. The coronation of Nicholas was appointed to take place at Moscow, and on the evening before it Nicholas was greeted with the unexpected intelligence that Constantine had come spontaneously to do him honour. The next day saw the remarkable sight of the elder brother walking in the younger brother's coronation procession, and taking the oath of homage—more remarkable still that the difference of age was so great—no less than seventeen years, Nicholas having been born in the year in which Constantine was married.

Constantine returned to Poland from the coronation at Moscow, and from that moment he was more than ever the master at Warsaw. Constantine was perhaps not naturally savage, and his marriage had made him more disposed to be affable, but his good nature could not be counted on for a moment; when reviewing his troops he would often at the sight of some trifle not to his mind, fly into a fit of furious passion, and for the venial offence of an individual, inflict some annoying punishment on a body of 40,000 men. In his eyes, too, no consideration at all was due to those who forgot what he regarded as the duty of unconditional obedience to the sovereign. He was sometimes deliberately cruel himself, and he suffered deliberate cruelties in others to those who had thus put themselves in his opinion beyond the pale of mercy. The proud and spirited Poles, who in their own opinion owed no allegiance at all to the Russian emperor, endured all this remarkably long, but the whole of Poland was ready for a conflagration when the French revolution of 1830 applied the match. It is said that a conspiracy which Constantine fancied he had discovered was fictitious, but on the night of the 29th of November 1830, there could be no doubt that a real insurrection burst out. The palace of the Belvedere near Warsaw, in which he resided, protected by a girle of moats, was entered by a body of insurgents, and he only escaped with his life by the protection of some of his Polish guards. In the course of the next few days he is accused of having committed an imprudence by meeting with the insurgents on terms of equality, but the result was that he was allowed to leave Poland without any serious obstacle. Nicholas rejected peremptorily the terms of the Poles, and in the war which commenced Constantine bore a very insignificant part. He was present at the battle of Grochow, but not in command, and it is said that he could not avoid expressing some satisfaction at the conduct of the Polish army, which had become under his training one of the best disciplined armies of Europe. Soon after he was obliged to withdraw with the troops under him before a division commanded by his brother-in-law the Polish general Chlapowski, and an attack of cholera carried him off at Witepsk, on the 27th of June 1831. His wife who had borne for some time the title of Princess of Lowicz, died on the 29th of November in the same year, at the palace of Tsarskoe Selo. His first wife the Princess Juliana, the aunt of Queen Victoria, is still living.

CONSTANTINUS, FLAVIUS VALERIUS, called the Great, the son of Constantius Chlorus, was born in A.D. 274. He was brought up at the court of Diocletian, and served early with the armies in various expeditions. Being in Britain at the time of his father's death, he was proclaimed emperor by the soldiers, but he prudently referred his nomination to Galerius, who acknowledged him only as Cæsar, and governor of the provinces which had long been administered by his father. Constantine passing over into Gaul to oppose the Franks who had entered that province, defeated them as well as the Alemanni. He behaved with great inhumanity to the prisoners, and gave up their chieftains to the wild beasts as a public spectacle. (Eutropius, x.) Meanwhile Maxentius, the son of Maximianus, caused a revolt at Rome while Galerius was absent in the East, and Maximianus himself having come to Rome, resumed the title of emperor, and took Maxentius as his colleague. Severus, whom Galerius ordered to put down this insurrection, was betrayed by his troops, taken prisoner, and put to death by Maximianus. The latter however fearing the vengeance of Galerius, thought of strengthening himself by an alliance with Constantine, whom he went to meet in Gaul, and gave him his daughter Fausta in marriage. From that time Constantine was acknowledged as Emperor by the West. Soon after Maximianus having quarrelled with his son Maxentius, left Rome for Pannonia, where he met Galerius and Diocletian, who had left his retirement of Salona for the purpose of appointing Licinius a new Cæsar, in the room of Severus. There were then in the empire no less than six emperors and Cæsars, namely, Maximianus, Maxentius, Galerius, Constantine, Maximinus, and Licinius. Galerius soon after acknowledged both Constantine and Maximinus, as emperors and

Augusti equal to himself. Maxentius continuing to maintain himself at Rome, Maximianus visited his son-in-law Constantine, whom he attempted to dispossess of his authority by exciting his soldiers to revolt, but he was defeated and taken at Massilia by Constantine, who treated him with great indulgence, and allowed him to remain in his palace. Maximianus having next attempted to murder him in his bed, was seized and put to death. In the year 311 Galerius published an edict to stop the persecution against the Christians; this document bears the name of three emperors, Galerius, Constantine, and Licinius: Maximinus, who was in Asia, is not mentioned in it. Galerius soon after dying at Sardica in Dacia, Licinius took possession of his dominions as far as the Hellespont, and Maximinus had the whole of Asia. Maxentius continued to govern Italy, and was making warlike preparations against the other emperors, when Constantine, in 312, moved with an army from Gaul to attack him. He took Susa, defeated several bodies of troops sent against him by Maxentius, entered Mediolanum (Milan), and then attacked Verona, where Pompeianus, a general of Maxentius, had stationed himself. After an obstinate fight, Pompeianus was defeated and killed, and Constantine marched upon Rome, where he defeated Maxentius in person, a few miles from the capital, on the right bank of the Tiber, near the present Ponte Milvio, where Maxentius had constructed a bridge of boats. In recrossing the bridge in his flight, Maxentius was drowned, with many of the fugitives. Constantine entered Rome on the 29th of October, and was acknowledged emperor by the senate, who ordered the Triumphal Arch which still exists to be raised to him as the liberator of Rome. He is said to have behaved with moderation after his victory, having put to death only a few of the worst ministers of Maxentius, who is represented as a cruel tyrant both by heathen and Christian historians.

It was on this occasion that Constantine adopted a new ensign for his army, which was called *Labarum* or *Laborum*; it had the figure of a cross, with the Greek letter ρ above it, and the Greek words $\epsilon\nu$ $\tau\omicron\nu\theta\rho\epsilon$ $\sigma\iota\mu\alpha$, 'conquer in this'. Eusebius, who gives a description of it, asserts with other Christian historians, that it was assumed in consequence of a vision which Constantine had before his battle with Maxentius. Gregorius Naziansenus says, that the name of *Laborum* was used as indicating that by the assistance of this new sign all 'labours' and tribulations of the empire should cease. Zosimus, Aurelius Victor, and Eutropius, say nothing of it. Much has been written on this subject. (See Gretser, 'De Cruce;' and 'Dissertation sur la Vision de Constantin,' par J. B. Devoisier, bishop of Nantes.)

In the year 313 Licinius came to Rome, when both he and Constantine were named consuls, and he married Constantia, the sister of Constantine. The old emperor Diocletian died in July of that year at Salona.

A war having broken out in the East between Licinius and Maximinus, the latter was defeated, and died of poison at Tarsus: all his family were put to death by Licinius. The whole empire was now divided between Constantine, who ruled over the West, including Italy and Africa; and Licinius, who had the eastern provinces, with Egypt.

Constantine now openly favoured the Christian communion, and discontenanced and ridiculed the practices of the old religion of Rome. He exempted the Christian clergy from personal taxes and from civil duties, and granted donations and privileges to the churches. He ordered a council of the bishops of the West to assemble at Arles to settle the schism of the Donatists, and went himself to Arles; but while there he received news of the hostile intentions of Licinius, which made him march in haste at the head of an army into Illyricum. The two armies met near Sirmium in Pannonia, and again in the plains of Thrace, after which Licinius sued for and obtained peace, by giving up to Constantine Illyricum, Macedonia, and Greece. On visiting these new provinces, Constantine promulgated several laws, by which he abolished the punishment of the cross; ordered that the children of destitute parents should be maintained at the public expense; and allowed the emancipation of slaves to be effected in the Christian churches in presence of the clergy without any interference of the civil magistrate. By another law, promulgated at Sardica in December 316, he gave to the vicars or governors of the provinces full power to try persons of every rank accused of oppressions and robbery, without any appeal to Rome, by which he put a check on the overbearing insolence of the rich towards the poor. In the year 318, Crispus, son of Constantine by his first wife, obtained the consulship with the younger Licinius, the son of Licinius. Constantine spent several years in visiting the provinces of the empire, and promulgating new laws, which were conceived for the most part in a humane and liberal spirit: he abolished the punishment of flagellation formerly inflicted on defaulters in the payment of taxes, introduced a better discipline into the prisons, repealed the old laws against celibacy, and forbade concubinage, which was then allowed by the Roman laws. He also prohibited nocturnal assemblies, and certain obscene rites of Paganism; but he did not attempt to forbid the exercise of the old religion.

By an edict of March 321, he ordered the observance of the Sunday, and abstinence from work on that day. In the year 322 he defeated the Sarmatians and the Getæ or Goths, and repulsed them beyond the Danube. On returning to Thessalonica, where he was constructing a harbour, the Goths appeared again, and invaded Moesia and Thrace. Constantine again attacked them, and pursued them into the terri-

ories of Licinius. This was made the pretence of a new war between the two emperors, in which Licinius being defeated near Chalcedon, by sea and by land, escaped to Nicomedia, and there surrendered to Constantine, who, at the intercession of his sister Constantia, promised him his life, and sent him to Thessalonica, where however he was soon after (324) put to death. Licinius has been spoken very unfavourably of by most historians. Constantine, being now master of the whole empire, extended to the east his laws in favour of the Christian religion. He forbade consulting the haruspices and the oracles; ordered the churches of the Christians which had been demolished under Maximinus and Licinius to be rebuilt, and the property of the church to be restored, and more especially the burial-grounds of the Martyrs; and reinstated in their rank and right all those who had been prosecuted or exiled on account of their religion. In writing to the Metropolitans he styled them 'well-beloved brethren.' He published a Latin edict, which was turned into Greek by Eusebius, addressed to all the subjects of the empire, in which he exhorted them to renounce their old superstitions, and to adore only one God, the Saviour of the Christians. In 325 he assembled the first universal council of Nicea, which he attended in person. [ARIUS.] On the 25th of July of that year, being the anniversary of his accession to the empire, he gave a great entertainment to all the fathers of the council, to whom he gave considerable gifts and sums to distribute to the poor. From Nicomedia, where he resided for some time, he issued an edict inviting all the subjects of the empire to address their complaints to him in person against any abuse of authority of the governors and magistrates. By another edict he abolished the fights of gladiators, and ordered that the convicts, who were formerly compelled to fight against them or against the wild beasts, should be employed in working the mines. These facts show a great alteration in Constantine's mind from the time when he himself gave up the Frankish prisoners to the wild beasts in the amphitheatre.

In the year 326 he repaired to Milan, and then to Rome, being consul, for the seventh time, with his son Constantius; he remained at Rome but a short time, and left it in disgust, never to return to it. According to Zosimus and Libanius, the Romans were dissatisfied with him for having forsaken the old religion, and expressed their discontent by biting satires. By the end of the year we find Constantine at Sirmium, in Pannonia. In this same year is recorded the tragical death of Crispus, the eldest son of Constantine, by a former wife or concubine; a young man who had been educated by Lactantius, who had been praised by Eusebius, and who had given proofs of his courage and abilities on many occasions. He was falsely accused by his step-mother, Fausta, of having endeavoured to seduce her, some say of having aspired to the sovereign power, and upon one or other of these charges his father had him beheaded. At the same time he put to death young Licinius, his sister's son, who was charged apparently with being concerned with Crispus in his alleged treason. But it was soon after discovered, some say through Helena, the mother of Constantine, that the young prince was innocent, and that Fausta herself had been repeatedly guilty of adultery, upon which she also was put to death with several of her accomplices. Constantine's suspicious temper added to the number of the victims.

About the year 328 Constantine began to build his new capital, which was called by his name, and the spot was judiciously chosen. It was a Christian city, chiefly inhabited by Christians, and no heathen temples were built in it. In May 330 the new town was solemnly dedicated to the Virgin Mary. Meantime the emperor was repeatedly engaged against the Goths and other barbarians on the banks of the Danube. In the year 328 he recalled several Arian bishops, Eusebius of Nicomedia among others, who had been exiled by the council of Nicea. This change is said to have happened at the suggestion of Constantia, who was herself in the Arian communion, and retained to the last much influence over her brother Constantine. Athanasius having opposed the re-admission of the Arians into the church communion, a long controversy ensued between him and the emperor, which lasted till the death of the latter. [ATHANASIUS.] Constantine was fond of religious polemics, and himself wrote on the Arian and Donatist controversy. The remaining years of Constantine's life were chiefly spent in embellishing his new capital and attracting inhabitants, especially Christians, to it; the rich by privileges, the working men by daily distributions of corn and oil. He made a division of the empire, to take effect after his death, among his three sons, whom he had named Cæsars: giving to Constantine, the eldest, the Gauls, Spain, and Britain; to Constantine, Illyricum, Italy, and Africa; and the East to Constantius. To Dalmatius, one of his nephews, he gave Macedonia and Achaia, and the other, Annibalius, he made king of Pontus and Cappadocia. He likewise divided the authority of the præfect of the prætorium among four præfects—of the East, of Macedonia and Dacia, of the Gauls, and of Italy. These four great governments were subdivided into provinces, administered by vicars or pro-præfects. He took away from the præfects all military power, constituting them merely as civil and political officers. He is charged by Zosimus, who is strongly biassed against Constantine, with having effected another change which proved fatal to the empire, namely, the removal of the military stations on the frontiers, and the placing of the soldiers in garrison in the towns of the interior; but perhaps this was only on some particular points, where the barbarians had

encroached and were likely to cut off the old border stations. We find that he gave lands in Thrace and other provinces south of the Danube to the Sarmatians, who had been driven from their country by the Goths. Constantine probably thought of making one race of barbarians a rampart to the empire against the other. In the year 337, when preparing to march against the Persians, who had commenced hostilities, he fell ill at Nicomedia, and died there, in his sixty-fourth year. He is said to have received baptism on his death-bed from an Arian bishop; for although long converted to Christianity he was still only a catechumen, as was frequently the case with converts in that age. His body was transferred to Constantinople, where it was buried, after a sumptuous funeral. The senate of Rome placed him among the gods, and the Christians of the East reckoned him among the saints: his festival is still celebrated by the Greek, Coptic, and Russian churches on the 21st of May.

The character of Constantine has been the object of various and contradictory judgments, according to the religious and political spirit of the various writers. Eusebius, Nazarius, and other Christian contemporaries, grateful for the protection afforded by the emperor to the Christian religion, may be considered his panegyrist, while Zosimus and other heathen writers, animated by an opposite feeling, were his enemies. The brief summing-up of Eutropius is perhaps nearest the truth. "In the first part of his reign he was equal to the best princes, in the latter to middling ones. He had many great qualities; he was fond of military glory, and was successful. He was also favourable to civil arts and liberal studies; fond of being loved and praised, and liberal to most of his friends. He made many laws; some good and equitable, others superfluous, and some harsh and severe." He has been blamed for dividing the empire, but that had been done already by Diocletian; in fact it was too large and straggling to remain in the possession of a single dynasty. By founding another capital in the East he probably did not accelerate the fall of the West, while at the same time he established a second empire, which lasted for more than a thousand years after his death.

(Eusebius, *Life of Constantine*; Zosimus; Aurelius Victor; Eutropius, and other numerous writers, a list of whom is given by J. Vogt; *Historia Litteraria Constantini Magni*, 1720.)



Coin of Constantine the Great.

British Museum. Actual size. Gold. Weight 70 grains.

CONSTANTIUS I., called CHLORUS, on account of his habitual paleness, son of Eutropius, of a distinguished Illyrian family, and of Claudia, niece of the Emperor Claudius II., was born about 250. He served with distinction under Aurelian, Probus, and Diocletian. In the year 291 Maximianus, the colleague of Diocletian, named him Cæsar and his colleague, while Diocletian chose on his side Galerius: the administration of the empire was divided among the four. Constantius had for his share the Gauls, Spain, and Britain. Both the new Cæsars were obliged to repudiate their wives. Constantius, whose first wife was Helena, the mother of Constantine, married Theodora, daughter of Maximianus; Galerius married Valeria, daughter of Diocletian. Constantius carried on war against the Franks, who began to be troublesome on the Lower Rhine, and took a vast number of them prisoners. He restored the town of Augustodunum (Autun), which had been devastated by Tetricus, one of the thirty tyrants. He then repaired to Britain, with Asclepiodotus, one of his lieutenants, who defeated Allectus (300), the successor of Carausius in the usurped dominion of the island. Britain was thus restored to the empire after a revolt of ten years. On his return to Gaul, Constantius went against the Alemanni, whom he defeated with great slaughter near Vindonissa in Helvetia, some say near Langres, and drove them beyond the Rhine. About this time he founded the town of Constantia (Constant). In the year 304 the two emperors, with the two Cæsars, came to Rome, where they enjoyed the honour of a triumph. In the following year Diocletian and Maximianus abdicated, and appointed Constantius and Galerius their successors, who in their turn appointed two new Cæsars as their colleagues, namely, Severus and Maximinus Dais, or Daza. Constantius continued to administer his old government of Gaul, Spain, and Britain. His administration, which was equitable and humane, is greatly praised by the historians, both Christian and heathen. He put a stop to the persecutions against the Christians, and employed many of them about his person. The last campaign of Constantius was against the Caledonians, some say against the Picts, whom he defeated. He died soon after at Eboracum (York), July 25, 306, in the arms of his son Constantine, whom he appointed his successor, 306. By his second wife Theodora, Constantius left several children—Dalmatius; Julius Constantius, who was the father of Constantius Gallus and of Julian the Apostate; and Constantia, afterwards married to Licinius.

CONSTANTIUS II. (FLAVIUS JULIUS), son of Constantine the

Great, was left by his father's will Emperor of the East. The troops however, in order to secure the empire to the three sons of Constantine, killed Julius Constantius, half-brother of the late emperor, Dalmatius and Annibalianus, his nephews, and other of his relatives, with several patricians and ministers. This massacre was allowed by Constantius, and some say was ordered by him; only two nephews of Constantine escaped, Gallus and Julianus, afterwards emperor. Constantius was repeatedly engaged in war against the Persians and the Armenians, but with little success on his part. Ammianus Marcellinus, in speaking of these wars, says that the Romans were successful when led by the emperor's lieutenants, but were generally losers when led by the emperor in person. After the death of Constantine in 350, Constantius marched with a large force against Magnentius to revenge his brother's death, and at the same time to take possession of his dominions. A desperate battle was fought in 351 near Mursa, on the banks of the Drave, and at last the cavalry of Constantius gained the victory. Magnentius escaped into Italy, but Constantius was too much weakened by his victory to follow him until the next year, when he entered Italy, defeated Magnentius again, and compelled him to escape into Gaul. In the year after, 353, Constantius again defeated Magnentius in Gaul. The usurper, finding himself forsaken by his soldiers, killed himself; and his brother Decentius, whom he had made Cæsar, followed his example. Constantius now became master of the West as well as of the East, and thus reunited the whole empire under his dominion. He had appointed his cousin Gallus Cæsar and governor of the East, when he set out to oppose Magnentius. In the same year, 353, Constantius assembled a council at Arles, which was composed of Arian bishops. The emperor favoured that sect, and persecuted the orthodox or Nicæans, and exiled many of their bishops, among others Liberius, bishop of Rome. In the year 354, Constantius, having received repeated complaints of the cruelties and oppressions committed by Gallus in the East, sent for him, and caused him to be beheaded in Dalmatia. Several conspiracies were also discovered or invented by the courtiers of Constantius, and numerous persons tortured and put to death. Meantime the Franks and the Alemanni had passed the Rhine, and destroyed Colonia (Cologne) and other towns; the Quadi and the Sarmatians were ravaging Pannonia, and the Persians attacked the eastern provinces. It was in this emergency that Constantius, being at Milan in November 355, proclaimed his cousin Julian Cæsar, gave him his sister Helena in marriage, and sent him as commander to the Gauls. In the following year Constantius issued laws forbidding under pain of death any sacrifice to idols, and condemning to death all magicians, astrologers, and soothsayers. In 357 the emperor repaired to Rome for the first time, and was received with great pomp by the senate, and public festivals and games were celebrated in his honour. He caused the obelisk which Constantine had removed from Heliopolis to Alexandria to be carried to Rome, where it was raised in the Circus Maximus: it was now called the Lateran Obelisk. Constantius having returned to the East, defeated the Sarmatians, while Julian conquered the Germans on the Rhine. He then marched against the Persians, but was unsuccessful. In the meantime Julian had been proclaimed emperor by the soldiers at Paria. Constantius was making preparations to attack him when he was taken ill at Tarsus, and died there in November 361. On his death-bed he named Julian his successor. Constantius, though not a good prince, had yet some valuable qualities. He was cautious and discriminating in the appointment of his great officers; he took care of the soldiers; he bestowed office generally on the most deserving; was fond of sciences and application; was temperate, sober, slept little, and his habits were regular. But he was suspicious, and cruel in consequence of his suspicions. He oppressed the people with taxes, and spent much money in pomp, parade, and useless building. (Ammianus, b. xiv.)

CONTARINI, an illustrious family of Venice, which has given to the republic many senators, doges, and statesmen. The first doge of the name was Domenico Contarini, in the 11th century; another, Andrea Contarini, was doge during the war of Chiozza. After the Genoese had taken that place, and were threatening the very existence of Venice, in 1330, Contarini, then eighty years of age, led the Venetian fleet against the enemy; and being assisted by Vettor Pisani and Carlo Zeno, he defeated the Genoese, retook Chiozza, and thus saved the republic. Ambrogio Contarini was sent, in 1473, by the republic, then at war with Mahomet II., as ambassador to Hussum Hassan Bey, sovereign or usurper of Persia, to contract an offensive alliance against the Ottomans. The coasts of Asia Minor and Syria being occupied by the Turks, Contarini was obliged to take his way through Poland and Tartary to Caffa in the Crimea, from whence he crossed the Euxine to the mouth of the Phasis, and thence proceeded through Mingrelia and Armenia to Persia. He met Hussum Hassan at Ispahan, accompanied him to Tabreez, and then returned homewards by Derbent and the Caspian Sea to Astrakhan, and thence to Moscow, where he was well received by the grand-duke of Muscovy. He returned to Venice in 1477, and published the journal of his mission, which is curious, and written with much apparent regard to truth. 'Itinerario nell' Anno 1473, ad Usam Cassan Ré di Persia,' 4to, Venezia, 1524. Hussum Hassan attacked Mahomet, while the Venetian fleet was ravaging the coasts of Asia Minor; but the Persians were defeated by the Turks near Trebizond, and the alliance led to no other result than to effect a temporary diversion in favour of Venice.

There have been likewise several men of learning of the family of Contarini, such as Cardinal Gaspare Contarini, in the 16th century, who was employed on several important missions, and wrote many philosophical and theological works; among others, 'De Immortalitate Animæ adversus Petrum Pomponacium,' 'De Libero Arbitrio et Prædestinatione,' and also a treatise, 'De Magistratibus et Republica Venetorum.' His works were collected and published together at Paris, folio, 1571. Vincenzo Contarini was professor at Padua at the beginning of the 17th century. He wrote several works on classical erudition; 'De re frumentaria,' 'De Militari Romanorum Stipendio,' and 'Variarum Lectionum Liber.'

*CONYBEARE, VERY REV. WILLIAM DANIEL, Dean of Llandaff, was born at his father's rectory, St. Botolph's, Bishopsgate, 7th of June 1787. He entered Christchurch College, Oxford, in January 1805, and took his degrees B.A. in 1808, and M.A. in 1811. Mr. Conybeare was one of the earliest promoters of the Geological Society, and the important services he has rendered to geological science may be seen in his numerous papers printed in the Society's 'Transactions.' He is the discoverer of the Plesiosaurus, that strangest of all the antediluvian monsters, and for his descriptions of the animal Cuvier paid him the highest compliment that can be offered by one scientific philosopher to another. His papers on the coal-fields, giving a description of the physical geography of important districts, establishing the relations of some of the most remarkable British rocks, and their order of superposition, have ever since furnished data for practical purposes, and shown how the absurd mistakes of mining speculators were to be avoided. As will be seen from the subjoined titles, his researches have extended to various branches of inquiry. His first paper presented to the Geological Society is 'On the Origin of a remarkable class of Organic Impressions occurring in Nodules of Flint,' vol. ii., 1814; 'Descriptive Notes referring to the Outline of Sections presented by a part of the Coasts of Antrim and Derry,' vol. iii., 1816, made in a tour conjointly with the Rev. Dr. Buckland, Dean of Westminster; 'Notice of the Discovery of a New Fossil Animal, forming a link between the Ichthyosaurus and Crocodile,' &c., vol. v., 1821. In vol. i., new series, 1824, further notices are given, and 'On the discovery of an almost perfect Skeleton of the Plesiosaurus; and the same volume contains 'Observations on the South-western Coal District of England,' written jointly with the Dean of Westminster; 'Extraordinary Landslip and great convulsion of the Coast near Axmouth,' Jameson's 'Edin. Journal,' 1840; 'On the Phenomena of Geology which seem to bear most directly on Theoretical speculations,' 'Phil. Mag.,' vols. viii. and ix., second series; 'On the Structure and Extent of the South-Welsh Coal Basin,' &c. vol. xi.; 'Outlines of the Geology of England and Wales; with an introductory Compendium of the general principles of that Science,' &c., 8vo, London, 1822 (jointly with W. Phillips). He also drew up the 'Report on the Progress, actual state, and ulterior prospects of Geological Science,' published in the first volume of the 'Reports of the British Association.'

Mr. Conybeare was elected a fellow of the Royal Society in 1819. He is a fellow of the Geological Society, and corresponding member of the Institute of France. He became Dean of Llandaff in 1845, having previously been public preacher in his own university, and Bampton lecturer in 1839.

COOK, CAPTAIN JAMES, was the son of an agricultural labourer and farm-bailiff, resident at Marton in Yorkshire, six miles from Stockton-upon-Tees, and was born October 27, 1728. At an early age he was apprenticed to a haberdasher at the fishing-town of Staithes, near Whitby. Here his genius soon showed its true bent; and having procured a discharge from his master, he apprenticed himself to a firm engaged in the coal trade at Whitby, in whose service he continued, rising gradually, till he attained the situation of mate. Being in the Thames in 1755, when men were greatly sought after, he resolved to take his chance as a volunteer in the royal navy. He was soon distinguished as a skilful and trustworthy seaman; and such effectual interest, backed by the favourable testimony of Captain (afterwards Sir) Hugh Palliser, was made in his behalf at the Admiralty by some Yorkshire gentlemen, that in May 1759 he was appointed master, first of the 'Grampus' sloop, and afterwards of the 'Mercury,' in which he was present at the siege and capture of Quebec by Wolfe. He gave eminent proofs of skill and resolution, in taking soundings of the river opposite to the French fortified camp, preparatory to an attack thereon, a difficult and dangerous service, which he performed so well that he was afterwards employed to lay down a chart of the river from Quebec to the sea. This chart was published, and for a long time was the only one in use.

In the same autumn he was promoted to be master of the 'Northumberland' man-of-war, in which he served till 1762, when the ship returned to England. During the winter of 1759-60, which he passed at Halifax in Nova Scotia, he employed the leisure which the season gave him in beginning the study of mathematics, with a view to qualify himself for the higher departments of his profession. In 1763 he went out to survey the Newfoundland Islands; and in 1764, on the appointment of Sir Hugh Palliser to be governor, Cook was appointed marine surveyor of Newfoundland and Labrador. The fruit of his labours during the four years in which he held that office was embodied in his valuable charts of those countries.

The credit which he acquired in the discharge of his functions at Newfoundland, was the cause of his selection, in 1767, as a fit person to conduct a voyage undertaken into the South Pacific Ocean, for astronomical and geographical purposes. On this occasion Mr. Cook was promoted to the rank of lieutenant. For an account of the origin and objects of this undertaking, and the course of the voyagers as far as Otaheite, we refer to the article BANKS, SIR JOSEPH. The transit of Venus having been satisfactorily observed on the 3rd of June, Cook resumed his voyage July 13, 1769, and after cruising for a month among the other Society Islands, sailed southward in quest of the unknown continent, *Terra Australis Incognita*, which was formerly supposed to exist somewhere, as a counterpoise to the great mass of land in the northern hemisphere. Lofty mountains were seen October 6th, and it was supposed that the object of their search was found. The land however proved to be New Zealand, which had not been visited by Europeans since it was discovered by Tasman in 1642. Cook spent six months in sailing round it, and found it to consist of two large islands, divided by a narrow channel. The warlike and savage temper of the natives hindered him from doing much to explore the interior. Sailing westward, he reached New Holland, or, as it is now called, Australia, April 19, 1770, and ran down its eastern side from lat. 38° to its northern extremity at Torres Strait, lat. 10½°, where he took possession of the coast which he had explored in the name of Great Britain, and denominated it New South Wales. He then shaped his course towards New Guinea, and by passing between them proved what had been disputed, that Australia and New Guinea were distinct islands. Of the various interesting adventures and narrow escapes which occurred to the navigators during their long sojourn among savage tribes and unknown seas, especially that difficult and tedious navigation of near 2000 miles along one of the most dangerous coasts in the world, we have no room to speak. Cook continued his voyage by Timor and the south coast of Java to Batavia (Oct. 9), where he was compelled to stay two months and a half to repair the ship, which had received most dangerous injuries among the coral-reefs of New South Wales. The pestilential climate of Batavia proved very fatal to the ship's crew, already weakened by the hardships of their long voyage. Seven died at Batavia, and twenty-three more on the voyage to the Cape of Good Hope. The 'Endeavour' anchored in the Downs on the 12th of June 1771.

Shortly after his return Cook was promoted to the rank of commander. His journal and the papers of Mr. Banks were entrusted to Dr. Hawkesworth, who from these documents, and the materials of Captains Byron, Wallis, and Carteret, published an account of the several voyages of discovery undertaken during the reign of George III. into the Pacific, illustrated with plates and charts at the expense of government.

This voyage proved that neither New Zealand nor Australia was part of the supposed southern continent; and also that no such continent could exist to the northward of 40° S. lat. It was now determined to send out a second expedition under Cook to explore the higher latitudes; and the 'Resolution,' of 460 tons, and a smaller ship, the 'Adventure,' Captain Furneaux—which parted company in the second year of the voyage—were commissioned for this purpose. Cook was instructed to circumnavigate the globe in high southern latitudes, prosecuting his discoveries as near the South Pole as possible, and making such traverses from time to time into every corner of the Pacific Ocean not before examined, as might finally and effectually resolve the much agitated question about the existence of a southern continent in any part of the southern hemisphere to which access could be had by the efforts of the boldest and most skilful navigator.

The two ships sailed from Plymouth July 13, 1772, quitted the Cape of Good Hope November 22nd, and traversed the Southern Ocean in high latitudes during near four months, between the limits of 20° and 170° E. long., the extreme point to the southward being lat. 57° 15'. Having satisfied himself that no land of great extent could exist between these limits, Captain Cook made sail for New Zealand, which he reached March 26, 1773. After spending the winter months (our summer) among the Society Islands, he resumed his quest of the southern continent in November, proceeding eastward, principally between the 60th and 70th parallels of latitude, and from 170° E. long. to 106° 54' W. long., where he reached his extreme southing, lat. 71° 10', being there finally stopped by the ice. Returning northward, during the winter months he traversed the Pacific Ocean in the southern tropic, from Easter Island to the New Hebrides, and discovered another island, the largest in the Pacific except New Zealand, which he called New Caledonia. Thence he returned to New Zealand to refresh the crew, and resumed his quest of a southern continent November 10. Having sailed in different latitudes between 43° and 56° till the 27th, when he was in 138° 56' W. long., he gave up all hope of finding any more land in this ocean, and determined to steer direct for the western entrance of the Strait of Magalhães, with a view of coasting the south side of Tierra del Fuego, which at that time was very imperfectly known. He passed Cape Horn December 29, and standing southward, discovered Sandwich Land, a desolate coast, the extreme point of which, in lat. 59° 13' W. long. about 22°, was named by him the Southern Thule, as being the most southern land which had been then discovered. Thence he ran to the eastward, nearly to the longitude of the Cape of Good Hope, and having thus

encompassed the globe in a high latitude, and satisfied himself that no land of considerable magnitude could exist between the 50th and 70th parallels, he thought it inexpedient to prosecute his discoveries in those tempestuous seas with a worn ship and nearly exhausted provisions. Accordingly he made sail for the Cape, which he reached March 22, 1774, having sailed no less than 20,000 leagues since he left it, without meeting even with so trifling an accident as the loss of a mast or yard. On the 30th of July he anchored at Spithead.

He was immediately raised to the rank of post-captain, and received a more substantial reward for his services in being appointed a captain of Greenwich Hospital. Men of science were powerfully interested, not only by his geographical discoveries but by his unprecedented success during this voyage in preserving the health of his ship's company, of whom he lost only four, and only one of these by any sickness. His method consisted chiefly in a strict attention to diet, and to keeping the ship clean, well-ventilated, and dry. Much however was found to depend upon the care and influence of the commanding officer; for the crew of the 'Adventure,' fitted out with the same provisions, had suffered considerably even at an early period of the voyage. On the day of Cook's admission to the Royal Society, March 7, 1776, a paper of his was read, giving an account of the methods he adopted for preserving the health of his men. On the 18th of April he communicated a second paper, relative to the tides in the South Seas: both of these are printed in the 'Philosophical Transactions,' vol. lvi. For the former the Society gave him the Copley medal, which is bestowed for the best experimental paper of the year. Of this second voyage he published his own journal, illustrated by maps and engravings; a supplementary volume containing the astronomical observations was published at the expense of the Commissioners of Longitude. The style is unpretending, clear, and manly, and, considering the imperfection of his education, does credit to his sense and ability.

While Cook was exploring the Southern Ocean, the attention of government was also turned towards discoveries in the Arctic regions. It was not thought fair, after so many years of labour and anxiety, to request him immediately to forego his honourable ease; but when he volunteered his services, they were gladly accepted. Two ships, the 'Resolution' and 'Discovery,' the latter commanded by Captain Clerke, who had sailed with Cook in both his former voyages, were fitted out with everything that could promote the health and comfort of the crews and the scientific objects of the voyage. They sailed from Plymouth July 12, 1776. Cook's instructions were to proceed by the Cape of Good Hope to the Pacific, and to revisit the chain of islands lying along the southern tropic, in which he was to endeavour to disseminate and naturalise a variety of useful animals, to be carried from England and the Cape. He was then to bend his course northward, and on reaching the western coast of America, to proceed with as little delay as possible to the latitude of 65°, and then to use his best endeavours to return to the Atlantic by the high northern latitudes, between Asia and America, thus reversing the usual course of Arctic voyagers. He arrived at the Friendly Islands too late in the spring of 1777 to attempt anything in the Arctic Seas that year. In December he took a final leave of the Polynesian Archipelago, and on January 18, 1778, came in sight of an unknown group, to which he gave the name of Sandwich Islands, about 20° N. lat. Making no long stay, he reached the coast of America on March 7, being then in 44° 33' N. lat. In Nootka Sound, 49° 33' N. lat., he stopped a month to put the ships in perfect repair before encountering the dangers of the Polar Sea, and proceeded April 26, keeping near the coast whenever the state of the weather permitted. Following this course to the extreme northern point of the Pacific, he there examined a deep bay, afterwards named Cook's Inlet, concerning which strong hopes were entertained that it might lead to the long-sought discovery. These proving unfounded, he ran to the southward, along the narrow peninsula which forms the western boundary of the Kamtschatkan Sea; and after touching at Onalashka, made sail for Behring's Strait. There he determined the position of the most westerly point of America, 65° 40' N. lat., 168° 15' W. long.; and ascertained it to be distant from the coast of Asia only thirteen leagues. On August 18 he reached his extreme latitude, 70° 41', where he was stopped by an impenetrable wall of ice. He continued to prosecute his search until August 29, when the daily increase of ice warned him to return. Before proceeding to the south however he spent some time in examining the sea and coasts in the neighbourhood of Behring's Strait, during which he had satisfactory proof of the correctness of that navigator, and made valuable additions to our geographical knowledge of that region.

Returning to winter at the Sandwich Islands, he discovered two which he had not before visited, Mowee (Maui) and Owhyhee (Hawaii), the largest of the group. In sailing round the latter he spent ten weeks, from December 1 to February 13, 1779, without any serious disagreement with the natives, who, on the contrary, treated the English with the utmost respect. Speaking of the disappointment in not finding a northern passage, he uses the following words, which conclude his journal:—"To this disappointment we owed our having it in our power to revisit the Sandwich Islands, and to enrich our voyage with a discovery, which, though the last, seemed in many respects to be the most important that had hitherto been made by

Europeans throughout the extent of the Pacific Ocean." These pleasant anticipations were cut short by his tragical death. On the night of February 13, one of the 'Discovery's' boats was stolen. Cook went ashore on the 14th to try to recover it; the natives became alarmed, blows were struck, and Cook was obliged to fire in self-defence. In retreating to the boats, four of the marines who attended him were killed, and Cook, who was the last person left on shore, was struck down from behind. He struggled vigorously; but the confusion of the boats' crews was such, that no assistance was given, and he was soon overpowered. His body having been left in the possession of the natives, his bones only were recovered, the flesh having probably been devoured. His remains were committed to the deep with military honours. Mr. Samwell, an eye-witness, has given the fullest account of this melancholy event, which he ascribed to no scheme of premeditated treachery, but to a sudden impulse, arising from the belief that the loss of the boat would be revenged by hostile measures. Captain Clerke succeeded to the chief command, and returned in the following summer to the Polar Sea; but he was unable to advance as far as in the former year: the voyage therefore failed in its chief object. The ships returned by China and the Cape to England, which they reached in October 1780. An account of the voyage was published from Cook's Journal, continued by Lieutenant King. Charts and plates were executed at the expense of government, and one-half of the profits of the work were bestowed upon Cook's widow and children, upon whom a pension was settled.

As a navigator, Cook's merits were of the first order. He was thoroughly acquainted both with the practical and scientific parts of his profession, and possessed the qualities which fit men for responsible situations—a mind inventive, and full of resources, sagacity, self-possession, and decision, and an intuitive readiness of perception in professional matters; so that his first opinion as to a course to be pursued, the nature of an opening, tides, currents, &c., was seldom found to be incorrect. His perseverance was unremitting, and needed no relaxation nor respite. He was a strict disciplinarian, but watchful and solicitous in an uncommon degree for the health and comfort of his crews; and to this constant care and to his moral influence, as much as to his judgment, we must attribute that remarkable exemption from disease which his men enjoyed, in his last two voyages, through every variety of climate. He may be said to have banished that horrible disease, scurvy, from our naval service; and it is observed by Mr. Samwell, that his success in this respect afforded him more satisfaction than the reputation which attended his discoveries. But that which we wish to point out in his character as most rare and truly estimable, was his scrupulous justice and humanity towards the rude tribes whom he visited. For their propensity to thieving he found a candid apology; and any offences committed against their persons or property by his own crew, he strictly punished; making it a rule to pay liberally, if required, for the slightest articles, even to grass, wood, and water. Nor did he give way to the gratifying of a natural curiosity, when by doing so he was likely to provoke a hostile collision. Once only he was betrayed into an unjust aggression, which ended in bloodshed; an act which he remembered with pain, and in his journal acknowledged to be an error, while explaining the motives which led to the commission of it. The same benevolence and steady principle which he displayed in public, he carried into the private relations of life. His constitution was robust, inured to fatigue, and patient of self-denial.

COOKE, BENJAMIN, a highly-distinguished composer and organist, was the son of Benjamin Cooke, a music-publisher in New-street, Covent Garden. He was born in 1739, and before he had attained his ninth year became the pupil of the celebrated Dr. Pepusch, under whom he made such progress, that when only twelve years old he was found capable of doing the duty of organist at Westminster Abbey, as deputy of Mr. Robinson, son-in-law and successor to Dr. Croft. On the death of Pepusch in 1752, Cooke was chosen as conductor of the Academy of Ancient Music, which office he held till 1789, when he relinquished it to Dr. Arnold. In 1767 he succeeded Bernard Gates as lay-clerk and master of the choristers at Westminster Abbey, and in 1762 was appointed organist of that venerable church. In 1777 the University of Cambridge conferred on him the degree of Doctor in Music. In 1782, after a severe contest, in which Dr. Burney was his chief opponent, he was elected organist of St. Martin-in-the-Fields. In 1784 he was nominated by George III. as one of the sub-directors of the famous Commemoration of Handel. He died in 1793, leaving two sons, one of whom Robert Cooke, followed his father's profession, and became organist of the abbey on the decease of Dr. Arnold; but shortly after, in a fit of insanity, threw himself into the Thames, and was drowned.

Dr. Cooke's compositions were chiefly for the Academy of Ancient Music, the Church, and the Catch Club. For the first he made the important additions, so well known to connoisseurs, to Galliard's 'Morning Hymn.' For the church he wrote a service and two anthems, which have always been highly esteemed. To the Catch Club he contributed his fine glees, 'In the merry month of May,' 'How sleep the brave,' 'Hark! the lark,' 'As now the shades of eve,' &c.; and obtained seven of the gold prize medals given by that society. He was the intimate friend of Sir John Hawkins, the musical historian—who profited much by the occasional hints of so learned a

professor—and the master of some of the deservedly celebrated musicians of the last and present age.

COOKE, GEORGE FREDERICK, a popular actor, was born in the city of Westminster, April 17, 1755. He was the son of an officer in the army, whose widow, on the death of her husband, went to reside at Berwick-upon-Tweed, where George was educated. At the usual age he was articled to a printer; but having imbibed a strong passion for the stage, he appeared, after various essays in private, as a professed actor at Brentford, in the character of Dumont in the tragedy of 'Jane Shore.' In 1778 he made his debut in London, at the Haymarket theatre, for a benefit, but without attracting any particular attention. After a period of two-and-twenty years, during which he became the hero of the Dublin stage, he returned to London, and made his first appearance at Covent Garden theatre, October 31, 1800, in the character of Richard III: his success was decided; and for ten years he divided the favour of the town with John Kemble. In 1810 he sailed for America, and arrived at New York on the 16th of November, in which city, intemperance having been long undermining a wonderfully strong constitution, he expired on the 26th of September 1812. His most popular characters were, in tragedy, Richard III., Iago, and Shylock; and in comedy, Kitey, Sir Archy Macsarcasm, and Sir Pertinax Macsycophant. Mr. Kean, in one of his visits to America, caused a monument to be erected over his grave. His memoirs were published by his friend Mr. Dunlop from a manuscript journal kept by Mr. Cooke for many years, and other equally authentic documents, in 2 vols. 8vo, London, 1813.

COOLEY, THOMAS, an Irish architect, born in 1740, erected what is not only one of the most elegant public buildings in Dublin, but of its kind anywhere, the Royal Exchange in that city. This structure was begun by him in 1769, and although of but moderate size, is in a style at once noble and ornate: on the exterior, a Corinthian order is continued in columns and pilasters, between which there is only a single range of upper windows, the lower part of the intercolumns being filled in with solid rusticated wall, a circumstance that contributes materially to character; nor is the interior less remarkable for both elegance and commodiousness of plan, it being a rotunda inscribed within a square—the circular part formed by a peristyle of twelve columns of the composite order, and covered by a dome. This building is however no longer employed for the purpose for which it was designed. Having been, we believe, found too small for the increased commercial requirements of the city, it was some few years back abandoned by the merchants, and converted into a mechanics institution; and its architectural character has necessarily undergone some modification. Our description applies to its original condition. Cooley also erected the prison called Newgate (1773) in the same city, and commenced the noble pile of the 'Four Courts,' which was begun by him in 1776, but he did not live to complete it, little more than the west wing being erected at the time of his death in 1784; after which the edifice was carried on by Gandon [GANDON, JAMES], with some variations from the original design.

COOPER, ANTHONY ASHLEY. [SHAFTESBURY, EARL OF.]

COOPER, SIR ASTLEY, was born in the village of Brooke in Norfolk, where his father, Dr. Cooper, was curate. His mother was a popular authoress in her day, and published several novels and other literary productions, the object of which was to elevate and dignify the position of woman in society. Astley Cooper was born on the 23rd of August 1768, and was the fourth son. As a boy he was remarkable rather for his liveliness and good-humour than for application to study; but the following incident determined his choice of surgery as a profession:—A youth had fallen down in front of a cart, one wheel of which passed over his thigh, lacerating it and wounding the femoral artery. No surgeon was near, and the boy was in danger of dying from loss of blood, when young Astley Cooper bound his handkerchief sufficiently tight over the upper part of the thigh to prevent circulation in the artery, and thus stopped the bleeding till a surgeon arrived.

When in his thirteenth year his father was presented with the living of Great Yarmouth in Norfolk, to which place he immediately removed. In August 1784 young Cooper left home for London. His uncle, William Cooper, who was then a surgeon at Guy's Hospital, not being able to receive him into his house, he was placed with Mr. Cline, who was at that time surgeon to St. Thomas's Hospital, and one of the most distinguished surgeons of his day. To his connection with Mr. Cline, and the influence of his example, Sir Astley attributed much of his success in after-life.

In London he began to devote himself with earnestness to his new pursuit. He early perceived the importance of correct anatomical knowledge to the study of surgery, and made such advances by an habitual attendance in the dissecting-room, as to lead others to consult him in their difficulties. He also at this time attended the lectures of John Hunter, and was one of the few who comprehended the real value of this great man's theories and experiments. In 1787 he visited Edinburgh, and on his return was made demonstrator of anatomy at St. Thomas's Hospital. This led to his being in 1791 permitted to take part of the lectures on anatomy and surgery, which were then delivered together, with Mr. Cline. He was married in the same year, and after the close of the winter session paid a visit to Paris in 1792, where he was on the breaking out of the Revolution on the

10th of August. In the next course of lectures which he gave he lectured on surgery alone, and this was one of the first courses in London given on that subject independent of anatomy. It was perfectly successful. He was also this year appointed professor of anatomy at Surgeon's Hall, and was re-appointed in 1794 and 1795.

The earliest of Sir Astley Cooper's literary productions appeared in a volume of papers entitled 'Medical Records and Researches,' which was published in 1798. In these essays, the caution in collecting facts, and fearlessness in coming to conclusions when his facts were sufficient, which characterised him through life, are evident. Up to this time, although his reputation was increasing, his income was small. From the time he first commenced, he says, "My receipt for the first year was 5*l.* 5*s.*; the second, 26*l.*; the third, 64*l.*; the fourth, 96*l.*; the fifth, 100*l.*; the sixth, 200*l.*; the seventh, 400*l.*; the eighth, 610*l.*" On the death of his uncle in 1800 he was appointed to the office of surgeon at Guy's Hospital, but not without some difficulty, on account of his having been intimate with Horne Tooke and Thelwall, and others who held the same political opinions: a convenient change of politics however removed the difficulty, and he received the appointment. In this and the following year he read two papers before the Royal Society, 'On the effects which take place from the destruction of the membrana tympani, with an account of an operation for the removal of a particular species of deafness.' Although the operation here proposed was apparently successful, its benefits seemed to be only transient, and the practice of it was abandoned. For these papers the author had awarded to him the Copelian medal of the Royal Society for 1802. In 1805 he was elected a Fellow of the Royal Society. In the same year he took an active part in the formation of the Medico-Chirurgical Society, which originated in some disagreement which took place in the London Medical Society. After some trouble the members of the Medico-Chirurgical Society obtained a royal charter, and it now takes the first position amongst the medical debating societies of London. In the first volume of the 'Transactions' of this Society is recorded a case of carotid aneurism, in which the artery was tied by Mr. Cooper. Although the case terminated unfavourably, the merit is due to him of having first attempted this operation, which has been successful in the hands of many subsequent operators.

In 1804 he brought out the first part, and in 1807 the second part, of his great work on 'Hernia.' At the time he first undertook inquiry into this subject, not only was the anatomy of the disease ill understood, but the operation for its relief was frequently unsuccessful. This work was published in atlas folio, and got up in an unnecessarily expensive style. Most of the illustrations were of the size of life. When the whole was sold, he was a loser of one thousand pounds by the work. It however added greatly to his increasing reputation, and in a few years after this (1813) his annual income from his profession amounted to twenty-one thousand pounds. This income is probably the largest ever received by a medical practitioner.

During the constant occupation which an enormous practice, besides his hospital duties and lectures gave him, he found time to pursue his favourite science of anatomy. He had a private dissecting-room over his stables, and here he employed dissectors, artists, and modellers, being present himself every morning by six o'clock to superintend and direct them for the day. In 1813 he was appointed professor of comparative anatomy to the College of Surgeons. During this year he removed from the City to the West End, not only with the view of cultivating his interest with those about court, but also for the purpose of avoiding the enormous practice of the City.

In 1817 he performed one of his most remarkable operations, that of tying the aorta. Although not successful, it is undoubtedly the boldest attempt in the annals of surgery. If any circumstances would have justified it, they were those in which Cooper operated. It has been attempted since without success. In 1818, in conjunction with his former pupil and colleague, Mr. Travers, he commenced publishing a series of surgical essays; but the plan was abandoned after two parts of the work had appeared. In 1820 Cooper was called in to attend on George IV., although he held no official position at court. Shortly after this he removed a stentomatous tumour from the head of the king. Six months after this the king offered him a baronetcy, which was accepted on the condition that, as he had no son, the title should descend to his adopted son and nephew Astley Cooper.

In 1822 Sir Astley Cooper was elected one of the Court of Examiners of the College of Surgeons, and the same year he brought out his great work on 'Dislocations and Fractures.' This work was characterised by the same diligence of research, and it was got up in the same style as his work on 'Hernia,' and, like that work, threw great light on many obscure points on the anatomy of the subjects it treated of, as well as suggested improved methods of treatment.

In 1827 Sir Astley Cooper was elected President of the College of Surgeons, an honour which he again received in 1836. In 1827 he lost his wife, and the grief which this occasioned, added to previous indications of ill-health, determined him to resign practice and retire to his estate at Gadesbridge. Here he lived only a short time, and returned the following year to his practice in London. He had however previously resigned his lectureship at St. Thomas's, which he did not resume. In 1828 he was married a second time, and in the

same year was appointed surgeon-general to the King. In 1830 he was elected a Vice-President of the Royal Society.

In 1829 he published the first part of a work on the 'Anatomy and Diseases of the Breast.' This was accompanied by admirable illustrations and was a worthy companion to his previous works. The whole of this work was completed in 1840. In 1832 appeared a work of the same magnitude, on the 'Anatomy of the Thymus Gland,' which was an important addition to the knowledge of a very obscure organ of the human body. He was in the same year elected a member of the Royal Institute of France, and shortly after a corresponding member of the Royal Academy of Sciences. In 1834, on the occasion of the installation of the Duke of Wellington at Oxford, he received from that university the honorary degree of Doctor of Civil Laws. He visited Edinburgh in 1837, where new honours awaited him; he was made an LL.D. of the university, the freedom of the city was voted to him, and a public dinner was given him by the College of Surgeons.

In the year 1840 attacks of giddiness, to which he had been subject, increased, and he had much difficulty of breathing. These symptoms increased, and he died on the 12th of February 1841, in the seventy-third year of his age. He was interred by his own desire beneath the chapel of Guy's Hospital. A colossal statue by Bailey has been erected to his memory in St. Paul's Cathedral. In his will he left 100*l.* a year to be given every third year to the best essay on some surgical subject.

Sir Astley Cooper is a striking instance of what unceasing industry can accomplish. As a teacher, his kindness, and the easy manner with which he communicated his knowledge, placed him far above most of his contemporaries. His unwearied assiduity in the dissecting-room enabled him to produce those great works which are amongst the most important contributions to modern surgery, and must ever give him an important position in surgical literature. His influence on the surgery of the day was great. "Before his time," says Dr. Forbes, "operations were too often frightful alternatives or hazardous compromises; and they were not seldom considered rather as the resource of despair than as a means of remedy. He always made them follow as it were in a natural course of treatment; he gave them a scientific character; and he moreover succeeded in a great degree in divesting them of their terrors by performing them unostentatiously, simply, confidently, and cheerfully, and thereby inspiring the patient with hope of relief, where previously resignation under misfortune had too often been all that could be expected from the sufferer."

(*The Life of Sir Astley Cooper, Bart.*, by Bransby B. Cooper; *British and Foreign Medical Quarterly Review*, vols. x. and xvi.)

COOPER, JAMES FENIMORE, was born at Burlington, New Jersey, United States, on the 15th of September, 1789. His father was of a Buckinghamshire family which emigrated to America some twenty years before the birth of the future novelist. When James was about two years old, his father removed to the banks of the picturesque Otsego Lake, Western New York, and there founded the village of Cooperstown; and somewhat later he was elected a judge of the state of New York. Having himself initiated his son in the rudimentary branches of learning, he transferred him to the care of the Rev. J. Ellison, an episcopal clergyman at Albany, by whom he was prepared for college. He remained at Yule College from 1802 to 1805, when, having taken his degree, he entered the navy as a midshipman. He served at sea for six years, and his conduct won the approbation of his superiors, and the esteem of his fellow-officers. It was here he acquired that familiarity with a maritime life, and knowledge of the scenes and phenomena of the ocean, which lend such a charm to his naval stories. On retiring from the service he in 1811 married Miss Delancy, a sister of Bishop Delancy of New York, and took up his abode in the family village of Cooperstown.

His next few years were spent in private life. It was not till 1821 that Mr. Cooper appeared as an author. His first work was a novel, 'Precaution,' which professed to be a story of English life. It met with no success, but the author little daunted, speedily ventured before the public again, with 'The Spy—a tale of the Neutral Ground.' A thoroughly original and genuine American novel caught the American ear, much as 'Waverley' had caught the Scottish. Its success was immediate and unbounded. In England its vivid portraiture of American character and scenery gave it the additional charm of novelty, and Cooper at once took rank with the leading novelists of the day. The 'Pioneers' followed in 1823, and confirmed the reputation of its author. A year later appeared 'The Pilot—a Tale of the Sea.' These were the types of a long series of novels which during many years flowed from Cooper's prolific pen. He had in them brought before his readers the mighty forests and wide prairies,—the backwoods of America, with their original occupants the Red Indians and the Anglo-American hunters and settlers, who were rapidly supplanting them; and the sea with its daring American privateers; and again and again he was to reproduce these in more or less varied forms. The strength of his narrative, his power in delineating character, his command of the passions, keenness of observation, and descriptive skill were acknowledged without stint, and America was admitted to have produced a great original novelist.

Cooper like Scott thought the tide of success was to be taken at the

full; and he published novel after novel with a rapidity rivalling that of the author of 'Waverley.' For a time his imagination and stores of knowledge appeared to sustain without diminution the heavy drain. He was never happier in depicting peculiarities of character, nor carried the reader along with more rapidity and interest, than in the 'Prairie' and the 'Last of the Mohicans,' which appeared, after 'Lionel Lincoln' and one or two others, in 1826; in the 'Red Rover' and the 'Water Witch,' and the 'Wept of the Wish-ton-Wish,' which followed in succeeding years. But in these and a few others he exhausted his genius, and novels like 'Ned Myra,' the 'Sea Lions,' 'Mercedes of Castille,' and the 'Headman of Berne,' served only to call into clearer notice the weak points of their author; yet the 'Deerslayer' and one or two other of his later stories had so much of beauty and strength, that had there been no intervening failures, there would have been little reason to fancy that the hand of the great American novelist had lost its skill.

In 1826 Mr. Cooper visited Europe, where he remained for about ten years, his longest sojourns being made in London and Paris. The fruits of his European travel were the novels of 'The Headman,' 'The Bravo,' 'Heidenmaur,' and 'Mercedes,' none of which were very successful; and 'Homeward Bound,' and 'Home as Found,' which, with the 'Introductory Letter to his Countrymen,' stirred up some strong feeling. Nor was he, as we have already intimated, happier in the novels he wrote on his return to America, although in several of them he recurred to his old American forests and sea haunts. But he wandered also often into the regions of home and foreign politics, not even keeping clear of controversy in his novels; and his very inaptitude for reasoning rendered him the more dogmatic in maintaining his own views and irascible under contradiction or dissent. Some of his home critics he prosecuted for libel; his foreign opponents he denounced with unbounded wrath. However, as time wore on his better spirit resumed its sway, and it was rewarded at home and abroad with a return of the old admiration and esteem; so that his death, which occurred at Cooperstown, on the 14th of September 1851, caused a general expression of sorrow throughout America, which was sincerely responded to in this country, where he had hardly fewer readers and admirers than in his own land.

Besides the novels mentioned above, Mr. Cooper wrote 'The Pathfinder,' 'The Monikins,' 'The Two Admirals,' 'Wyandotté,' 'Wing and Wing,' 'Afloat and Ashore,' 'Autobiography of a Pocket Handkerchief,' 'Satanstoe,' 'The Chainbearer,' 'The Crater,' 'Oak Openings,' 'Jack Tier,' 'The Sea-Lions,' and we believe one or two others. He also wrote a 'History of the United States Navy,' which does not bear a very high reputation; 'Lives of Distinguished American Naval Officers,' 'Gleanings in Europe,' 'Sketches of Switzerland,' 'Notions of the Americans by a Travelling Bachelor,' and 'The Way of the Hour.' Most European languages have translations of some of Cooper's novels, and it is stated that one or two of the Oriental tongues possess a version of at least one of his stories. Most of the earlier novels and several of the later have been rendered into German; and in French there is a translation by Defauconpret in 23 vols. 8vo, Paris, 1838-45, and another in 6 vols. by Messrs. Larocbe and de Montémont.

COOPER, SAMUEL, a very distinguished English miniature painter of the 17th century, was born in London in 1609. He was brought up together with his brother Alexander by his uncle John Hoskins, likewise a miniature painter, and much distinguished in the reign of Charles I. Having displayed remarkable ability his uncle took him into partnership with him, but almost immediately dissolved the partnership, in consequence it is said of the marked preference which was invariably displayed for the works of his nephew. Cooper was without a rival in the time of the Commonwealth, and during the reign of Charles II. He painted the portrait of Cromwell which has been engraved by Vertue, but the head only was finished. The original is still in existence, but it has changed hands various times, and is at present, we believe, in one of the Royal collections. Walpole speaks in the highest terms of its merits; he says, that "if it could be enlarged to the size of one of Vandyck's portraits, the latter would lose by the comparison;" it is unquestionably a work of a very high order. Another of Cooper's masterpieces was a head of a person named Swingfield, which he took with him to the court of France, where it procured him the highest patronage: he remained some years in France and Holland. He was also much patronised by the court of Charles II. He painted the miniature of Charles, as well as that of his queen; the Duchess of Cleveland, the Duke of York, Monk duke of Albemarle, Archbishop Sheldon, the Chancellor Shaftesbury, and many others. Walpole possessed a drawing by Cooper of Pope's father lying dead in his bed; Cooper's wife was the sister of Pope's mother. Cooper died in London in 1672, in his sixty-third year, and was buried in old St. Pancras church, where a beautiful marble monument was raised to his memory, on which was inscribed a long and highly commendatory epitaph, in Latin, commencing—"Samuel Cooper, Esquire, of England the Apelles, of his age, and of art the ornament," &c. Samuel Cooper was an excellent musician, and also well versed in several foreign languages. His widow was pensioned by the crown. Cooper's excellence did not extend beyond the head, but so far he was without a rival; and the following entry in one of the pocket-books of Charles, the husband of Mary Beale, shows that in this respect he enjoyed the highest reputation among his contemporaries.

aries—"Sunday, May 5th, 1672, Mr. Samuel Cooper, the most famous limner of the world for a face, dyed."

The writer of the 'Essay towards an English school' (London, 1706), says that Cooper acquired this great excellence by copying the pictures of Vandyck and imitating his style. "Our nation," he says, "may be allowed to boast of him, having far exceeded all that went before him in England in that way (miniature), and even equalled the most famous Italians, inasmuch that he was commonly styled the Vandyck in little, equalling that master in his beautiful colouring, and agreeable airs of the face, together with that strength, rilievo, and noble spirit; that soft and tender liveness of the flesh which is inimitable." One of the chief excellences of his works is their freedom of execution, and their vigorous style, for though executed in water-colours they have the power and effect of oil-paintings.

* COOPER, THOMAS SIDNEY, A.R.A., was born at Canterbury, September 26, 1803. His parents were in humble circumstances, and his father having while Thomas was a child deserted his family, the boy was early thrown on his own resources. His fondness for sketching amounted to a passion, and having taught himself to draw, he succeeded in occasionally earning a few shillings by the sale of sketches of some of the old buildings in the city. A scene-painter at the theatre named Doyle, who one day saw him sketching, kindly offered to give him some instruction; and young Cooper profited so well by his lessons, and those of a drawing-master in the city, that on the death of Doyle in the following year, 1820, he was employed to finish the scenes which Doyle had commenced. For some three years he lived by scene-painting and teaching drawing, when (1823) he came to London to enter as a student at the British Museum and the Royal Academy. But he soon found it necessary to return to his teaching at Canterbury, where he remained till 1827, when he went to Holland and Belgium, where, while practising portrait-painting, and subsequently making landscape-drawings, he carefully studied the works of the old Flemish and Dutch masters, and familiarised himself with the principles and methods of working of the living painters there, especially of M. Verboeckhoven, the eminent animal-painter, of whom Mr. Cooper himself says, "Whatever I have been able to do since I left the Netherlands in my branch of art, I owe to him."

In 1831 Mr. Cooper returned with his wife and family to England, the revolution of the previous year having overturned all his arrangements. He now determined to adopt animal-painting as his particular branch of art; and carrying into it the minuteness of finish and much of the style of the Netherlands painters, the novelty of his manner as applied to English cows and sheep grazing in English meadows, caught the attention of the purchasers of pictures as soon as he was able to bring his works fairly to their notice. His first picture was exhibited at the Gallery of the Society of British Artists in 1833, and was so much admired that Mr. Vernon was led to give him a commission to paint the picture now in the Vernon Gallery. From that time his career has been one of almost unbroken prosperity. His pictures have always found purchasers, and at steadily advancing prices; and he has been a general favourite with the critics as well as with the patrons of art. In 1845 Mr. Cooper was elected an associate of the Royal Academy: he has not yet received the honour of full membership.

The range of Mr. Cooper's art is singularly limited. For the last twenty years he has painted, with little variation of style or character, oxen, cows, sheep, and goats. Almost invariably too they are standing still or lying down. Once he was fond of painting cattle on the fell sides, but now he usually confines himself to the rich Kentish meadows and marshes, with the well-fed cattle and sheep. As a matter of course there is a marvellous monotony in his pictures. Year after year he gives us the same ox and cow and sheep and goat, the same broken bit of foreground, the same grass and dock-leaves, the same trees, the same cloud, and the same thick atmosphere. But then ox and cow and goat and sheep are alike almost perfect in naturalness of attitude and occupation, in colour and in texture, and the other parts of each picture are of corresponding excellence. Whoever sees but one or two of Mr. Cooper's cattle-pieces at a time, and has not too strong a recollection of his other pictures, will perhaps be ready to acquiesce in the assertion of his more ardent admirers, that in his own particular department he is the first of English painters.

(Autobiographic sketch in *Art-Journal*, November 1849.)

* COPE, CHARLES WEST, R.A., was born at Leeds about 1815. He learnt the rudiments of art from his father, a drawing-master in that town; then passed to the school of Mr. Sass; subsequently entered as a student at the Royal Academy; and completed his art-education by the usual visit to Italy. Mr. Cope's earlier pictures, both historical and genre, attracted favourable notice at the Academy exhibitions; but he first became generally known as one of the three successful competitors for the 300*l.* prizes at the cartoon competition of the Royal Commission of the Fine Arts in 1843. Mr. Cope's cartoon, 'The First Trial by Jury,' at the exhibition in Westminster Hall, though felt to be too cold and formal, won general praise for its choice of subject, simplicity and clearness of treatment, excellent composition and good drawing. At the fresco competition in the following year, his fresco of 'The Meeting of Jacob and Rachel' obtained him a commission to paint one of the six frescoes in the House of Lords; and in due time he painted there 'Edward III. conferring the Order of the Garter on Edward the Black Prince.' He has since painted in the same edifice

'Prince Henry's Submission to the Law,' and 'Griselda's First Trial'; and by common consent his are placed among the most successful of the various attempts in fresco.

In 1843 Mr. Cope was elected A.R.A., and R.A. in 1848. His employment on the frescoes at the houses of parliament has somewhat interfered with his contribution of great pictures to the Royal Academy exhibitions, but he has most years sent works of sufficient importance to maintain his title to academic rank. In his earlier works he showed a partiality for subjects of a semi-domestic class, of which his 'Poor-Law Guardians—Board-Day—Application for Bread,' exhibited in 1841, and the 'Cotters' Saturday Night,' 1843, may be taken as samples; and in them he displayed much observation of character and very careful painting, but on the other hand they were wanting in spontaneity—the great deficiency perhaps in most of Mr. Cope's paintings. He also painted many subjects such as the 'Schoolmaster,' the 'Lovers,' &c., suggested by the poetry of Goldsmith, of which he appeared for some years to be a diligent student. He then advanced to a higher range of poetic imaginings, such as the 'Pastorella,' from Spenser; 'Melancholy' and the 'Dream' from Milton, and the like; and he proved himself not unequal to the effort. Since the fresco commissions directed his attention so forcibly to history, he has contributed to the academy exhibitions several excellent works in this highest line of art, and in that branch of poetic painting most nearly allied to it. Of these the principal are—'Last Days of Cardinal Wolsey,' painted for Prince Albert, and exhibited in 1848; 'Lear and Cordelia' (1850); 'Laurence Saunders, the second Marian Martyr, in Prison' (1851); the 'Marquis of Saluce marrying Griselda' (1852); 'Othello relating his Adventures' (1853); and the 'Children of Charles I. in Carisbrook Castle' (1855).

COPERNICUS, NICOLAUS. The real name was *Copernik*, or, according to others, *Zepernic*. We shall not discuss either this, or the somewhat more important question, whether he was born, as Junctinus asserts, at 38 minutes past four on the 19th of January 1472; or, as Mostlinus asserts, at 48 minutes past four in the afternoon, February 19, 1473. Morin adopts the date of the latter, but remarks that the horoscope was a most happy one for talent, as appears by the nativity given by the former.

The principal authorities for the life of Copernicus are the account of Gassendi, published with the life of Tycho Brahé [BRAHÉ, TYCHO]; the 'Narratio,' &c., of RHETICUS; and an account prefixed to his 'Ephemeris' for 1551. The latter two we have not seen, but Gassendi cites abundantly from them. Weidler also mentions Adamus, 'Vit. Phil. Germ.' There is nearly a literal translation of a large part of Gassendi's life in Martin's 'Biographia Philosophica'; a sufficient abstract in Weidler; and a full account of the writings of Copernicus in Delambre's 'Hist. de l'Art Mod.,' vol. i.

Copernicus was born at Thorn in Prussia, a town on the Vistula, near the place where it crosses the Polish frontier. His family was not noble; but his uncle, Lucas Watzelrode, was bishop of Warmia (episcopatus Warmiensis), whence it is frequently stated that Copernicus afterwards settled at a town of that name; whereas the cathedral was situated at Frauenburg, a town on the coast, near the mouth of the Vistula, and, as to social position, about 50 miles both from Königsberg and Danzig. Copernicus was educated first at home, and then at the University of Cracow, where he became Doctor of Medicine. He paid more than usual attention to mathematics, and afterwards to perspective and painting. A portrait of himself, painted by himself, passed into the possession of Tycho Brahé (see his 'Epistles,' p. 240), who wrote an epigram on it, the point of which appears to be (the portrait being a half-length) that the whole earth would not contain the whole of the man who whirled the earth itself in ether. After the completion of his studies at Cracow, Copernicus went to Italy, and stayed some time at Bologna, under the instruction of Dominico Maria. His turn for unusual speculation began to appear in his having at this time the notion that the altitude of the pole was not always the same at the same place. He was certainly at Bologna in 1497, and by the year 1500 he had settled himself at Rome, as appears by astronomical observations which he is recorded as having made. At Rome he gave public instructions, and in some official capacity (*magno applausu factus mathematicum professor*): he is said, while thus engaged, to have established a reputation hardly less than that of Regiomontanus. In a few years (but the date is not precisely stated) he returned to his native country, where (having taken orders, we suppose, in Italy) his uncle gave him a canonry in his diocesan church of Frauenburg. There, after some contests in defence of his rights, not very intelligibly described, he passed the rest of his days in a three-fold occupation—his ecclesiastical duties, his gratuitous medical practice among the poor, and astronomical researches. He went very little into the world; he considered all conversation as fruitless, except that of a serious and learned cast; so that he formed no intimacies except with grave and learned men, among whom are particularly recorded Gysius, bishop of Culm, and his pupil and follower, the celebrated Rheticus. A large mass of his epistles is said by Gassendi to have fallen into the hands of Broscius, professor at Cracow, but none have been published. He was all this time engaged as well in actual observation as in speculation. His instrumental means however were not superior to those of Ptolemy; and he perfectly well knew the necessity of improvement in this department. "If," said he to Rheticus

(whose Latin has certainly been misprinted, but in a manner which leaves the meaning sufficiently clear), "I could determine the true places of the heavenly bodies within ten seconds of a degree, I should not glory less in this than in the rule which Pythagoras has left us."

Copernicus was struck by the complexity of the Ptolemaic system, and searched all ancient authors to find one of a more simple character. The earth stationary in the centre of the universe, the planets moving round it carried on enormous crystalline spheres (for though many might use this as mere hypothesis, the refutation of Tycho Brahé from the nature of the orbits of comets shows that he considered the material spheres as one of the opinions of his day), and finally, the enormous sphere of the fixed stars, carried round once in every 24 hours, struck him with a feeling that such a system could not be that of nature. He found in Martianus Capella, and others, proofs that an opinion had formerly prevailed to some extent that Mercury and Venus at least moved round the sun; that the Pythagoreans held the rotation of the earth; and that Philolaus had even imagined the earth to have an orbit round the sun. It is very doubtful to what point these several opinions were carried, or on what grounds they were supported; it is sufficient for our purpose here that Copernicus found such doctrines attributed to the sects and persons above mentioned, and took them into consideration, with a view to see how far phenomena could be made to follow from them with more simplicity than in the system of Ptolemy. At what time he finally adopted his own system is not very clear; his work was completely written in 1530, and from that time he did nothing except to add and alter; and since Copernicus says, in his epistle to Paul III., that he had been very long pressed by his friends to publish, the above date is not improbable. In the mean while his opinion was circulated even among the vulgar; and he was satirized on the stage at Elburg. His reasons had convinced Reinhold, Rheticus, Gysius, and others; and upon the representations made to him, Cardinal Schonberg was desirous of having the work printed, and wrote to Copernicus to that effect from Rome in 1536. But though backed by a cardinal, a bishop, and two of the most learned astronomers of the age, Copernicus was well aware of the odium which an attempt to disturb established opinions would excite; and it was not till about 1541 that a tardy consent was extorted from him. The work was accordingly delivered to Gysius, and by him to Rheticus, who, thinking that it would be best printed at Nuremberg, entrusted it to Andrew Osiander, who superintended the printing, and wrote the remarkable preface, which is always attributed, and even by Delambre, to Copernicus himself. This is explicitly stated by Gassendi, and the reason assigned is the obvious one that Osiander (besides thinking it necessary to print the cardinal's request) was afraid of shocking public opinion, and thought it best to represent the scope of the work, not as actually affirming the motion of the earth, but as using such an hypothesis for the more simple and ready calculation of the heavenly motions.

He says, "It is not necessary that hypotheses should be true or even probable; it is sufficient that they lead to results of calculation which agree with observations." He points out the admitted defects, and admitted unlikelihood, of several points of the Ptolemaic system; requires that the new hypothesis should be admitted on the same footing as the ancient ones, and ends thus—"Neither let any one, so far as hypotheses are concerned, expect anything certain from astronomy, since that science can afford nothing of the kind; lest, in case he should adopt for truth things feigned for another purpose, he should leave this study more foolish than he came."

With such safeguards, headed by the urgent request of a cardinal, and dedicated, probably by permission, to the pope, the work was ushered into the world, of which it was the ultimate destiny to help largely in overthrowing submission to authority in matters of science, whether to the doctrines of the Greeks or to the reputed interpretation of the sacred writings. The title-page is as follows:—

NICOLAI CO-
PERNICI TORINENSIS
DE REVOLUTIONIBUS ORBI-
um coelestium libri vi.

Habes in hoc opere iam recens nato & edito, studioso lector, Motus stellarum, tam fixarum quam erraticarum, cum ex uestribus tum etiam ex recentibus observationibus restitutos: & novis insuper ac admirabilibus hypothesibus ornatos. Habes etiam tabulas expeditissimas, ex quibus eodem ad quodvis tempus quam facillime calculare poteris. Igitur enae, lego, frue.

Ἀγαμέμνωνος διδελὸς δίστυλ

Norimbergæ apud Ioh. Petreum.

Anno M. D. XLIII.

The taste of what we now should call the puff in the title-page is doubtless that of Osiander, to whom it is due that the great work of

Copernicus contains an expression of recommendation to buy it in the title-page, being the only instance of the kind we know. The second edition, edited by Rheticus, was published at Basel, 1566, and is little esteemed; the third, edited by Muler, was printed at Amsterdam in 1617, and again in 1640, with notes: it is the most correct of the three. This same Muler, in his 'Tabulae Frisicæ,' Alcmear, 1611, has reduced the hypotheses of Copernicus to the form of tables.

We now come to the description of the Copernican system, by which we mean, the system actually promulgated by Copernicus, and not the Keplerian, Galilean, Newtonian, Halleian, Laplacian, &c., system which bears the name. We have before remarked (BRAHE, TYCHO), that it is customary to call all existing notions on the system of the world, Copernican. This matters little, considered as a mere method of expression; but it becomes of consequence when, by means of it, a degree of lustre is thrown on the speculations of Copernicus, which, properly considered, they do not need, and, critically examined, they will not bear. We are accustomed to see Copernicus represented as a man so far in advance of his age, that in the main points of his system nothing has been added and nothing subtracted. The plates in our elementary works show, under the heading of the 'Copernican system,' planets, satellites, and comets, all with orbits such as the latest discoveries have assigned. We shall therefore exhibit the 'Copernican system' as far as we can in the words of its author (translated, of course), and at greater length than would have been necessary had no misconception prevailed. It will hardly be supposed that we intend an absolute depreciation of the merits of one of the most original talents that ever existed. Copernicus was a mathematician of the first order, a sincere lover of truth, a mind free from trammels to an extent which was then almost unknown, and which we should have deemed almost incredible had we not had the proof before us. It is no easy thing for us to conceive the state of a head furnished in youth with theories upon all things in heaven or earth, proved in as many words by the assertion that Aristotle said it.

The work 'De Revolutionibus,' &c., consists of an introductory dedication to Paul III., and six books. In the former Copernicus distinctly informs us that, being discontented with the complexity of the prevailing systems, he closely examined all the writings of the ancients, to see if he could find anything better. He found the testimony of Cicero and Plutarch, as to the opinions of Nicetas, Pythagoras, and Philolaus. He thereupon claims for himself the same licence, adverts to his hypothesis as purely fictitious, and says, 'Quamvis absurda opinio videbatur, tamen quia sciebam aliis ante me concessam libertatem, ut quolibet fingerent circulos ad demonstrandum phenomena astrorum. Existimavi mihi quoque facile permitti, ut experirem, an posito terræ aliquo motu firmiores demonstrationes, quam illorum essent, inveniri in revolutione orbium coelestium possent.' With regard to the word demonstration, it must be particularly remembered that at this period the term, as applied to astronomy, always meant a showing how the thing would happen if the supposition were true, not a proof of the supposition itself. Thus, in this sense, the supposition of a daily motion of the sun round the earth may be made to yield a perfect demonstration of the phenomena of day and night; and it would be legitimate to say that of two hypotheses, one false and one true, the false one might give truer demonstrations of the celestial motions than the other.

The first book contains the propositions—1. That the universe is spherical; which is proved by old reasons, such as that a sphere is the most perfect figure, &c. 2. That the earth is spherical; for which he gives the same reasons as are now given. 3. That the earth and sea make one globe. 4. That the motions of all the heavenly bodies must be either uniform and circular, or compounded of uniform and circular motions. Nothing but circular motion, he asserts, could reproduce phenomena periodically; and he maintains that a simple body must move circularly. 5. He examines the questions whether the earth can have an axial and an orbital motion, and satisfactorily shows that, supposing the distance of the fixed stars to be immense, there is no astronomical reason to the contrary. 6. He gives what he imagines to be a proof that the sphere of the fixed stars is immensely distant. It must be observed that he has no notion of a universe of stars unequally distributed throughout space. 7 and 8. He examines and argues against the reasons of the ancients for placing the earth in the centre of the universe, by considerations which are as purely imaginary as those against which he was contending. He says that circular motion must be that of a whole, rectilinear motion that of a part separated from its whole; and from this assumption he deduces the falling of a body to the earth. That rectilinear and circular motion can exist together is, according to him, a thing of the same kind as the notion of a horse existing with that of an animal. He is throughout possessed by the opinion that there must be a 'centrum mundi,' or fixed point in the middle of the universe, which however he considers to be the sun, not the earth. It is needless to say that the 'centrum mundi' forms no part of the Newtonian system. 9. He contends for the possibility of the earth having several motions. 10. He establishes the order of the planets, remarks that it is impossible to explain the motion of Mercury and Venus upon the supposition of the earth being their centre, and observes that the motion of the other planets round the sun is perfectly possible, consistently with

that of the earth, if the radii of their orbits be made large enough. He draws a diagram of the system in the manner now usual, and concludes with the following words, which must be considered as the first announcement of the system:—"Proinde non pudet nos fateri hoc totum, quod luna præcingit, ac centrum terræ per orbem illum magnum inter cæteras errantes stellas annuâ revolutione circa solem transire, et circa ipsum esse centrum mundi: quo etiam sole immobili permanente, quicquid de motu solis apparet, hoc potius in mobilitate terræ verificari," &c. It must be observed that he lays down a sphere for the fixed stars so distinctly, that his commentator Muler finds it necessary to remind the reader that he does not name the spheres of the planets. But we shall presently see that he could not divest himself of the idea that the primitive motions of the planets were such as would be caused by their being fixed in immense crystal spheres which revolve round the sun.

Before proceeding further it will help us here to observe, that Copernicus does not in the smallest degree attempt to answer the mechanical objections to the earth's motion, which were urged with success against his system till the time of Galileo. The laws of motion, as then explained, and as admitted by Copernicus himself, were altogether insufficient to explain why, if the earth moved, a stone should fall directly under the point from which it is dropped. No explanation of such difficulties is given by Copernicus, nor can we find (nor did Delambre find) that they are even alluded to as an element of the question. If the mechanics of Copernicus had been true, the system of Copernicus would have been physically impossible. Now this is an essential element in the character of a discovery, which is materially altered if that which is advanced as true be advanced on false grounds. It is true that fire burns, and it is true that two and two make four; but it is false that two and two make four because fire burns. We give no credit to the Pythagoreans, if it be true, as asserted, that they placed the sun in the centre of the planets because they thought fire the most excellent of all things. We may consider the omission of Copernicus in two different lights. The first is, that he saw the mechanical difficulties, but was so struck by the simplicity of his astronomical system that he thought it more probable than the mechanics of his day, and suspected that future researches would produce laws of motion which should allow of the possibility of his system; and thinking thus, he judged it more wisely not to enter upon the mechanical question, so as thereby to shock two sets of received opinions at once. This would do honour to his sagacity; but unfortunately, the single sentence below alluded to, the equestrian simile, prevents us from supposing that if he considered the subject mechanically at all, he was other than satisfied with his own conclusion, "Cum ergo motus circularis sit universorum, partium vero etiam rectus, dicere possumus manere cum recto circularem, sicut cum ægro animal." The word in italics must be a misprint for *equis*, as remarked by Muler. The latter distinctly points out that this is meant to explain the difficulty of a falling stone, and adds, "Sententiæ hujus veritas dependet ex hypothesi Copernicana;" that is, the truth of the proof depends upon that of the thing proved. He should have said (and possibly did mean), that upon the truth of this sentence the Copernican hypothesis depends, so far as it was proved by Copernicus himself. Our readers now must begin to have an idea how great an injustice has been done to those who found better reasons for the co-existence of rectilinear and circular motion, by the attachment of the name of Copernicus to the present cosmical system.

The second method by which we may suppose Copernicus to have reconciled difficulties, is the actual assertion made both by himself and Oslander, that the hypothesis of terrestrial motion was nothing but an hypothesis, valuable only so far as it explained phenomena, and not considered with reference to absolute truth or falsehood. It is usual to consider the expressions in question entirely as a concession to general opinion, and as intended either to avoid the Inquisition, or to induce those to look into the book who would otherwise have put it aside as anti-Mosaic and heretical. And though there may be some truth in this, we are on the whole inclined to suspect that the hypothetical hypothesis, as we may term it, really did bias the mind of Copernicus much more than has been supposed. We do not at all concede that the interference of ecclesiastical power was as likely in the case of the Prussian priest of 1540, as in that of the Italian layman of 1533. Nothing is more common than to view the middle ages as a whole, without noticing the ebbs and floods of power and opinion. The epoch contained between the last Lateran Council and that of Trent, in which the work of Copernicus was written, printed, and published, was sufficiently occupied by diocesan councils, both against Luther, and on the reformations in discipline, of which the necessity began to be perceived. It appears to us far the most likely that the mind of Copernicus must have balanced between the two views we have described, and probably must have inclined different ways at different times.

We now come to the brightest jewel in the crown of Copernicus, the method in which he explained, for the first time and with brilliant success (so far as demonstration went, as before described), the variation of the seasons, the precession of the equinoxes (book i. cap. 2, book iii., and book vi. cap. 35), and the stations and retrogradations of the planets. The latter point is fully made out, and in the manner now adopted, so far as the *qualities* of the phenomena are con-

cerned: we shall presently see the method of rectifying the *quantities*. With regard to the variation of the seasons, Copernicus explains it rightly, from the continual parallelism of the earth's axis. But he cannot obtain this parallelism from his mechanics. He imagines that if the globe of the earth move round the sun, and also round its own axis, the axis of rotation must always preserve the same inclination to the line joining the centre of the earth and sun: just as when a ball fastened by a string is made to spin, and a conical motion is simultaneously given to the string and ball. It is most evident that he got this idea from the solid crystal spheres. If the earth's axis were fixed in an immense sphere, with which it turned round the sun, and if in the first instance the axis produced would pass through the axis of the sphere, the complete phenomenon of Copernicus would be produced. The earth's axis would then describe a cone yearly. To produce parallelism, Copernicus imagines what we may call an anticonical motion, namely, that the earth's axis is itself endued with such motion, independent of its motion in the sphere, as would, did it act alone, carry the axis round the same cone in a year, but the contrary way. The effect of the two motions is to destroy each other, and the axis remains parallel in all its positions. Then, by supposing the anticonical motion to be a little greater than the direct conical motion, by 50" in a year, he produces the phenomenon of the precession of the equinoxes. If we consider that even Newton himself, in tracing the effect of the forces which cause the precession, is thought to have misconceived his own laws of motion, it is not at this part of the mechanics of Copernicus that we need express surprise: and this explanation of the cause of the seasons and of the precession, together with that of the stations, &c. of the planets, must always place him among cosmical discoverers of the first order of sagacity.

All that we have hitherto described will explain the mean motions of the solar system, and the mean motions only. To account for all irregularities, Copernicus (hampered with the notion that all motions must be compounded of circular ones) is obliged to introduce a system of epicycles entirely resembling that of Ptolemaeus. It will surprise many readers to hear that the greater part of the work of Copernicus is taken up with the description of this most essential branch of the real 'Copernican system.' But it must be added that the Copernican epicycles are more successful than the Ptolemaic. The latter were utterly unsufficient as a means of demonstrating the changes of distance of the planets and earth. The former, founded upon a basis which brought this point not very far from the truth at the outset, made a much nearer approximation to a correct representation of the inequalities. But as the epicyclic system is not now connected with the name of Copernicus, we need pursue this subject no further, satisfied that what we have done will have a tendency to put the reputation of that sagacious investigator in its proper place, and that no mean one, though lower than the one usually assigned to it.

Of the tables of Copernicus, his trigonometrical formulae, &c., this is not the place to speak: they are more connected with the sciences they belong to than with his biography.

While Copernicus was in daily expectation of receiving a complete copy of his work from Rheticus, he was seized with hemorrhage, followed by paralysis. The book actually arrived May 23, 1543, and, as Gysius wrote to Rheticus, Copernicus saw it, and touched it, but was too near his end to do more. He died in a few hours after, and was buried in the cathedral to which he belonged.

We copy the following references to sources of information from the 'Bibliog. Astron.' of Lalande, p. 595; Adam, 'Vita Phil. Germ.,' Tycho Brahe, 'Orat. de Math.,' Jovius, 'Elog. Doct. Vir.,' Bullialdus, 'Proleg. Astr. Phil.,' Vossius, 'De Sci. Math.,' Crasso, 'Elog. d'Uom. Letter.,' Ghilini, 'Teatro,' tom. ii.; Freherus, tom. ii.; Blount, 'Cens. Cel. Auct.,' Paschius, 'De Invent. Nov. Ant.,' 'Actu Phil.,' part v., p. 384; Zernecke, 'Chronik von Thorn,' 2 ed., Berlin, 1727; 'Pantheon der Deutschen,' 1796; 'Berlin. Monatschrift,' August 1792, March 1793; 'Preussisches Archiv,' December 1796; Wieland, 'Teutscher Merkur,' November 1776. We may here notice that Ghilini asserts an epistle 'De Motu Octavæ Sphæræ' to have been printed; but as Gassendi had never seen it, and we can find no mention of it, we conclude no such epistle was published, though one with that name was certainly written.

COPLESTON, REV. EDWARD, D.D., was born February 2, 1776, at the rectory-house, Offwell, Devonshire. His father, the Rev. John Bradford Copleston, was the rector of that parish, and he educated at his own residence a limited number of pupils, among whom was his son Edward. In 1791 Edward Copleston was elected to a scholarship at Corpus Christi, Oxford; in 1793 he obtained the Chancellor's prize for a Latin poem; and in 1795 he was elected a Fellow of Oriel College. He obtained the Chancellor's prize for an English essay on 'Agriculture' in 1796, and in 1797 was appointed college-tutor, though he had not then taken his degree of M.A. In 1802 he was elected Professor of Poetry to the university, in which office he succeeded Dr. Hurd. He published in 1813 the substance of the lectures which he had delivered, under the title of 'Praelationes Academicæ,' a work which gained him a high reputation for pure and elegant Latin composition combined with extensive poetical information. Some severe attacks on the University of Oxford having been made in the 'Edinburgh Review,' Mr. Copleston published in 1810 'A Reply to the Calumnies

of the Edinburgh Review against Oxford,' which was followed by another 'Reply' in the same year, and by a third in 1811. These replies were greatly esteemed by the university, and regarded as a triumphant defence. In 1814 Copleston was elected Provost of Oriel College, and soon afterwards the degree of D.D. was conferred upon him by diploma, the instrument setting forth that this distinction resulted from a grateful sense of the many public benefits which he had conferred upon the university. Dr. Copleston is chiefly remembered as a divine by his work on 'Predestination,' which consists, for the most part, of three sermons preached at St. Mary's church, Oxford, 'An Enquiry into the Doctrines of Necessity and Predestination, with Notes and an Appendix on the 17th Article of the Church of England,' 8vo, London, 1821. Between the years 1811 and 1822 he contributed many articles to the 'Quarterly Review.' In 1826 Dr. Copleston was appointed to the deanery of Chester, and in 1827 he succeeded Dr. Sumner in the bishopric of Llandaff and deanery of St. Paul's, London. He also held the honorary appointment of professor of ancient history to the Royal Academy of Arts, and was a fellow of the Society of Antiquaries. After he became a bishop his time was chiefly occupied in the performance of the duties of his diocese. Some of his sermons, charges, and speeches in the House of Lords, were published at the time when made. He resided mostly during the latter part of his life at Hardwick House, near Chepstow, where he died October 14, 1849.

(*Memoirs of E. Copleston, Bishop of Llandaff, with Selections from his Diary and Correspondence, &c.*, by William James Copleston, London, 1851, 8vo.)

COPLEY, JOHN SINGLETON, was born at Boston, in the United States, July 3, 1737. His father, who was of English extraction, resided in Ireland until his removal to America, which took place so immediately before his son was born that Ireland has claimed him as a native. He was educated in America; and without the aid of instructors, simply by studying from nature in the groups around him and the neighbouring woods, he taught himself to paint. In 1760 he sent a picture of a 'Boy and Tame Squirrel' to the exhibition of the Royal Academy, which was universally admired. By the year 1767 he was in the receipt of a considerable income as a portrait-painter, and was well known both by his works and by name to his brother painters on this side of the Atlantic. In 1774 he indulged a long-felt wish to visit Italy, which he reached by way of London. In the following year he returned to London, and established himself in George-street, Hanover-square. In 1777 he was elected an associate of the Royal Academy, and in 1783 he became a member. He died in 1815. His son, the present Lord Lyndhurst, possesses some of his father's best paintings.

The best known of Copley's works is the 'Death of Lord Chatham,' now in the National Collection. It was engraved by Bartolozzi on a plate of an unusual size, and the engraving was extensively sold. The painter sent an impression to General Washington, and another to John Adams. Copley painted many historical subjects, some sacred, and not a few illustrating the history of England, particularly the period of the revolution. Perhaps the most spirited design from his pencil is the death of Major Pierson, a young officer who died in the defence of St. Helier's in Jersey against the French, at the moment when his troops gained a victory over an enemy of superior numbers. There is a dryness and stiffness of manner in Copley's paintings generally which is less observable in this picture. It is among those in the possession of Lord Lyndhurst.

CORAM, THOMAS, was born about 1668, was brought up in the mercantile navy, and became early in life the captain of a merchant ship trading to the Antilles. While in London his business often led him from the east-end to the city, and his feelings were harrowed by witnessing "young children exposed, sometimes alive, sometimes dead, and sometimes dying." His compassion was awakened; and, finally, his enthusiasm roused, he determined to make an effort to rescue the poor victims from destruction. He began cautiously by making the subject a frequent topic of conversation. He won adherents. He devoted his labours and his fortune to the object in view. He ultimately obtained a wider and more substantial support. At length, after seventeen years of untiring perseverance, on Nov. 20, 1739, he presented to a meeting of noblemen and gentlemen at Somerset House, a charter for a 'Hospital for the Maintenance and Education of exposed and deserted Children.' The institution was to be supported by subscription. On October 27, 1740, twenty children were first admitted at the hospital in Hatton Garden. The institution appealed to the benevolent feelings of the public, and in 1756 parliament voted 10,000*l.* to enable the hospital (which had by this time been removed to its present site, and is known as the Foundling Hospital) to receive children indiscriminately. This system commenced in June, and by the end of the same year 1783 children had been admitted, and in the following year 3727. The effect had not been foreseen. A most material check having been removed, female imprudence became far more common; and even the destruction of infant life was vastly increased, for the children were transmitted in baskets from distant parts of the country, and of 14,934 children admitted under this system, only 4400 lived to be apprenticed. The evils became so enormous that parliament again interposed, declared its disapproval of the system, and discontinued the grant of money.

The children are now admitted only under certain restrictions, and the charity is much more effectively distributed.

But the more serious results of the wide extension of the charity were not seen by Captain Coram. While he lived he employed himself actively in the concerns of the hospital, but not in them alone; many other useful and patriotic objects, chiefly in regard to the colonies with which he had been formerly connected, received his attention. His benevolence however had exhausted his means. His friends therefore arranged to raise a subscription to provide him with an annuity, but before carrying the scheme into execution, and in order not to offend the good old man, Dr. Brocklesby made the plan known to him. His answer was, "I have not wasted the little wealth of which I was formerly possessed in self-indulgence or vain expenses, and am not ashamed to confess that in my old age I am poor." In 1749 an annuity of about 170*l.* a year was secured for him, but he did not enjoy it long. He died March 29, 1751, and was buried in the chapel of the hospital under the communion-table, the funeral being attended by the governors, the children, and his numerous friends and admirers.

CORBET, RICHARD, was the son of a wealthy gardener at Ewell in Surrey, whose professional skill and personal amiability are commemorated in verses by Ben Jonson. He was born in 1582, and received his education at Westminster School and at Christchurch, Oxford, of which he became dean. After taking orders, he attained high popularity in the pulpit, being, in Anthony Wood's phrase, "a quaint preacher." His talents, his social qualities, and his firm adherence to the High Church party, gained for him, through the patronage of Buckingham, the place of chaplain to James I.; and he was afterwards elevated in succession to the bishopric of Oxford and to that of Norwich, each of which he held about three years. He died in possession of the latter see, in 1635. Although strongly adverse to the Puritans, and employed by Laud in several of his proceedings against them, he did much to mitigate the harsh commands of his superior, both by forbearance in the execution of them, and by the gentleness which he showed when compelled to act. His proved ability, his tolerance and desire for moderate procedure in ecclesiastical affairs, and the cheerful kindness of his disposition, made Bishop Corbet beloved, and even respected, in spite of his exuberant eccentricities. These indeed were such as even the coarseness and freedom of manners prevalent in that age could hardly make reconcileable with the clerical character. Although we were to disbelieve some of those anecdotes of unbecoming joviality collected by Aubrey, there would remain abundant evidence of extreme light-mindedness. His only published writings are his poems. These were first collected in 1647, 12mo, under the title of 'Poetica Stromata;' they were reprinted in 1648 and 1672; and they were edited in 1807, 12mo, with a life of the author, by Octavius Gilchrist. They are, almost without exception, of a cast more or less ludicrous; and several of them are satires on the Puritans. They possess very much merit in their class. The 'Journey to France,' and 'Farewell to the Fairies,' have been inserted in several collections of English poetry; but there are others in the series which, for their humorous merriment and pointed terseness, would not have been unworthy of the same distinction.

CORDAY D'ARMANS, MARIE ANNE CHARLOTTE, commonly called CHARLOTTE CORDAY, who numbered among her ancestors the great tragedian Corneille, and was of noble family, was born at St. Saturnin, near Sees, in Normandy, in 1768. The republican principles of the early revolutionists struck deep root in her enthusiastic mind, and her zeal for their establishment was heightened after the rise of the Jacobins and the overthrow and proscription of the Girondists, May 31, 1793, by the presence and conversation of those chiefs of the latter party who fled into Normandy in hope to rouse the people in their favour. Resolved to advance the cause which she had at heart by some extraordinary action, Charlotte Corday travelled to Paris, where having gained admission to the galleries of the Convention, she was still more incensed by the threats and invectives which she heard showered upon her own friends. Her project took the form of a determination to assassinate one of the principals of the dominant faction. Whether to deter them by terror, as an act of revenge, or as an example of what she regarded public justice, she chose Marat, one of the most violent and bloody of the Jacobins, to be her victim. After two unsuccessful attempts, she obtained admission into the chamber in which he was confined by illness, July 15, under pretence of communicating important news from Caen; and being confirmed in her purpose by his declaration that in a few days the Girondists who had fled thither should be guillotined in Paris, she suddenly stabbed him to the heart. He gave one cry and expired. Being immediately arrested and carried before the Tribunal Revolutionnaire, she avowed and justified the act. "I have killed one man," she exclaimed, raising her voice to the utmost, "to save a hundred thousand; a villain, to rescue innocents; a wild beast, to give peace to my country. I was a republican before the revolution, and I have never been wanting in energy." But she indignantly denied that she had any accomplices, declaring that it was her own act, prompted only by a desire to render peace to her country. Notwithstanding her confession, the court, with an affectation of impartiality which in this case could be ventured on, assigned her a defender, and went through

all the formalities of trial. The speech of her advocate [CHAUVEAU, LAGARDE] is rather remarkable. He neither denied nor extenuated the act; and acknowledged it to have been long premeditated. "She avows everything, and seeks no means of justification; this, citizen-judges, is her whole defence:—this imperturbable calmness, this total self-abandonment—these sublime feelings, which, even in the very presence of death, show no sign of remorse, are not natural. It is for you, citizen-judges, to fix the moral weight of this consideration in the scales of justice."

Charlotte Corday returned thanks to the pleader. "You have seized," she said, "the true view of the question; this was the only method of defence which could have become me." She heard her sentence with perfect calmness, which she maintained to the last moment of her life. Her personal charms were of a high order; and her beauty and animation of countenance, even during her passage to execution, added greatly to the interest inspired by her courage and loftiness of demeanour. She was guillotined July 17, 1793.

(*Biog. Univ.*; Montgaillard, *Hist. de France*, &c., vol. iv., pp. 55-59; Mignet; Lamartine, &c.)

CORELLI, ARCANĠELO, musical composer, on whom his countrymen bestowed the cognomen of 'Il Divino,' was born at Fusignano, in the Bolognese territory, in 1653. Adami says that his instructor in counterpoint was Simonelli; and it appears pretty certain that his master for the violin, the instrument of his early adoption, and which he never abandoned, was Giambattista Bassani of Bologna. It is stated that Corelli went in 1672 to Paris, but that through the jealousy of Lully he was soon obliged to quit that city. In 1680 Corelli visited Germany, where he received extraordinary honours, not only from the public, but from sovereign princes, among whom the elector of Bavaria distinguished himself by the hospitable manner in which he treated the great musical genius. Corelli returned to Rome at the expiration of about two years, and published his first set of 'Twelve Sonatas for two Violins and a Base,' in 1683. A second series appeared in 1685, entitled 'Balletti da Camera.' These were succeeded in 1690 by a third set; and the fourth was published in 1694. His admirable sonatas for violin and base, or harpsichord, in which all violinists are early initiated, were printed, with a dedication to the electress of Brandenburg, in 1700. When James II. sent, in 1686, the Earl of Castlemaine as ambassador to the pope, Christina of Sweden, then at Rome, celebrated the event by having an opera written, composed, and performed, in the holy city. The band employed on this occasion consisted of 150 stringed instruments, a prodigious and unprecedented force for those days, and Corelli was chosen as leader, which duty he performed in so satisfactory a manner, that the Italian opera in Rome was placed under his direction chiefly, and in 1700 had arrived at a degree of excellence which it had never before attained in the capital of Italy. He now gained the friendship of the well-known patron of art, the Cardinal Ottoboni, at one of whose 'Accademie' he met Handel, then travelling in Italy. As a mark of attention to the great German composer, the cardinal had the serenata, 'Il Trionfo del Tempo e della Verità' (afterwards altered into 'The Triumph of Time and Truth') performed, the overture to which being in a style quite new to Corelli, he led it in a manner that displeased the irascible composer, who rudely snatched the violin from the hands of the gentle Italian. Corelli no farther resented this indignity than by calmly observing, "My dear Saxon, this music is in the French style, which I do not understand." Some satire was half concealed in this remark, for Handel at that time certainly imitated Lully's overtures, and the insinuation, which was a lenient punishment for conduct so violent, could not have been misunderstood by him. Corelli however, though an exquisite performer in regard to expression and taste, had devoted more of his attention to those high qualities which ought to be considered paramount to all others, than to what is commonly understood by the term execution; he consequently was sometimes embarrassed by having music placed before him which at first sight he could not easily master, and was abashed on finding that musicians infinitely inferior to himself could play it without preparation or hesitation. It was at Naples that he met with some mortifications of the kind alluded to, which prompted him to quit abruptly, and somewhat chagrined, that city, to which he had been very warmly invited, and where it was intended that he should be received with every mark of distinction.

Corelli's greatest work, his 'Concerti Grossi,' or Twelve Concertos, was written many years before it appeared in print. The Concerti were engraved in score at Amsterdam, and published in December 1712, six weeks only before their author breathed his last, an event which took place on the 18th of January 1713. He was buried in the church of Santa Maria della Rotunda (the ancient Pantheon), where a monument, with a marble bust, is erected to his memory, near that of the greatest of painters, Raffaele. On the pedestal is a Latin inscription by the Cardinal Ottoboni, which records in simple and elegant terms the merits of the composer and the friendship of the writer.

Corelli's best works are imperishable. Rousseau has said that he who without tears can listen to Pergolesi's 'Stabat Mater,' may feel assured that he has no genius for music. We will also risk an assertion—that those who can without admiration hear the eighth concerto of Corelli, as it used to be performed at the Ancient Concert, though they may be able to boast great powers of execution as instru-

mentalists or vocalists, can have no conception of the higher beauties of composition—can possess no soul for pure harmony.

CORENZIO, BELLISARIO (Cavaliere), a Greek, and a celebrated painter, distinguished for his ability and notorious for his invidious tyranny over the painters of Naples in his time, whether Neapolitans or strangers, was born about 1558. He was five years the pupil of Tintoretto at Venice, and settled in Naples about 1590. Here in conjunction with Ribera and Carracciolo he obtained a complete ascendancy, which he accomplished partly by his ability, partly by dissimulation, and partly by violence. Corenzio, Ribera, and Carracciolo are said to have formed a triumvirate, whose object was to control all the great undertakings in paintings in Naples, and to allot his portion to each; and it is added that they did not scruple to resort to the most violent measures to remove the rivals whom they failed to intimidate. Corenzio, though not to be compared with Tintoretto, possessed nearly equal boldness of manner and facility of execution, and he was also little inferior to him in invention. He was an able colourist in oil, but he took little pleasure in that style; his ambition was to paint great works in fresco, and he executed many at Naples. In the number of his frescoes he has been equalled by few masters, and by still fewer in their extent; he could execute in a single day as much work as would occupy four painters of ordinary efficiency in the same time. One of his best and greatest works, the 'Feeding of the Five Thousand,' in the refectory of the Benedictines, occupied him only forty days. He died in 1643, at an advanced age: he was repairing one of his frescoes, when he fell from the scaffolding and was killed. (Dominici, *Vite dei Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.)

CORINNA, a Greek lyric poetess, was a daughter of Archelodorus or Achelodorus and Procratia, and was born at Tanagra in Boeotia. As she resided during some period of her life at Thebes, she is sometimes called a Theban. She bore the surname Myia (*μυία*, a fly), and is often spoken of under this name alone. She lived about B.C. 500, as we must infer from the persons with whom she was connected, and as a woman of unusual beauty. She is said to have been a disciple of the poetess Myrtis, and to have herself instructed Pindar in his youth; but afterwards to have contended with him in poetical contests, and to have gained five victories over him. She appears at any rate to have exercised a very great influence upon the development of Pindar's youthful genius, and to have recognised his extraordinary powers; for she is said to have blamed Myrtis for venturing to enter into competition with him. The poems of Corinna were collected and divided (probably by the grammarians) into five books, and in addition to this collection we have mention of epigrams and lyric gnomes. But not one entire poem of hers has come down to us, and only a very few fragments are extant, which scarcely enable us to form an idea of their merit. Her great reputation however is attested by the statues which were erected to her in several towns of Greece, and by the prominent place which the Alexandrine critics assigned to her among the lyric poetesses. She wrote in the Æolic dialect, which however was interspersed with many Boeotian peculiarities. Her poems moreover appear to have been principally intended for Boeotians; for they abounded in allusions to Boeotian localities. From the fragments extant we must infer that the subjects of some of her poems were traditions about mythical heroes, and as in addition to this we are told that she wrote *ἔπη*, we might suppose that she also composed epic poetry, but we know from Hephæstion (p. 22, ed. Gaisford), that these *ἔπη* were contained in the fifth book of her poems, and that they were choral odes or hymns in the heroic or epic verse. The fragments of Corinna's poems are collected in F. Ch. Wolf's 'Fœminarum IX. Illustrum Fragmenta et Elogia,' Hamburg, 1734, p. 42, &c.; in A. Schneider's 'Poetarum Græcorum Fragmenta,' Giessen, 1802, 8vo; and best in Th. Bergk's 'Poetæ Lyrici Græci,' p. 811, &c.

Suidas, in his article 'Corinna,' mentions two other lyric poetesses of the name of Corinna, the one of Thespis or Corinth, and the other Corinna the younger of Thebes, who was surnamed Myia. But these two are otherwise unknown, and it is generally supposed that Suidas is blundering in his usual way, and has made three persons out of one.

(F. G. Welcker in Crœuser's *Meletemata*, vol. ii. p. 1, &c.; Bode, *Geschichte der Hellenischen Dichtkunst*, vol. ii. part 2, p. 115, &c.)

CORIOLANO, the name of three celebrated engravers, chiefly in wood, in chiaroscuro.

CRISTOFORO CORIOLANO, the earliest, appears to have been a German and a native of Nürnberg, whose name, Doppelmayr supposes, was Lederer, but having settled in Italy he translated it into Coriolano. He cut, besides many other works, the very clever portraits in the second edition of Vasari, which was published at Florence in 1568. He died, according to Doppelmayr, in Venice, in 1600.

GIAMBATTISTA CORIOLANO, the next in point of time, was born at Bologna, and is supposed to have been the son of Cristoforo, but from the dates upon his works, 1619-25, that of grandson is a more probable relationship; he died in 1649. He was the pupil of G. L. Valesio, and was painter, and engraver on copper and on wood; but he painted very little, and his cuts in wood are very few; his works consist chiefly of engravings and etchings on copper, of which Bartsch describes 223, among which are several after the Caracci and other celebrated Bolognese painters.

The most celebrated of this name was the Cavaliere BARTOLOMEO CORIOLANO, who is likewise said to have been the son of Cristoforo, but the statement in this case is still more doubtful than in that of Giambattista, for the earliest date on his works is that of 1627, twenty-seven years after the death of his reputed father, who must have been of a considerable age when he died, as he was employed by Vasari in 1563. Bartolomeo was made Cavaliere di Loreto by Pope Urban VIII., for some prints after Guido, which he presented to his holiness: from this event he always wrote Eques after his name upon his prints. He was one of the best of the Italian wood-engravers, and has executed some very effective prints in chiaroscuro, after Guido and the Carracci; some with three and some with two blocks. The 'Fall of the Giants,' after Guido, 1638, is one of his principal works; it is in four sheets, which together measure 32 inches high by 23 inches broad. The latest date to which his signature is found is 1647. His daughter, Teresa Maria, painted and engraved some few works.

(Doppelmayer, *Historische Nachricht*, &c.; Gandellini, *Notizie storiche degli Intagliatori*, &c.; Bartsch, *Peintre Graveur*; Brulliot, *Dictionnaire des Monogrammes*, &c.)

CORIOLANUS, CNÆUS MARCIUS, the hero of an ancient Roman legend, belonging to the latter half of the third century of the city. Dionysius calls him Caius; but Dion and most of the manuscripts of Livy are in favour of Cnæus. (Niebuhr, 'Hist. of Rome,' vol. ii. p. 234, Eng. Tran.) The surname Coriolanus was supposed, in later times, to have been derived from his conquest of Corioli; but it probably rose in the same way as a multitude of other Roman surnames, such as Sabinus, Auruncus, Viscellius, &c., which only indicate the origin of the houses which bore them. A similar connection might no doubt be satisfactorily traced in many more cases if the names of the towns remained to justify our conclusions. (Niebuhr, vol. ii. p. 242.) The story of Coriolanus, as given by the Roman historians, is so completely poetical in its form, and so rhetorical in its details, that Niebuhr (p. 242) is of opinion that almost the whole of it must be excluded from history. The tale however runs as follows:—

Coriolanus was in the Roman camp when the consul Cominius was laying siege to Corioli. The besieged making a vigorous sally, succeeded in driving back the Romans to their camp; but Coriolanus immediately rallied them, rushed through the gates, and took the place. Meantime the Antiates had come to relieve the town, and were on the point of engaging with the consul's army, when Coriolanus commenced the battle, and soon completely defeated them. From this time he was greatly admired for his warlike abilities, but his haughty demeanour gave considerable offence to the commonalty. Not long afterwards his implacable anger was excited by being refused the consulship; and when, on occasion of a severe famine in the city, corn was at last brought from Sicily (some purchased and some given by a Greek prince), and a debate arose whether it should be given gratis or sold to the plebs, Coriolanus strenuously advised that it should be sold. The people in their fury would have torn him to pieces had not the tribunes summoned him to take his trial. He was banished by a majority of the tribes, and retired to Antium, the chief town of the Volsci, where the king, Attius Tullus, received him with great hospitality. Coriolanus promised the Volsci his aid in their war against Rome, and they forthwith granted him the highest civil honours, and appointed him their general. He attacked and took many towns; among others Circii, Satrium, Longula, and Lavium. At last he directed his march to Rome itself, and pitched his camp only a few miles from the city, where he dictated the terms at which the Romans might purchase a cessation of hostilities. Among other things he demanded that the land taken from the Volsci should be restored, that the colonies settled there should be recalled, and that the whole people should be received as allies and citizens with equal rights; and that all those who had enlisted themselves under his banners should be recalled, as well as himself. Coriolanus allowed them two terms, one of thirty and the other of three days, for making up their minds. After thirty days had expired, a deputation of four leading senators came before his tribunal, but were repulsed with threats if they should again offer anything but unreserved submission.

On the second day, the whole body of priests and augurs came in their official garb and implored him, but in vain. On the third and last day which he had allowed them he intended to lead his army against the city, but another expedition was tried, and succeeded. The noblest matrons of the city, led by Veturia, the mother of Coriolanus, and his wife Volumnia, who held her little children by the hand, came to his tent. Their lamentations at last prevailed on his almost unbending resolution; and, addressing his mother, he said with a flood of tears, "Take then thy country instead of me, since this is thy choice." The embassy departed; and, dismissing his forces, he returned and lived among the Volsci to a great age. According to another account, he was murdered by some of the Volsci, who were indignant at his withdrawing from the attack.

After his death however the Roman women were mourning for him as they had done for some former heroes. The public gratitude for the patriotic services of Volumnia were acknowledged by a temple, which was erected to Female Fortune. Shakspeare has founded his play of 'Coriolanus' on certain parts of the legend.

(Dionysius Halicarnassensis, viii.; Plutarch, *Life of Coriolanus*;

Livius, ii. 33-40; Florus, i. 11; Niebuhr, *Hist. of Rome*, vol. ii. pp. 234-243.)

* CORMENIN, LOUIS MARIE, DE LA HAIE, VICOMTE DE, a celebrated French political writer, was born at Paris, January 6, 1738. The son and grandson of officers of high rank in the public service, M. de Cormenin received a careful training for public life, though as the colleges were closed during much of his youth, his education was necessarily a private one. The law was his professional study, and at the age of twenty-two he was appointed by Napoleon I. auditor, or secretary, of the council of state; and during his continuance at the council was charged with the drawing up of some of its most elaborate reports. In 1828 he was elected deputy, and for some twenty years he continued to be re-elected, on several occasions more than one and sometimes as many as four departments contending for the honour of being represented by him. Very soon after his taking his stand as a public man, M. de Cormenin began to exercise a marked influence upon public affairs. His great knowledge of jurisprudence, his intimate acquaintance with administrative matters, his clear logical method, and admirable style of writing as well as speaking, gave him immense power; and the frequency and decision with which he placed his views before the public by means of pamphlets—always a favourite class of works with Parisians, and indeed with educated Frenchmen generally—greatly helped to maintain him prominently before the public eye. In fact, as M. de Lyden observes ('Nouv. Biog. Gen.' art. 'Cormenin'), "M. de Cormenin is as much the pamphleteer of the reign of Louis Philippe, as Sieyès was of the Revolution and Paul Louis Courier of the Restoration, with the difference that Courier is somewhat more caustic and M. de Cormenin more logical." After the first year or two of the reign of Louis Philippe, M. de Cormenin became the most bitter opponent of the policy of the Citizen King; and the effect of his trenchant pamphlets was sometimes very remarkable. One upon 'Apaganes' is said not only to have led to the withdrawal of the projected law, but to the resignation of the Molé ministry: it was entitled 'Un Mot sur la Liste Civile,' and rapidly ran through twenty-five editions. His pamphlets against the encroachments upon religious liberty also had a great success: the first, 'Oui et Non' (1845), excited a remarkable turmoil, and called forth numerous answers, besides a demand from a portion of his constituents for a retraction. He replied by a second pamphlet of a still more biting character, 'Feu! Feu!' of which 60,000 copies were quickly sold. Another, which excited much public attention, was his 'Ordre du Jour sur la Corruption Électorale,' which forcibly exposed that shameless evil. After the revolution of 1848, being elected by four departments to the Chamber, M. de Cormenin diligently set himself to the task of remodelling the constitution, and was named president of the commission appointed for that purpose. In this commission he strongly urged the adoption of universal suffrage, and the maintenance of the legion of honour: but he soon resigned his presidency. He continued actively employed during the next two years promoting in the legislative assembly, in committees, and by pamphlets, his views on various social subjects, as the condition of the working classes, education, &c.; and he also published two pamphlets 'Sur l'Indépendance de l'Italie.' After the coup-d'état M. de Cormenin was appointed a member of the council of state reconstituted by Napoleon III.

Besides his numerous pamphlets, of which it may fairly be said that they were directed to no party end, but to the furtherance of administrative reform and social progress, M. de Cormenin is the author of a most important work on the administrative law of France, 'Droit Administratif,' in 2 vols. 8vo, of which a fifth edition was published some years back; and he has written a remarkably interesting series of sketches of the public life of the leading French orators from Mirabeau to Ledru Rollin, entitled 'Le Livres des Orateurs,' 2 vols. 8vo, of which the seventeenth edition was published in 1854. It is by these two works that his literary rank will be determined, and the place will be a high one. He is a man of extensive knowledge, great reasoning power, keen wit; and these he sets forth in a style of admirable force and clearness. M. de Cormenin received his title of vicomte from Louis XVIII.

CORMONTAINGNE, LOUIS DE, born about 1696, was a French engineer, who distinguished himself both by the services which he performed in the field and by the improvements which he made in the art of fortification. He was present as an engineer at the sieges of Landau and Fribourg in 1713; and three years afterwards he addressed a Memoir on Fortification to M. le Pelletier de Souzi, who at that time held the rank of Intendant Général des Fortifications de France. In 1734 he was appointed by the Comte, afterwards the Maréchal Duc de Bellisle, to direct the siege of Traerbach; and when the division which performed that service rejoined the main army he accompanied it; the siege of Philipsbourg being then undertaken. Cormontaigne was employed to superintend the operations; and it is said that his successful attacks on two of the works were the immediate cause that the place was surrendered.

In the year 1744 he conducted, in Flanders, the sieges of Menin, Ypres, La Knoque, and Furnes; and, in Germany, that of Fribourg; at this last siege, though the casualties among the engineers were very great, the operations were conducted under the directions of Cormontaigne with the utmost regularity; and it is stated, as an example of the precision with which he formed his plans, that all the operations

on the ground were exactly conformable to the written instructions which he drew up and to the sketches which accompanied them.

Subsequently to that time he was employed in inspecting the fortifications of the kingdom, from the Rhone to Calais; and, on this occasion, besides a general tract on the manner of fortifying the frontiers of a state, he wrote particular memoirs on the places of Franche Comté, Alsace, and the country between the Moselle and Calais. He was afterwards employed in superintending the constructions of new works at Strasbourg, Metz, Bitche, and Thionville: at the last of these places he resided, with the rank of Maréchal de Camp, and here his useful life terminated.

Cormontaigne wrote several memoirs relating to fortification and other branches of the military art; and that which is on the subject of the attack of fortresses, is said to have been composed, during the siege at which he served, from notes written in the trenches and on the breaches, even under the fire of the enemy. None of his writings were published during his life, except one which, without his knowledge, was printed at the Hague in 1741, under the title of 'Architecture Militaire'; and after his death, which occurred on the 20th of October 1752, all his papers were deposited in the Bureau de la Guerre, where they remained above thirty years. Extracts from them were however published, and these served as text-books for the lectures given at the Ecole du Génie, which was established at Mézières in 1750. The manuscripts were at length obtained by M. Fourcroy from the government offices, and were published at Paris by M. Bayart, capitaine du génie, in three volumes 8vo. The first is entitled 'Mémorial pour l'Attaque des Places' (1806); the second, 'Mémorial pour la Défense des Places' (1806); and the third, 'Mémorial pour les Fortifications permanentes et passagères' (1809). An edition of the first of these works had been published by Bousmard at Berlin in 1803. Cormontaigne did not profess to invent a system of fortification; but, by certain variations in the constructions, and by additional works, he obviated many defects which are conceived to exist in the systems of Vauban.

(Bousmard's account of Cormontaigne in the Preface to the *Mémorial pour l'Attaque des Places*; *Biographie Universelle*, &c.)

CORNARO, LUIGI, a Venetian nobleman, celebrated for the successful care he took of his health, by means of diet, was born about 1468. He was originally of a weak constitution, and by the time he had attained mature manhood his intemperate indulgence in eating, drinking, and other pleasures, had brought on so many disorders that life was a burden to him. He informs us, that from his thirty-fifth year to his fortieth, he spent his nights and days in almost unremitted suffering. Having tried all their other remedies in vain, his physicians earnestly recommended a more temperate course of life, and when he was forty he began gradually to diminish the quantity of his food, and to eat and drink nothing but what nature required. At first he found this severe regimen very disagreeable, and he confesses that he did occasionally relapse to "the flesh-pots of Egypt." But as each of these relapses brought back his old symptoms, he soon exerted all his resolution, and by a spare and simple diet became a hale man within a year. From temperance he proceeded to abstemiousness, until at last the yolk of an egg was often considered sufficient for a meal. His health and spirits kept improving all the while, and as for enjoyment in eating, he says he brought himself to relish dry bread much more than he had ever done the most exquisite dainties of the table. At the same time he carefully avoided heat and cold, over-fatigue, late hours, sexual excesses, and all violent passions of the mind, having fully ascertained that nothing is more destructive of health and longevity than an indulgence in ambition, envy, hatred, and the like. Melancholy was to be equally avoided, but from this depressing passion his light food and peaceful slumbers kept him wholly free. He recommended, by practice, exercise, riding on horseback, the sports of the field, and those gentle excitements derivable from fine scenery in the country, the contemplation of architectural and other works of art in towns and cities, and the hearing and playing of music.

He records of himself, that when he was a very old man he used often to sing with his grandchildren, and that too with a voice louder and clearer than when he was a young man. When he was seventy years old he suffered a dreadful accident, by which his head and body were battered, and a leg and arm dislocated. Considering his advanced age, the physicians thought these injuries must speedily prove fatal, but after his limbs had been set, he recovered under the slightest medical treatment, and without experiencing any fever. Hence he inferred that a life of strict temperance is a safeguard against the ill effects that generally follow such accidents. When he was about seventy-eight, the quantity of nourishment he took in the twenty-four hours was, of bread, light meat, yolk of egg, and soup, twelve ounces in all; of wine, fourteen ounces; and these were portioned out into four separate meals. By the advice of his medical friends he then added two ounces to his solid food, and two ounces to his wine; but this trifling increase was soon given over, as it destroyed his ease and vivacity, and made him peevish and melancholy. In his eighty-third year he wrote his treatise 'Of the Advantages of a Temperate Life.' He subsequently added three other discourses on the same subject, the fourth and last being included in a letter to Barbaro, the patriarch of Aquileia, to whom he states, that at the age of ninety-five, he is still in possession of health, vigour, and the perfect use of all his faculties.

Cornaro died at Padua in 1566, when, according to the best authorities, he was ninety-eight years old. His work was very frequently published in Italy, both in the vernacular tongue and in Latin. It has been translated into all the civilised languages of Europe, and was once a most popular book. There are several English translations of it, the best being one which bears the date of 1779. Cornaro's system has had many followers. The best authenticated case we know of its being rigorously and successfully pursued in England is that of Thomas Wood, a miller of Billericay in Essex, to whom a neighbouring clergyman lent the 'Life of Cornaro.' ('Medical Transactions of the College of Physicians.') The old Venetian does not insist on such extreme abstinence as he practised—both the quality and the quantity of food, he says, ought to depend on the constitution; but he is probably right in hinting that men of all constitutions shorten their lives and weaken their enjoyments by over-eating and drinking.

CORNEILLE, PIERRE, was born in the year 1606, at Rouen, where his father was an advocate. Pierre himself was destined for the bar, and had begun to practise in that profession, in which however he had but little success. Having been taken by one of his friends to see a lady of whom the latter was enamoured, he fell violently in love with her himself, an incident which furnished him with the plot of his first comedy, 'Milete,' produced in 1629, which was followed by the dramas of 'Clitandre,' 'La Veuve,' 'La Galerie du Palais,' and 'La Place Royale,' all produced between that time and 1636, the year in which Corneille's fame rose at a bound to its height. M. Chalon had recommended him to study the Spanish dramatists, particularly Guillen de Castro; and it is on the 'Cid' of this author that the celebrated 'Cid' of Corneille was principally founded. This piece delighted the Parisians to enthusiasm; they had seen nothing equal to it, and they looked on it as a complete miracle. The author had before exhibited some tragic power in a work entitled 'Medée,' but it is not till the production of the 'Cid' that we must look on him as "le grand Corneille." But the admiration was not unanimous. Cardinal Richelieu aspired to be the grand arbiter in matters of dramatic taste, and Corneille had deeply wounded his sensitiveness. He had sketched the plan of a comedy, with which Corneille, although a poet patronised by the cardinal, had the hardihood to find fault, and this produced a lasting hostility on the part of the priest-prime-minister against the dramatist. The French Academy, which was founded by Richelieu, was disposed to abate the general enthusiasm. They (or rather Chapelain) wrote an elaborate critique on the 'Cid,' in which they ventured to point out some defects, while they allowed the poet genius of the highest order, and rather found fault with the subject of the drama than Corneille's manner of treating it. This critique is in most editions of Corneille's works affixed to the tragedy of the 'Cid,' under the title of 'Sentimens de l'Académie Française sur la Tragi-Comédie du Cid.'

Corneille felt himself hurt by an imputation cast upon his inventive powers; it was hinted that he borrowed his plot from the Spanish, because he had not imagination enough to contrive a new one. He long sought for a subject which should silence these aspersions of his enemies, and at last turned his attention to Roman history, from which he drew the plots of his tragedies 'Horace' and 'Cinna,' both produced in 1639. The 'Horace' fully proves his ingenuity in moulding a complicated story out of scanty materials.

These were followed in 1640 by 'Polyeucte,' founded on the history of the martyr of that name, which by some is reckoned his chef-d'œuvre, and which is by most regarded as the turning-point of his genius. His future was a slow but sure decline. 'La Mort de Pompée,' and 'Le Menteur' (an adaptation of the Spanish comedy 'La Sopechosa Verdad') succeeded, and were followed by a train of pieces with varying success till the year 1653, when the tragedy of 'Pertharite' was produced, and was decidedly unsuccessful. This misfortune disgusted Corneille for a time with the stage; he turned his attention to other kinds of poetry, and began to versify Thomas à Kempis, 'De Imitatione Christi.' Six years wore off his disgust, and he returned to the drama: the success of 'Edipe,' produced in 1659, encouraged him to go on. He even made an essay at opera-writing, and the 'Toison d'Or' remains a specimen of what he has done in that species of composition. The success of this piece was decided, but it was only the flame of an expiring lamp; in vain he wrote fresh tragedies, in vain did his friends laud them to the skies; the public began to suspect that his genius was worn out, and he had ceased to be popular before the production of his last pieces, 'Pulchérie' (1672) and 'Surenas' (1674). His latter works have sunk entirely into oblivion. He died in the year 1684, at the age of seventy-eight, having been a member of the Académie thirty-seven years. In private life he was a quiet domestic man, with a bluntness of manners that was almost repulsive. If we may trust his biographers, he had a few small faults, but no vice; his whole pleasure was centred in his own family. He and his brother had married two sisters, and resided together in one house, till death separated them.

It was, we have seen, by the 'Cid,' that Corneille first rose into celebrity; two or three passages of his 'Medée' are occasionally quoted, to show the development of a young poet, but as a whole it is forgotten, and probably would never have been cited, had not its author distinguished himself by his subsequent productions. His early comedies have sunk deservedly into oblivion, being dry, tedious

pieces of declamation, without point, and founded on a false morality; their only redeeming merit is ingenuity of construction.

If we now peruse the 'Cid,' we shall be at a loss to discover the cause of that enthusiasm which its appearance created in France, when, as it is said, all Paris saw Chimène (the heroine) with the eyes of Rodrigue (the hero). But it must be remembered that the French stage was in a wretched state before the appearance of Corneille; the pieces of his predecessors were for the most part dull and heavy, and without the slightest attempt at delineation of character. The chief fault found with the 'Cid' by contemporary critics was the selection of the subject. Don Rodrigue, to revenge a blow given to his father, kills the father of Chimène, his mistress, in a duel; she at first makes every effort to accomplish his death, but at length, at the request of the king of Spain, marries him. It is the contention between love and duty in the heart of the heroine which is the leading feature of the drama. The Aristarchus of the 'Académie' called the lady a monster of filial impiety, and said that she had no right to love Rodrigue at all; the opposite party contended that the preservation of her early love under all circumstances, was perfectly amiable and feminine. This literary battle indeed seemed rather to be fought for the morals of the heroine than the merits of the play. Those who would wish to read the charge and its answer may turn to the 'Examen' above referred to, and La Harpe's 'Cours de la Littérature.'

The other most celebrated piece of Corneille's is 'Horace,' the last act of 'Cinna' being reckoned a chef-d'œuvre rather than the whole play. Fontenelle's praise of 'Horace,' for the ingenuity of its construction, is unquestionably just. "Corneille," says he, "has but a combat to work upon, that of the Horatii and Curiatii, and out of this scanty subject he constructs a tragedy." The prospect indeed was but barren, yet the tragedian, by giving Horatius a sister of the Curiatii to wife, while his own sister is (according to the old story) betrothed to one of these Curiatii, and by dwelling on the times immediately preceding and pending the combat, has thrown an interest into his piece which was scarcely to be anticipated. Here indeed his praise ends, for the last two acts are occupied by the murder of Horatius's sister, and its consequences; hence, as La Harpe justly observes, they form a separate plot, totally unconnected with the preceding part of the play. The father of Horatius, as an illustration of the stern Roman character, is the most commended by the admirers of this tragedy.

The general censure passed on Corneille's comedies does not extend to 'Le Menteur,' which is one of his later productions, and is an excessively humorous and amusing piece. The English know it well from Foote's version, the 'Liar;' but it was introduced into this country long before the time of Foote, an anonymous translation having been acted in 1685, under the name of the 'Mistaken Beauty,' and a subsequent adaptation was written by Sir R. Steele, called the 'Lying Lover.'

The chief merit which is assigned to Corneille by his admirers is his dignity: they allow that Racine may be more elegant, more touching, but in a 'noble ferocity' they say that Corneille stands alone. It must be remembered that when Corneille wrote, the French tongue was still in an uncultivated state; he must not therefore be taken as a model of French style, his verse being often defective, and his language disfigured by barbarisms.

Voltaire, on learning that a great-niece of Corneille was entirely without fortune and almost without friends, took her into his house at Ferney, where she completed her education, and in a few years was married by Voltaire to a captain of dragoons. Besides giving her a marriage-portion, Voltaire undertook to write a commentary on Corneille, for the benefit of his protégée. The work, which was printed by subscription, and liberally patronised by the French king, the Duc de Choiseul, Madame de Pompadour and others, brought in 50,000 francs, as an addition to the young lady's marriage-portion. Voltaire, though a great admirer of Corneille, was not blind to his numerous faults, which he has pointed out at full length in his 'Commentaries' in two vols., 8vo (vols. xlviii. xlix.). Edition of Lequien, Paris, 1826.

CORNEILLE, THOMAS, brother of Pierre, was twenty years younger, being born in the year 1625. He distinguished himself in early life by a comedy in Latin verse, which he composed during his education at the Jesuits' College. Like his brother, he began by imitating the Spanish dramatists, and in the course of his career produced no less than forty-two pieces, tragedies and comedies. Nothing could exceed the popularity of some of his plays, which however was but transient, as they have, with about two exceptions, been long forgotten. The works by which he is chiefly remembered are 'Le Comte d'Essex,' and 'Ariane,' both tragedies. The former is much censured for the ignorance which it displays of English history. The latter is commended for the character of its heroine; here however its merit ends, the rest of the *dramatis personæ* being mere nullities. On the death of his brother, Thomas Corneille took his place in the Académie, and contributed to the 'Dictionnaire.' He also assisted his friend De Vise in editing the 'Mercurie Galant,' a noted periodical, and became a member of the Academy of Inscriptions. He died at Andelys in 1709, having shortly before lost his sight.

* CORNELIUS, PETER VON, was born at Düsseldorf, September 16, 1787. His father, who was inspector of the picture gallery in that city, gave him a superior education, and encouraged the boy's early

passion for art. But he died when young Cornelius was in his sixteenth year, leaving his family in straitened circumstances; and as their maintenance would necessarily devolve upon the future painter and an elder brother, his mother was strongly urged to place him with a goldsmith, that trade promising, it was said, a quicker and more certain means of obtaining a livelihood. His mother however resolutely refused to remove him from his chosen profession, and the young artist pursued with redoubled zeal his darling studies. He had in the academy of his native city been instructed in the principles of design, and he now devoted himself especially to the study of the works of Raffaele, exercising himself by reproducing from memory the compositions which he saw of that master either in the originals or engravings. He was soon able to produce designs of his own which manifested no ordinary power, and when he was only nineteen years of age he was employed to paint the cupola of the old church of Neuss, near Düsseldorf, with figures of colossal size in chiaroscuro; and the work displayed considerable grandeur of conception.

Having removed to Frankfurt, he there, in 1810, commenced a series of designs illustrative of the Faust of Göthe, to whom he dedicated the engravings. These designs gained him a high reputation; but his views of art were now greatly expanding, and he resolved to proceed to the metropolis of art, there to bring his ideas into comparison with the chief productions of the greatest masters. At Rome he united himself in the closest friendship with a kindred genius, Frederic Overbeck, and the two men looking forward to the regeneration of German art,—a work they were destined to accomplish,—lived and laboured together, while they were elaborating their lofty project. They were joined by Philip Veit, Schadow, Schnorr, and other not unworthy associates; and the new German school fixed on itself the attention of the artists and connoisseurs of Rome, while the friendly criticisms of Schlegel, Göthe, and others, ensured for it the sympathies of their countrymen. Fitly to embody their designs, the young painters arrived at the conclusion that only fresco—the material of the giants of old whom they sought at least to emulate—was a suitable material. They accordingly diligently applied themselves to acquire mastery over the almost forgotten art, and M. Bartholdy, the Prussian consul-general, afforded the desired opportunity of testing their power, by commissioning the leading members of the school to paint the walls of his villa. To Cornelius two of the frescoes were assigned—'Joseph interpreting the Dream of Pharaoh's Chief Butler,' and 'Joseph recognising his Brethren.' These paintings excited so much admiration, that the Marquis Massini commissioned Cornelius to adorn his residence with a series of frescoes from the 'Divina Commedia' of Dante. Cornelius prepared the designs, but before he could commence the paintings he received an invitation from the Crown Prince of Bavaria, afterwards King Ludwig, to execute the frescoes in the newly-erected Glyptothek at Munich; and at the same time he was appointed Director of the Academy at Düsseldorf. The designs for the villa of Massini, though never painted, were engraved by Schoefer, and published with a commentary by Döllenger; and another elaborate series of designs illustrative of the *Niebelungen Lied*, also made during his residence in Rome, was engraved by Amaler and Lips. Later in life the great German painter made a series of designs from the 'Gerusalemme Liberata' of Tasso.

Cornelius left Rome in 1819. His first duty was to remodel the Academy of Düsseldorf, and that accomplished, he proceeded to his great work of painting the Glyptothek—one of the noblest opportunities which had in recent times been afforded to a painter. Two spacious halls were given him to paint: in one, the Hall of Heroes, he represented in colossal proportions the leading events in the 'Iliad' of Homer; in the other, the Hall of the Gods, he endeavoured to symbolize the inner meaning as well as to depict the outward aspect of the events of the Grecian mythology. In connected rooms, subsidiary events and ideas were illustrated. It was in this vast undertaking, which was completed in 1830, that the genius of Cornelius first found ample room to expatiate; and the completed work has now for a quarter of a century commanded the homage of the artists and judges of art of all nations.

Whilst this great undertaking was in progress, Cornelius had commenced another magnificent work, the painting with frescoes the walls of the new Ludwigs-Kirche. Of these frescoes the most important was the 'Last Judgment,' a painting which in size exceeded even the famous 'Last Judgment' of Michel Angelo in the Sistine Chapel, being no less than 64 feet high by 80 feet wide. In severity of style also it exceeds that great work; and if it may not be put into close comparison with it as a picture, there can be little doubt that among contemporary paintings it is without a rival. The execution of these great works rendered constant residence in Munich necessary, and Cornelius resigned the directorship of the Düsseldorf Academy as soon as he had brought it into a satisfactory state. Shortly after doing so he was made director of the Munich Academy. Munich under him became a great school of art, and a band of devoted disciples placed themselves under his guidance. It was by these that a large portion of his frescoes in the Glyptothek and the Ludwigs-Kirche was executed. The extensive series of frescoes illustrative of the history of painting, in the corridor of the Pinakothek, for which he prepared the cartoons, was wholly painted by Zimmermann, Schotthauer, and other pupils under his supervision.

In 1841 Cornelius was invited to Berlin by Frederic William IV. to paint some frescoes in the Campo Santo. He set about the work with his accustomed energy. Before completing his cartoons he paid a third visit to Rome, and there some of the designs were prepared. They showed no falling-off in grandeur of conception, devotional feeling, or profound knowledge of the resources and the limits of art. They are well known by engravings, having been engraved in eleven plates, with the remarkable cartoon of the 'Four Horsemen' of the Apocalypse as a twelfth, by Thäter, Leipzig, 1848. Cornelius also superintended the painting of the frescoes in the Berlin Museum, for which the cartoons had been prepared by Schinkel. The design for the baptismal shield presented by the King of Prussia to the Prince of Wales, was likewise made by Cornelius; as well as numerous other designs for his royal patron.

Cornelius is undoubtedly one of the greatest painters of the age. His works are on the largest scale, treat of the loftiest themes, and are designed with a grandeur and beauty befitting their magnitude and elevated aim. The mechanical execution of his works is often objected to by critics, and he certainly treats it as of very inferior consequence. His grand idea he seeks to evolve as strongly as possible, and to that he recklessly subordinates everything else. But his mind is so accustomed to regard his subject from a subjective and symbolical point of view, that his meaning is frequently somewhat difficult to perceive. No one however suspects that there is not a meaning, though it may be somewhat deeply hidden; and no one has studied the works of Cornelius without finding in them abundant matter to recompense the study.

CORNWALLIS, CHARLES, second Earl and first Marquis of Cornwallis, was born December 31, 1738, and educated at Eton, and St. John's, Cambridge. In 1761, during the Seven Years' War, he served abroad under the title of Lord Broome, as aide-de-camp to the Marquis of Granby. In 1762 he succeeded to the peerage on the death of his father, in 1766 he was made colonel of the 33rd regiment of foot, and in 1770 governor of the Tower. He was also aide-de-camp to the king, who held him in high favour; yet though a general supporter of the administration, he exercised an independent judgment, and voted against ministers on several important questions. More especially, he was opposed to the steps which led to the American war; but when his regiment was ordered abroad in 1776, he sailed with it, declining to profit by the special leave of absence obtained from the king. He served actively and with distinction, with the rank of major-general, under generals Howe and Clinton, in the campaigns of 1776-79 in New York and the southern states, and in 1780 was left in the command of South Carolina with 1000 men. He gained a victory over General Gates at Camden, August 16, 1780, and a second, less decisive, over General Greene at Guilford, March 15, 1781—both against superior numbers. But the hostility of the population rendered these advantages transient. In the course of the spring of 1781 Cornwallis invaded Virginia, where he obtained no decided success, but caused an immense amount of damage to private property. On receiving orders from Sir H. Clinton, then at New York, to embark part of his forces for New York, he moved to Portsmouth in Virginia; but here he received fresh instructions, under which he was ordered to Williamsburg, the colonial capital of Virginia, and directed to make Point Comfort his place of arms. But Point Comfort being found ill-suited for this purpose, Cornwallis moved to York Town on York River, where he entrenched himself in the strongest way he could. He was there besieged by the French and American forces, assisted by the French fleet under De Grasse, and reduced to surrender himself and his troops prisoners of war, after an obstinate defence, October 19, 1781. His capture was a death-blow to the British cause, and principally led to that change of ministers and measures which resulted in the peace of 1782: Cornwallis himself however, owing perhaps to his favour with the king, escaped censure.

In 1786 Lord Cornwallis was appointed governor-general and commander-in-chief of Bengal. His temper being mild and equitable, and his application to business constant and effective, he was honourably distinguished by a sincere desire to promote the welfare of our Indian subjects, and introduced a variety of internal changes, which were characterised by a great unfitness for the purpose they were intended to serve. His administration is chiefly remarkable for the war undertaken against Tippoo Saib [TIPPOO]. The disasters experienced at first by the English caused the governor to take the field himself, in 1791; and by a change in the quarter of attack, he succeeded in penetrating to the heart of Tippoo's dominions, and captured Bangalore in March. In the following February siege was laid to Seringapatam, and the capture of that city was averted only by a treaty, which stripped the sultan of half of his dominions. In August 1793 Lord Cornwallis returned to England, where he was received with distinguished honours, raised to the rank of marquis, and appointed master-general of the ordnance. In 1798 (the era of the rebellion) he was made lord-lieutenant of Ireland. In the distracted state of that country, a man of generous and conciliatory temper was even more needed than one of military skill. He put down the rebellion; but he also checked the disgraceful outrages practised by the supporters of government, restored tranquillity, and acquired the good-will of the Irish. In 1801 he was succeeded by Lord Hardwicke; and in the same year, being appointed plenipotentiary to France, he negotiated the peace of Amiens. He was re-appointed governor-general of India

in 1805, and arrived at Calcutta in August, in bad health. Proceeding immediately to assume the command of the army in the upper provinces, he was seized with illness, and died at Ghazapore, in the province of Benares, October 5, 1805. His character as a soldier and statesman was highly respectable; but he was more distinguished by diligence, humanity, and integrity, than by the higher mental qualities.

CORRADI, DOMENICO. [GHIRLANDAIO.]

CORREGGIO, ANTONIO ALLEGRI, or, as he has been known to write it, LIE' TO, one of the first of painters, surnamed Correggio from the place of his birth, a small town in the duchy of Modena, was born towards the end of the year 1493, or early in 1494. Correggio's life is involved in impenetrable obscurity. The only authentic records which exist are certain registered documents, public and private; but they serve only to throw a very feeble light upon his domestic life; our knowledge of it remains of a negative character. Some of his biographers, at the head of whom is Vasari, describe him as of humble origin, indigent, and penurious in his way of living; others like Mengs and Ratti draw his descent from a noble family of Correggio, once feudal lords of Campagnola and its castle in the Corregese. The truth appears to be that the Allegri family, from which Antonio descended, were a decent family of Correggio, while the conveyance and bequest of considerable property, including money, houses, and small portions of land, are too frequent among Antonio's immediate relations, to leave any doubt of his having been at least in easy circumstances. The statement of his having received very small sums for his pictures is also disproved by documentary evidence.

It is uncertain who was Correggio's first instructor. Francesco Bianchi, Lombardi, Tonino Bartolotto, and his uncle Lorenzo have been severally named as his instructors in the elements of his art; and it is added by some that he afterwards studied under the sons of Mantegna. Mantegna himself even has been supposed to be his first master; but the fact of Mantegna having died in 1506, when Correggio was barely twelve years old, renders it very improbable. In Mantegna's works however we may recognise the germ of that sweet and graceful style which Correggio carried to perfection. That Correggio ever went to Rome is far from probable, since a continued series of documents prove him to have been habitually residing in Correggio at the time when some writers have supposed he visited Rome. If he ever went there it must have been for a mere visit. The mastery with which he treats classical subjects, has given rise to the supposition that he received a liberal education, and there is no proof to the contrary. It is certain also that his works display a considerable knowledge of architecture; but that he practised that art, or sculpture, as some of his biographers have asserted, is entirely without proof. Correggio married, in 1520, Girolama Merlini, of a wealthy family in Mantua, and by her had a son and three daughters. She is said to have been the original in his picture of the Holy Family, known as 'La Zingarella.' The supposition that he married a second time probably arose from a mistake in a certain register, in which his wife's Christian name is misstated. He died on the 5th of March 1534, and was buried in the church of St. Francis at Correggio.

Correggio is one of the most original of painters, as well as one of the greatest of colourists. He formed a style completely his own, remarkable for masterly chiaroscuro, exquisite colouring, and the most graceful design. Less varied and decided in his outline than the painters of the Roman and Florentine schools, he is more anxious to dispose his lines in easy flowing curves than to display knowledge of anatomy or powerful drawing. Nevertheless, his forms are sufficiently correct, and the consummate skill shown in his endless foreshortenings proves that his smoother style of drawing was dictated by no want of study or deficiency of ability. While Titian's colouring is bolder, more varied, and more powerful than Correggio's, it is not so full of beauty and a certain mild and rich luxuriousness. There is the same difference between the two that there is between a bed of glowing flowers and a pulpy cluster of grapes laughing from under the vine-leaves. More studied in his use of light and shade than any of his brother painters, he gives to his pictures an air of space which mocks the limits of the frame; a depth and unity, the force of which Rembrandt alone has exceeded, and no one else approached; but the Flemish painter's sun never shines upon forms like the Italian's—it is mostly a "god kissing carrion." The expression which Correggio infuses into the lovely creations of his pencil is in harmony with the grace of his drawing, the pure sweet colouring, and the concordant tone of the picture. Avoiding harsh and unpleasant subjects, and delighting in the play of tender and voluptuous emotions, his mothers fondle their offspring, his children frolic and smile, his lovers pant and sigh, with all the ecstasy of unreprieved nature. If his beings are of a less mighty mould than Michel Angelo's, his colour less powerful in its tints, and his expression less passionate than Titian's, and if his design be less perfect and less exalted than Raffaele's, no artist has equalled him in gentleness and sweetness, and none calls forth the affections of the spectator in a more lively manner.

Correggio's pictures are not so numerous as those of some painters; but they are sufficiently spread over Europe for his style and fame to be universally recognised. The cupola of the cathedral at Parma is painted with an 'Assumption of the Virgin' in fresco, of which the

numerous beauties, the masterly foreshortening, the grace, the colour, and the design, so excited Titian's admiration, that he is reported to have said, "If I were not Titian, I would be Correggio." In the gallery at Dresden are the 'Notte,' or rather 'Dawn'—a grand picture on the subject of the Nativity, and a masterpiece of chiaroscuro—and a little cabinet picture, the 'Penitent Magdalen,' in which the saint is represented lying on the ground reading. A blue mantle envelopes the form; the head, shoulders, bosom, and feet are bare; a shady nook enshrouns the saint. Her brow rests upon one hand, and a tender melancholy trembles on her lips. The soft features, the delicate bosom, the gentle arms, are of the rarest beauty. It is perhaps the most perfect woman ever painted. In our own National Gallery are three or four of his best pictures:—'Mercury instructing Cupid in the presence of Venus' (formerly in the possession of Charles I., who purchased it of the Duke of Mantua, and universally allowed to be one of the artist's masterpieces), and an 'Ecce Homo' (in which the Madonna is painfully true to suffering nature, but redeemed by his usual beauty of form and expression); these two pictures were purchased by the British government in 1834 of the Marquis of Londonderry for 10,000*l.* There is also a Holy Family, known as 'La Vierge au Panier,' and formerly in the Royal Gallery at Madrid—small in size, but of the most exquisite beauty. Another is 'Christ's Agony in the Garden,' a duplicate of the one in the possession of the Duke of Wellington. Two of the most celebrated of Correggio's pictures were destroyed, it is said, by order of the Regent Duke of Orleans, for the too great freedom of the design—the 'Danaë' and the 'Io'—a strange story for a man of his character. The former was pieced together again by Coypel; of the latter a duplicate still exists.

Correggio had many good pupils, among whom may be reckoned his son, who painted a fresco in the cathedral at Parma, which has been much commended. He abandoned painting however before he died. Parmigiano may be reckoned among the followers and imitators of Correggio, though not among his pupils.

(Tiraboschi; Vasari; Mengs; Ratti; Lanzi, &c.)

CORT, CORNELIUS, a designer and very celebrated engraver, was born at Horn in Holland in 1536. He worked in his youth for Jerome Cock, a printseller of Antwerp. He then went to Italy, where in Venice he was received by Titian into his house, and engraved several of his pictures for him in (at that time) an unusually large size: they are dated 1566. Cort however settled finally in Rome, and established a school of engraving there, in which Agostino Caracci is said to have studied. This however is doubtful, as Agostino was only twenty years of age when Cort died, if 1578, as is believed from the letters on an old portrait, was the year of his death. The earliest prints of Agostino are dated 1582, four years after the death of Cort. That Agostino studied the prints of Cort, and to a great extent adopted him as a model, his works sufficiently evince. Cort's prints are large and his outline correct; they display great mastery of the graver, but a want of perception of the more delicate qualities, such as colour and relative distance; he was also deficient in discriminating the more delicate indications and varieties of expression. His works, for their size and style, and considering the comparative shortness of his life (forty-two years), are very numerous; they exceed 150. He made the first engraving after the 'Transfiguration' by Raffaele; he engraved also the 'Battle of the Elephant,' and the 'Battle of Constantine,' after Raffaele. He executed also several prints after Federigo Zuccaro, and others after Taddeo Zuccaro, G. Muziano, Polidoro da Carravaggio, Correggio, Michel Angelo, Sabbatini, and many other celebrated masters, Italian and Flemish; and likewise some from his own designs. (Gandellini, *Notizie Storiche degli Intagliatori*, &c.; Heinken, *Dictionnaire des Artistes*, &c.)

CORTES, HERNAN, was born in 1485 at Medellin, a village of Extremadura, in Spain. He was sent to study law at Salamanca; but being of a turbulent and dissipated disposition, his father wished him to go to Italy as a military adventurer under the Great Captain (Gonzalo). Not succeeding in this, he in 1502 obtained permission to follow his kinsman Ovando, who was appointed governor of Hispaniola; but an accident which befell him in scaling a lady's window prevented his joining Ovando till 1504. In 1511 he distinguished himself under Velasquez in the conquest of Cuba, and in 1518 was selected by this governor to undertake the conquest of Mexico, then just discovered by Grijalva. Accordingly, Cortes set sail from St. Jago de Cuba the 18th of November 1518, with ten vessels, ten pieces of cannon, eighteen horsemen, 600 infantry, thirteen only of whom were musketeers, and the rest cross-bowmen. He touched at various places, and among them at Havannah in search of more adventurers; and setting out again February 10th, 1519, bent his course to Cozumel, left that island on the 4th of March, and proceeded up the river Grijalva or Tabasco. Velasquez soon after he had despatched his lieutenant with the brilliant prospects of conquest, revoked his commission, and attempted to get him brought back under arrest; but the vigilance of Cortes frustrated all the schemes of the governor.

Having taken the town of Tabasco, with much slaughter, he received from its cacique gold and provisions, and twenty female slaves. One of these, who makes a great figure in the history of the conquest, under the name of Doña Marina, being a native of Mexico, became highly useful as interpreter, in conjunction with Jerome de

Aguilar, who had been eight years prisoner in the island of Cozumel. Advancing into the interior, Cortes met at San Juan de Ulloa some Mexican chiefs, who were anxious to know his intentions. Cortes laid great stress upon the importance of his mission from the great monarch of the east, and the necessity of his waiting upon their king. Native painters in the meantime were delineating on cotton cloth the ships, horses, artillery, &c., of the ominous visitors, in order to acquaint their sovereign with the wonders which words could not describe. To awe them still more, Cortes displayed the evolutions of his men and horses, and the havoc made on trees by the terrific thunder and discharge of cannon-balls. Several of the terrified Indians fell to the ground, and so many ran away, that it was difficult to subdue their alarm and regain their confidence.

During the negotiations for his progress to the capital, Cortes founded the colony of Villa Rica de Vera Cruz, and defeated the faction of the partizans of Velasquez, who, in the midst of the expedition, were in full readiness to revolt. Not satisfied with this, to prevent all farther hesitation and division among his followers, by leaving them no other chance of safety than in union and the conquest of a hostile country in which he shut them up with himself, he deliberately broke his ships to pieces. Cortes moreover gained over the caciques who were impatient of the Mexican yoke. The cacique of Zempoalla implored his assistance, and furnished him with provisions and 200 Indians to carry burdens, an invaluable service in a country where beasts of burden were unknown. On arriving at the confines of the Tlascalans, Cortes was attacked by them, under suspicion of his seeking the friendship of the Mexicans, their implacable enemies; but after an incredible slaughter, 6000 of them joined the conquerors. With this reinforcement Cortes reached the territory of the Cholulans, who, being the ancient enemies of his new auxiliaries, refused to admit them into their holy city of Cholula. However in obedience to Montezuma's injunction, they received the Spaniards, but at the same time, according to the Spaniards, formed a plot against them. Cortes, anticipating their treachery, destroyed 6000 of them without the loss of a single soldier. The perplexity of the Mexican councils increased with the boldness of the invaders, who were now regarded as those descendants of the sun, destined by prophetic tradition to come from the east, and subvert the Aztec empire. Accordingly, on the 8th of November 1519, they were received at Tenochtitlan, the Mexican capital, as Teules, or divinities. Soon after however an attack was made by the natives, acting under secret orders, upon Vera Cruz, and the head of a prisoner was carried in triumph through the country up to the court, to disprove the immortality of the Spaniards. Cortes, on this, carried off the emperor Montezuma, or Montezuma, to his quarters, although he asserted his innocence, and offered to deliver up the chief aggressor. But Cortes demanding also the son of this officer and five officers more, had them all burnt alive in front of the imperial palace, on a pile made of the weapons which were kept in store for the defence of the state. During the execution, the emperor was loaded with irons. Subsequently he acknowledged Charles V. as his lord, but he constantly refused to embrace Christianity; and when Cortes led his soldiers to stop the human sacrifices and throw down the idols in the grand temple, both priests and people rose in arms and forced him to desist. After this provocation, the Mexicans became resolved to expel the Spaniards, and Montezuma, though a prisoner, assumed the tone of a sovereign, and ordered Cortes to depart.

After six months' occupation of Mexico, when the danger of the Spaniards had increased, 18 ships with 80 horsemen, 800 infantry, 120 cross-bowmen, and 12 pieces of artillery, were sent under Pamphilo de Narvaez by Velasquez against Cortes. Cortes, deriving fresh courage from his disappointment and indignation, persuaded Montezuma that he was going to meet his friends. Leaving him and the capital in charge of Pedro de Alvarado with only 150 men, he marched with 250 against Narvaez, attacked him in the dead of night near Zempoalla, made him prisoner, and with the new army hastened back to Mexico, which had revolted in his absence. Although he resumed his former position there, he had soon to maintain a desperate conflict, and to retreat for safety after Montezuma had perished in attempting to appease his subjects. This success of the Mexicans led to their total defeat in the battle which they fought and lost in the plain of Otompan, or Otumba, July 7, 1520. This victory enabled Cortes to subdue some of the neighbouring territories with the assistance of the Tlascalans, to attach 10,000 more of them to his service, to attack Mexico again six months after his retreat, and to retake it the 13th of August 1521, after seventy-five days of fierce and almost daily fighting. The natives once more reduced to despair rose again, and again they yielded to superior discipline, though on no occasion did native Americans so bravely oppose European troops. Thus a daring adventurer, regarded and treated by his countrymen as a rebel, after a bloody struggle, gained possession of a country which for more than three centuries formed one of the brightest gems in the Castilian crown. The atrocities of Cortes were of the most terrible and merciless character; but it has been pleaded in extenuation of them that he was a soldier by profession, and while the Inquisition burnt Jews and Protestants in Spain, he could learn from his chaplains no other or better means of converting heathens than by fire and the sword: and to a certain extent the plea may be admitted.

Indignant at the ingratitude of Charles V., who listened to his enemies, Cortes returned to Spain in 1528 to face his accusers. He was received with much respect, and made Marquis of the rich Valle de Oajaca; but in 1530 had to return to Mexico, divested of civil power. Being anxious, after his military exploits, to extend his fame by maritime discovery, particularly in the opening of a passage from the Atlantic to the Pacific, he fitted out at his own expense different expeditions, one of which discovered California in 1535, and he himself coasted next year both sides of the gulf of that name, then called the Sea of Cortes. He returned to Spain in 1540, when he was received by Charles V. with cold civility, and by his ministers with insolent neglect. He accompanied however this prince in 1541 as a volunteer in the disastrous expedition to Algiers, and his advice, had it been listened to, would have saved the Spanish arms from disgrace, and delivered Europe three centuries earlier from maritime barbarians. Envious and ill-requited by the court, Cortes withdrew from it, leaving sycophants and intriguers to reap the fruits of his labours and his genius. He died however in affluence near Seville, on the 2nd of December 1547, in the sixty-third year of his age. Cortes, with all his reckless cruelty, was unquestionably a man of remarkable genius—one of the heroes of Old Spain. The destruction of his fleet at Vera Cruz, with the object of compelling his followers to conquer or die—his fearless entry into Mexico—the still bolder seizure of Montezuma in his own palace—his defeat of Narvaez—his victory of Otumba—and his magnanimity in the siege of Mexico—are deeds which read more like romance than reality.

Robertson has estimated the character of Cortes at least as highly as his own countrymen—Bernal Diaz del Castillo, Gomara, Herrera, Solis, Lorenzana (who published in 1770 a 'History of New Spain,' founded on the only writings of Cortes, which consist of four letters to Charles V.), and Trueba. The valuable 'History of the Conquest of Mexico,' by Prescott, will supply the general reader with sufficient materials to estimate fairly the character and genius of Cortes.

CORTESI, JACOPO. [BORGOGNONE.]

CORTONA, PIETRO BERRETTINI, called *Pietro da Cortona*, was born on November 1, 1596, at Cortona. His first master was Antonio Commodi, but he afterwards studied under Ciampi at Rome. Being employed by a gilder to make some little figures, his skill attracted the notice of the Marquis of Sacchetti, who visited the workshop, and Pietro was induced to show some of his paintings. The marquis took him at once under his protection, and procured him numerous commissions, and among them an order to paint some rooms in the palace of the reigning Pope Urban, in the Piazza Barberini. Cortona afterwards travelled, and executed various pictures by the way. He was employed by Ferdinand II. to paint some pictures in the Pitti palace, and stayed some time in Florence; but he left it in disgust, because the grand duke had listened to certain detractors, who had accused Cortona of palming his own pictures upon the prince in place of some of Titian's which Ferdinand desired to purchase of him. He settled finally at Rome, and enjoyed the patronage of successive pontiffs, until Alexander III. made him a knight. He died, oppressed with years and the gout, May 16, 1669, full of wealth and honour.

Pietro da Cortona studied the works of Raffaele, Michel Angelo, and especially those of Polidoro da Carravaggio, from whom he learned to imitate the style of the later antiquer, taking for his immediate model the sculpture of Trajan's column. His style of drawing is free, bold, and vigorous, and even coarse; seldom finished in any except the most conspicuous parts. In design he is learned and masterly, though somewhat mannered and over-charged. His colour is sober and harmonious. His principal works are at Rome, in the Barberini and in the Sacchetti palaces; and at Florence, in the Pitti palace.

Cortona practised architecture as well as painting. He was buried in the church of San Martin at Rome, which is considered his best architectural work; and at his death he bequeathed to it a hundred thousand crowns. Cortona had many famous pupils; among them were Ciro Ferri, Romanelli, Giordani, Borgognone, and Testa. (Pascoli.)

CORYAT, THOMAS, "the Odcombian leg-stretcher," as he was wont to call himself, was the son of the Rev. George Coryat, rector of Odcombe, in Somersetshire, and prebendary of York cathedral. Thomas, or, as he was usually styled, Tom Coryat, was born at Odcombe rectory in 1577, and was educated at Westminster School, and afterwards at Gloucester Hall, Oxford, where he remained three years, and acquired some skill in logic, and more in Greek and Latin. He seems, on leaving the university, to have obtained a post in the household of Prince Henry; but his eccentricity had probably already become marked, as he is spoken of as holding in the prince's establishment a position somewhat analogous to that of court-jester.

His father died in 1606, and Tom felt himself at liberty to indulge a "very burning desire," which he says had long "itched in him, to survey and contemplate some of the choicest parts of this goodly fabric of the world." Accordingly, in May 1608, he embarked at Dover, and travelled through France and as far as Venice, returning by way of Germany. Travelling on the continent was in those days at best somewhat laborious, but Coryat's was a more than usually arduous journey, for he went as far as possible on foot, and carried very little money in his pocket. He reckoned that in the five months he was absent he had travelled 1977 miles, of which he had walked

900, and the same pair of shoes sufficed for the whole journey. On his return he hung up his shoes for a memorial in Odcombe church, where they remained till 1702. Coryat was a diligent observer of all that he saw new to him in his travels, and an insatiable inquirer; and he made notes of everything which struck him as noteworthy. These notes he set himself on his return to arrange; and in 1611 he published them in a bulky quarto volume, with this strange title: 'Coryat's Crudities, hastily gobbled up in five months' Travels in France, Savoy, Italy, Rhetia, commonly called the Grison's Country, Helvetia, alias Switzerland, some parts of High Germany, and the Netherlands; newly digested in the hungry air of Odcombe in the county of Somerset, and now dispersed to the nourishment of the travelling members of this kingdom.' Appended to the volume were some sixty sets of verses, written, among others, by Ben Jonson, Chapman, Drayton, Donne, Sir John Harrington, Inigo Jones, and Lawrence Whitaker. They are written in Greek, Latin, Spanish, Italian, French, Welsh, Irish, 'Macaronic,' and 'Utopian,' and are all very quizzical, some coarsely so. As might be expected, these verses proved the most attractive part of the volume, and they were reprinted in a separate form under the title of 'The Odcombian Banquet,' with an advertisement prefixed, intended more evidently than were the verses themselves to render poor Coryat ridiculous. Chalmers and others have supposed this volume to have been published by Coryat himself, and have expressed a good deal of surprise at the excess of his simplicity. So far however from writing the 'advertisement,' or even sanctioning the republication, Coryat in the 'Second Course' of his 'Crudities,' the 'Cramb, or Colwort twice Sodden,' makes in his way an energetic attack upon it. But the verses themselves were not attached to his book by his own free will. He expressly states that he was commanded to print them by Prince Henry, and he shows that he was quite aware of their real purpose. Poor Coryat was in fact evidently made the butt of the cleverer men with whom he was weak enough to desire to associate, and he was treated with as little generosity as the wits have in all ages treated their butts. Coryat's 'Crudities' are, as may be supposed, of little or no value for their descriptions of buildings and cities—the bulk of the book; but they contain many curious illustrations of the state of society in that time, and in them many odd scraps of information on many unexpected matters will be found stored up.

In 1612, the year following the publication of the 'Crudities,' Coryat departed on a more extended journey: his object being to visit the Holy Land, and walk from there to the East Indies, leaving the actual limits of his travels to be determined by circumstances. Having made a brief stay in Constantinople, he visited various parts of Greece and went to explore the vestiges of Troy, with which he was much delighted. He then went to Jerusalem, and among others of the sacred localities visited all he could discover of the Seven Churches. Thence he started to Aleppo, and so through Persia to Agra, where was the Mogul's court, spending, he says, in his "journey betwixt Jerusalem and the Mogul's court fifteen months and odd days, all of which way I traversed afoot . . . the total distance being 2700 English miles," and in ten months of this journey he only expended "betwixt Aleppo and the Mogul's court but three pounds sterling, yet fared reasonable well every way." Coryat had always a considerable aptitude for acquiring languages, and in this journey he had learnt to use colloquially Italian, Arabic, Turkish, and Persian, his attainments in which no doubt contributed to his easy and economic progress. From Agra he sent to his friends in London some brief notices of what he had seen on his way, with a description of the Mogul's court, which were published, with a portrait prefixed, representing him riding on an elephant.

At Agra he stayed some little while, being taken much notice of by the Mogul and by Sir Thomas Rowe, the English ambassador there. Of his future proceedings all that is known is told in the voyage of the Rev. Thomas Terry, chaplain to the ambassador. Terry says that Coryat, having stayed long enough to acquire "a great mastery in the Indostan, or more vulgar language," resolved to continue his journey, he having now so extended his plan as to propose to prolong his wanderings for at least ten years, in which time he hoped to be able to explore "Tartaria in the vast plains thereof, with as much as he could of China, and those other large places and provinces interposed betwixt East India and China," after which he intended not only to search for Prester John in Ethiopia, but to "cast his eyes upon many other places." But his journeyings were nearly ended. He set out for Surat, though ill before starting, and full of fear that he should die on the road. He lived to reach Surat, 300 miles distant, but died there of a dysentery a few days after his arrival, December 1617. Coryat made full notes during this journey, but they were all lost. The 'Crudities' has become a very rare volume, and fetches a high price at the book-sales.

COSMO THE ELDER. [MEDICI.]

COSMO I., duke of Florence, and afterwards grand-duke of Tuscany, was the son of Giovanni de Medici, a celebrated condottiere of the 15th century, who was descended in a direct line from Lorenzo, the younger brother of the elder Cosmo. This line formed a collateral branch of the first house of Medici, and its members remained in a private station as wealthy citizens of Florence during the lives of Cosmo, Pietro, Lorenzo the Magnificent, and Leo X., taking little part in the civil broils which agitated the republic under the administration

or influence of the elder branch. That branch became extinct by the death in 1519 of Lorenzo de Medici, duke of Urbino, the only legitimate grandson of Lorenzo the Magnificent, which was followed soon after by the death of his uncle, Pope Leo X. The Duke of Urbino left an illegitimate son, Alessandro, who was made Duke of Florence after the surrender of that city to the allied arms of Charles V. and of Pope Clement VII., in 1530. Alessandro was a profligate prince, and after several years of tyranny was murdered by his relative Lorenzino, who belonged to the junior branch of the Medici, in 1537. Upon perpetrating this murder, Lorenzino fled to Venice. The friends and counsellors of the late duke, with Guicciardini the historian at their head, proposed to appoint young Cosmo, of the younger branch of the Medici, as successor to Alessandro. Cosmo had against him a number of emigrants, some of the first families of Florence, who were hostile to the Medici, some through jealousy and rival ambition, and others because they wished to re-establish the republic. These emigrants were scattered about the different Italian cities, and were encouraged and supported by Pope Paul III., by Count Pepoli of Bologna, and others. They also relied on the protection of Francis I. of France, while Cosmo on his side was protected by the emperor Charles V., who acknowledged him as Duke of Florence. The emigrants, having collected a few thousand men, invaded the Florentine territory, but were defeated by the troops of Cosmo at Montemurlo; and their leaders Albizzi, Valori, and Filippo Strozzi, were taken prisoners and put to death. From that time Cosmo reigned absolute lord of Florence. He extinguished all remains of popular liberty, and he established a system of inquisitorial police by means of numerous informers. Persons accused of any designs against the government were tortured, and often put to death. He had agents also in various parts of Italy to watch the conduct of the Florentine emigrants, and in some instances to get rid of the most dangerous by assassination or poison, as in the case of Lorenzino, who was murdered at Venice by his order, in 1548. He effected a striking change in the manners of the Florentine people, who were before noted for their garrulity and lightness of conversation; they became henceforth taciturn and cautious, and spoke in half sentences. In other respects the administration of Cosmo was orderly and wise; he was attentive to business, and looked himself into all public affairs. He had considerable abilities; and if he rendered Florence and Tuscany entirely dependent on his will, he at the same time succeeded by consummate political skill in keeping his state independent of all foreign powers. Determined to be master at home, he freed his towns from the imperial garrisons, and resisted several attempts at encroachment from the court of Rome. He was the first to establish the unity and independence of Tuscany as a political state. He formed a native militia of the peasantry, well exercised and disciplined by experienced officers, so that at three days' notice he could collect 12,000 men in any particular point, besides the regular regiments which he kept in the towns. His finances were in good condition, and his treasury always well supplied with money.

Cosmo possessed at first the territories of the two republics of Florence and Pisa, the latter of which had been conquered by the Florentines before his time. In 1552 he added to his dominions, by an agreement with Jacopo d'Appiano, lord of Piombono, that principality, and also the island of Elba, when he fortified Porto Ferrajo, and improved its harbour. But a more important acquisition was that of Siena. That republic had survived the freedom of Florence, and had retained its independence under the protection of Charles V. But in 1552 civil factions having broken out among the citizens, who were excited also by the Florentine refugees, they drove away the Spanish garrison and admitted a French auxiliary force. In the following year Charles V. sent troops to reduce Siena, and Cosmo joined his forces to those of the emperor. Not succeeding that year, the emperor withdrew most of his troops; but at the beginning of 1554 Cosmo brought together a larger force, attacked Siena, and occupied its territory. At the battle of Marciano, in August of that year, the Siennese and their French allies were defeated. After a long and obstinate resistance, in which the women took part, Siena was compelled by famine to surrender to Cosmo in April 1555. The conditions were not harsh. Siena retained her municipal institutions under the protection of the emperor, who was to keep a garrison in it; but in the meantime Cosmo placed a garrison in it himself. All those citizens who chose to emigrate were at liberty to do so. A great many availed themselves of this stipulation, and retired to the town of Montalcino, where they kept up the semblance of a republic a little longer. Of 40,000 inhabitants which Siena had previous to the siege, only 4000 remained; the rest had either died or emigrated. In July 1557, Cosmo received of Philip II., who had succeeded Charles V., the formal possession of Siena and its territory, exclusive of the coast near Monte Argentaro, with the ports of Orbitello, Talamone, Santo Stefano, and Port' Ercole, which remained as a dependency of Spain, and were afterwards annexed to the crown of Naples under the name of 'Stato del Presidi.' The Siennese swore allegiance to Cosmo, who left to them their municipal laws and magistrates. In August 1559 the small residue of the Siennese republic at Montalcino surrendered to Cosmo. All Tuscany was now, for the first time since the fall of the Roman empire, united under one government.

Cosmo married Leonora, the daughter of Don Pedro de Toledo,

Spanish viceroy at Naples, and had five sons by her. Two of these, Giovanni, who had been made a Cardinal, and Garzia, died suddenly towards the end of 1562, and their mother soon after followed them to the grave. A report was spread and readily believed by the numerous enemies of Cosmo, that Giovanni had been killed by his brother, after which Cosmo, in his wrath, had killed Garzia with his own hand. Alfieri has made this the subject of a tragedy. Probabilities however are against the truth of this assertion. (Botta, 'Storia d'Italia,' lib. xii.) Cosmo's eldest son, Don Francesco, married the archduchess Joanna, daughter of the Emperor Maximilian. In 1569 Pope Pius V., by a solemn bull dated 23d August, conferred upon Cosmo and his successors the title of grand-duke of Tuscany, as superior to all dukes and princes, and inferior in rank only to kings. In the following year Cosmo went to Rome to receive his grand ducal crown from the hands of the pope. In his bull the pope set forth the merits of Cosmo towards the Holy See for having entered zealously into the war against the Turks, and founded the military order of St. Stephen, in imitation of that of St. John of Jerusalem, for having given assistance to the king of France against the Huguenots, and having prosecuted the heretics in his own dominions: Cosmo had permitted the Inquisition to be established in Tuscany, and several persons had under its sentence suffered death for heresy or blasphemy.

Cosmo spent the latter years of his life chiefly at one or other of his villas, having entrusted the cares of administration to his son Francesco in 1564. Many things are said of the irregularity of his life in his old age, and his sons Francesco and Pietro were worse than their father in this particular. In 1570 he married Camilla Martelli, a private lady of Florence. Cosmo died 21st April 1574, in the Pitti palace, which had become the residence of the grand-dukes, and was succeeded by his son Francesco.

Cosmo, though an unprincipled man, was a very able statesman. In the general breaking up of most of the Italian independent states in the 16th century, he found means to create and consolidate a new and considerable principality, which has remained ever since independent, and he thus saved that fine country Tuscany from becoming a province of Spain, like Naples, Sicily, and Lombardy. He had the firmness to refuse Philip II.'s first offer of Siena as a fief of the Spanish crown, answering that he was an independent sovereign, and would not make himself the vassal of another. He refused the crown of Corsica, which was offered to him by the insurgents in 1564, because it would have embroiled him with other powers and endangered his own states. Cosmo encouraged the arts and literature. He founded the Florentine Academy, the Academy del Disegno, or of the fine arts; and he restored the University of Pisa. The Medici dynasty founded by Cosmo became extinct in 1737 by the death of the grand-duke Gian Gastone. He was succeeded in his sovereignty by Francis duke of Lorraine, the husband of Maria Theresa of Austria.

(Botta, *Storia d'Italia*; Galluzzi, *Storia del Gran Ducato di Toscana*; Ammirato, *Storie Fiorentine*, &c.)

COSTARD, GEORGE, born about 1710, M.A. of Wadham College, Oxford (of which he afterwards became fellow and tutor), in 1733, rector of Twickenham in 1764, at which place he died, January 10, 1782. He was respectable both as a classical and oriental scholar and as a mathematician; an account of his miscellaneous writings may be found in Kippis's 'Biographia Britannica.' He was the editor of the second edition of Hyde's work on the 'History of the Persians,' but his claim to notice is principally derived from his 'History of Astronomy,' &c., London, 1757. This work appears to have obtained more reputation abroad than at home, where it certainly is not appreciated. It is a history of the rise and progress of the fundamental doctrines of astronomy, mixed up with an elementary account of them, in order of discovery, and accessible to a student who can use a common globe, and has the first rudiments of geometry. In all matters of ancient and oriental learning Costard frequently cites the passage and always the reference, which gives his work a lasting value.

COSTER, LAWRENCE. [KOSTER.]

COSWAY, RICHARD, R.A., was born in 1740 at Tiverton, in Devonshire, where his family, originally Flemish, had been long settled, and his father was master of the public school. He was placed by his uncle, the mayor of Tiverton, with Hudson, and afterwards at Shipley's drawing-school in the Strand. At this time Cosway was very diligent, and he obtained between the fourteenth and twenty-fourth years of his age five premiums from the Society of Arts. His chief excellence was in miniature-painting, for which he had very great ability, and in which professionally he was successful to the utmost degree. He was patronised by all the rank and wealth of his time: the Prince of Wales, afterwards George IV., was among his friends and patrons. He made a large income; but he was sumptuous and hospitable in his habits, and his expenditure probably kept pace with his income.

Cosway was elected a member of the Royal Academy in 1771, and painted several fancy portraits for its exhibitions. He exhibited 'Rinaldo and Armida,' 'Cupid,' 'St. John,' 'Venus and Cupid,' 'Madonna and Child,' and 'Psyche,' all of which were portraits of some of his titled patrons, good likenesses, and successful works in their style.

About this time he was married to Maria Hadfield, though of English parentage, a native of Leghorn. She had been educated in a

convent, where she was taught music and drawing—arts which she eventually pursued with such success as to excite general admiration both in Italy and in England. After her marriage with Cosway she became a very distinguished exhibitor at the Royal Academy, and her musical parties, in which she was the chief performer, at her house, formerly Astley's, in Pall Mall, and afterwards at 20, Stratford-place, Oxford-street, were among the chief attractions of the age. The Prince of Wales and the leading members of the nobility were frequent visitors, and all the political, literary, artistic, and social 'lions' of London were there to see and be seen. The house in which these parties were held was furnished in the most costly and gorgeous style imaginable; almost every room was a museum of works of art and unique furniture of the most elaborate workmanship, adorned with natural and artificial curiosities from the four quarters of the globe. In his dress also Cosway was proportionably magnificent, a sort of modern Parrhasius; and all this magnificence and splendour were the fruit of his industry. His wife was equally industrious, and painted many portraits and other works of a poetic and imaginative nature; but Cosway would not allow her to paint portraits professionally. There are several prints after her works by Bartolozzi, V. Green, and others.

Cosway died in 1821, aged 80, and his widow retired to Lodi, established a ladies' college there, and became widely known and respected. She had spent some years at Lodi previously, during the war, for the benefit of her health, and had acquired a strong attachment for the place.

(Smith, *Nollekens and his Times*; Cunningham, *Lives of the most eminent British Painters, &c.*)

COTES, FRANCIS, R.A., one of the originators of the Royal Academy of Arts in London, was born in London in 1725, where his father was an apothecary. He was the pupil of George Knapp, and distinguished himself by his portraits in crayons, in which he was unrivalled. He was a good painter in oil, and was by many regarded as equal or superior to Reynolds: both painters had recourse to the same artist, Toms, for the painting of their draperies. Cotes was in great practice, and lived in the house in Cavendish-square which after his death was occupied by Romney, and subsequently by Sir M. A. Shea. Walpole mentions a few of his best works—as a full-length of the queen of George III. holding the princess-royal on her lap, engraved by W. W. Ryland; Mrs. Child, of Osterly Park; the beautiful daughter of Wilton the sculptor, afterwards the wife of Sir Robert Chambers; his own wife; O'Brien, the comedian; and Polly Jones, a woman of pleasure. Many of his portraits have been engraved by Bartolozzi, Green, McArdell, and others. He died in consequence of taking soap-les for the stone in 1770, before he had completed his forty-fifth year.

COTES, ROGER, born July 10, 1682, at Burbage, near Leicester, of which place his father was rector. His first education was received partly at Leicester school, partly from an uncle, who was the father of Dr. Robert Smith, the author of the 'Optics.' He was afterwards placed at St. Paul's School, and in April 1699 was admitted at Trinity College, Cambridge, of which foundation he was elected fellow in 1705. In January 1706 he was elected Plumian Professor, at the time of the establishment of that chair. In 1713 he took orders. He died June 5, 1716, aged 34, and was buried in the chapel of his college, where there is an epitaph upon him by Dr. Bentley. He was succeeded in the Plumian professorship by his cousin, Dr. R. Smith, the editor of his works. ('Biographia Britannica.')

The early death of Cotes being taken into account, few persons have left more reputation behind them than he did in matters of exact science. Newton is reported to have said, "If Cotes had lived, we should have known something." As it is, we have not much to say in a biographical article. The discoveries of Cotes have exercised a decided influence upon various parts of mathematics. For his reputation on the continent, it is unfortunate that he died so near the termination of the discussion relative to fluxions. The problems which he left were made the subject of a challenge to foreign mathematicians by Dr. Brook Taylor, in the interval which elapsed between his death and the publication of his works; and some bitterness of feeling was excited which was unfavourable to the proper estimation of their merits. (Montucla, 'Hist. des Math.', vol. iii., p. 154.) We shall now briefly describe them.

The first work which Cotes published was the second edition of Newton's 'Principia' (1713), to which he prefixed the well-known preface. This treatise of gravitation in general, and of the objections which were made to it. He also published an account of a remarkable meteor in the 'Phil. Trans.' for 1715. His hydrostatical and pneumatic lectures were printed after his death, in 1738, by Dr. R. Smith.

The mathematical papers of Cotes were published after his death by Dr. Smith, under the title of 'Harmonia Mensurarum, sive analysis et synthesis per rationum et angularum mensuras promota: accedunt alia opuscula mathematica,' Cambridge, 1722. The most definite description which can be given of it is, that it was the earliest work in which decided progress was made in the application of logarithms and of the properties of the circle, to the calculus of fluents. The first book contains an extended comparison of systems of logarithms, with applications of them to the finding of areas. The second is what we should now call a table of integrals, depending on logarithms and arcs of a circle. The third consists in applications of the second. Then

follows a mass of extensions, digested, mostly from Cotes's papers, by Dr. Smith. The *opuscula* consist in—1. A tract on the estimation of errors in mixed mathematics, consisting mostly of an investigation of the method of choosing spherical triangles, so that the errors of the data shall produce least effect upon the *quæsitæ*, but ending with what we must call the first glimpse of a method of choosing the proper mean for discordant observations. 2. A tract on the differential method of Newton. 3. On the construction of tables by differences. 4. On the descent of heavy bodies; on cycloidal motion, &c.

COTMAN, JOHN SELL, an artist whose masterly etchings of architectural subjects—old buildings and other antiquities—have obtained for him the honourable distinction of the English Piranesi, was born at Norwich, about the year 1780, and educated at the free school of that city, on quitting which he immediately took to his pencil as his future profession. He first practised chiefly in water-colour painting, in which he displayed a vigour and boldness very unusual at that period; but though he did not entirely abandon that branch of art, he afterwards applied himself more particularly to architectural drawing and engraving—and to etching upon copper views made for that purpose by himself. His first publication of the kind was his 'Miscellaneous Etchings of Architectural Antiquities in Yorkshir-,' &c., in 28 plates, folio, 1812; immediately succeeded by the 'Architectural Antiquities of Norfolk,' fol., 1812-17; and he at the same time brought out the 'Sepulchral Brasses in Norfolk,' 84 plates, large 4to, 1813-16. In 1817 he went to France, where he spent some time in collecting the materials for his next, and the finest of all his works, the 'Architectural Antiquities of Normandy,' which appeared in two volumes folio, 1820, with 100 plates, and descriptive and historical letter-press by Mr. Dawson Turner of Yarmouth, who zealously patronised him during his residence in Norfolk. He afterwards settled entirely in London, and for a few years before his death, which took place in 1843, held the appointment of teacher of drawing in King's College, London.

COTTIN, SOPHIE RESTAUD, born in 1773, was brought up at Bordeaux by her mother, who was an accomplished and well-informed woman. At the age of seventeen she married Mr. Cottin, a wealthy Parisian banker, with whom she resided in the capital. Three years after, she lost her husband, which circumstance, added to the horrors of the revolution, induced her to retire to a cottage in the valley D'Orsay. To beguile her solitude she began to write a novel, 'Claire d'Albe,' which, notwithstanding the good intentions of the authoress, whose object was to point out the dangers of seduction, had the unfortunate effect of enlisting the sympathies in favour of the heroine, who is guilty of adultery—a tendency however common to many, and some of the best French novels. In Madam Cottin this was only an error of judgment and inexperience, for her heart was pure, and her sentiments and conduct strictly virtuous. It is said that the publication of 'Claire d'Albe' was owing to a desire to assist a person of her acquaintance, who, being proscribed during the revolution, stood in need of money to effect his escape; Madam Cottin hastily offered the sheets, which she had been writing for her amusement, to a bookseller, and gave the produce to the fugitive. She followed 'Claire d'Albe' by 'Malvina,' 'Amelie Mansfield,' and 'Mathilde,' a tale of the Crusades, which had great popularity. Her last and in many respects her best work was 'Elizabeth, or the Exiles in Siberia,' the characters and sentiments of which are most unexceptionable, the action well conducted, and the termination satisfactory. 'Elizabeth' is accordingly a work, which, for a long succession of years, was generally put into the hands of young persons studying French, and has been translated into most European languages. The style of 'Elizabeth' is considered more carefully correct and finished than that of her other novels. Madam Cottin, who was a Protestant, and had attentively studied the Scriptures, had begun a work intended to demonstrate the truth of the Christian religion by its sympathy with the best sentiments and affections of the heart. She had also begun a work on education. She did not live to finish either: she died in August 1807, at the age of thirty-four. Most of her works were published anonymously. They were collected and published at Paris, in 5 vols. 8vo, 1817.

COTTLE, JOSEPH, born in 1774, was a bookseller and publisher in Bristol, but retired from business in 1798. Mr. Cottle wrote a poem entitled 'Alfred,' one on 'The Fall of Cambria,' another on 'Malvera Hills,' and some other pieces in verse and prose. But he is more likely to be remembered by his connection with the poets Coleridge, Southey, and Wordsworth, of which he has given a very full account in his 'Recollections of Coleridge,' a work of some value in connection with the early part of the poet's career. The earliest poems of Coleridge and Southey were published by Mr. Cottle, who was a kind and generous friend to both of the young poets at their outset in life. Mr. Cottle was much respected in Bristol for his amiable personal qualities, and for his active connection with various benevolent projects. He had a brother, AMOS COTTLE, who also wrote verses, and translated the 'Edla.' The name of Amos Cottle seems to have afforded much mirth to the wits of the last generation: Byron has hitched both the brothers into more than one stanza, while the Anti-jacobin has coupled their names in a like ludicrous manner. Amos Cottle is said to have been a superior scholar and an excellent man. He died in 1800. His verses have long been forgotten.

COTTON, CHARLES, was born in 1630, at Beresford Hall in Staffordshire, the seat of his father, which was afterwards his own property and the chief place of his residence. He was educated at Cambridge, and travelled on the Continent, after which he married and lived principally in the country. He died at Westminster in 1657. His name is best secured against forgetfulness by his friendship for Izaak Walton, and his co-operation in the later editions of the 'Complete Angler.' (WALTON, IZAAK.) But he was an active translator from the French, of Montaigne's 'Essays,' of historical and other prose works, and of Corneille's tragedy 'Horace;' and he published also various productions in verse, both serious and comic. His most ambitious poem of the former class is 'The Wonders of the Peak;' but none of his serious poems have kept their ground even in the favour of studious critics, while by all other readers they are completely neglected. He is perhaps more generally known as the author of 'Scarronides, or Virgil Travestie,' a burlesque imitation of three books of the *Æneid*—coarse in taste, and weak in wit, as well as low in its tone of moral feeling. His prose imitations of Lucian, and his 'Voyage to Ireland' in verse, are better specimens of his talents for humour. There are several incomplete collections of his works.

The translation of Montaigne has great merit. Cotton's genuine version was afterwards spoiled, or, as it is expressed in the preface to the edition of 1759, "it was polished or rather modernised in some pages of our last edition;" but in the present one (1759), it is corrected and improved throughout, besides the rectifying of many mistakes, which Mr. Cotton probably would not have been guilty of, if he had been assisted by those dictionaries published since his time, that are the best explainers of the Gascon language, which was Montaigne's mother tongue." If this second translation has corrected mistakes, it has certainly not improved the style of Cotton's version, which had considerable merit of its own, as well as affinity to the manner of Montaigne.

COTTON, SIR ROBERT BRUCE, an eminent English antiquary, descended from an ancient family, was the son of Thomas Cotton, Esq., and born at Denton, in Huntingdonshire, January 22, 1570. He was educated at Trinity College, Cambridge, where he took the degree of B.A. in 1585. His taste for antiquarian studies induced him to repair to London, where he became a member of a society of learned men attached to similar pursuits. He soon distinguished himself as a diligent collector of records, charters, and instruments of all kinds relating to the history of his country. The dissolution of monasteries, half a century before, had thrown so many manuscripts of every description into private hands, that Mr. Cotton enjoyed peculiar advantages in forming his collection. In 1600 he accompanied Camden, the historian, to Carlisle, who acknowledges himself not a little obliged to him for the assistance he received from him in carrying on and completing his 'Britannia.' The same year Cotton wrote 'A Brief Abstract of the Question of Precedency between England and Spain.' This was occasioned by Queen Elizabeth desiring the thoughts of the Society of Antiquaries already mentioned upon that point, and is still extant in the Cottonian Library. ('Jul.' C. ix. fol. 120.) Upon the accession of King James I. he received the honour of knighthood, and during this reign was not only courted and esteemed by the great, but consulted as an oracle by the privy councillors and ministers of state upon very difficult points relating to the constitution. In 1608 he was appointed one of the commissioners to inquire into the state of the navy, which had been neglected after the death of Queen Elizabeth; and he drew up a memorial of their proceedings to be presented to the king, a copy of which is also preserved in the Cottonian Library. (MS. 'Jul.' F. iii.) In 1609 he wrote 'A Discourse of the Lawfulness of Combats to be performed in the Presence of the King, or the Constable and Marshall of England,' which was printed in 1651 and in 1672. He drew up also in the same year, 'An Answer to such Motives as were offered by certain Military Men to Prince Henry, to incite him to affect Arms more than Peace.' This was composed by order of that prince, and the original manuscript remains in the Cottonian Library. ('Cleop.' F. vi. fol. 1.) New projects being contrived to fill the royal treasury, which had been prodigally squandered, none pleased the king, it is said, so much as the creating a new order of knights, called baronets; and Sir Robert Cotton, who had been the principal suggester of this scheme, was in 1611 chosen to be one, being the thirty-sixth on the list. His principal residence was then at Great Conington, in Huntingdonshire, which he soon exchanged for Hailey St. George, in Cambridgeshire. He was afterwards employed by King James to vindicate the conduct of Mary, queen of Scots, from the supposed misrepresentations of Buchanan and Thuanus. What he drew up on this subject is thought to be interwoven in Camden's 'Annals of Queen Elizabeth,' or else printed at the end of Camden's 'Epistles.' In 1616 the king ordered him to examine whether the Papists, whose numbers then made the nation uneasy, ought by the laws of the land to be put to death, or to be imprisoned. This task he performed with great learning, and produced upon that occasion twenty-four arguments, which were published afterwards, in 1672, among 'Cotton's Posthuma.' It was probably then that he wrote a piece, still preserved in the Royal Library, entitled 'Considerations for the repressing of the Increase of Priests, Jesuits, and Recusants, without drawing of blood.' He was also employed by the House of Commons when the match

between Prince Charles and the Infanta of Spain was in agitation, to show, by a short examination of the treaties between England and the House of Austria, the unfaithfulness and insincerity of the latter, and to prove that in all their transactions they aimed at nothing but universal monarchy. Sir Robert Cotton wrote various other works, many of them small pieces in the shape of dissertations, too numerous to be mentioned here; some of them are among his 'Posthuma,' others are printed in Hearne's 'Discourses,' and a few more still remain in manuscript.

As early as 1615 Sir Robert Cotton's intimacy with Carr, earl of Somerset, laid him under suspicion with the court of having some knowledge of the circumstances of Sir Thomas Overbury's death. He was even committed to the custody of an alderman of London; nor although nothing could be proved against him, was he released from this confinement till the end of five months, during which time he appears to have been interdicted the use of his library. The perfidy of Gondomar, the Spanish ambassador, about the same time, drew upon him another imputation, his name having been, without foundation, inserted in a list suffered to go abroad of persons who had secretly received gratuities from the Spanish ambassador for sinister purposes. From this however his honour was perfectly vindicated.

Being a member of the first parliament of Charles I., Sir Robert Cotton joined in complaining of the grievance which the nation was said in 1628 to groan under; but he was always for mild remedies, and zealous for the honour and safety of the king. In the next year an occurrence took place, the consequences of which shortened his days. A tract was handed about in manuscript, entitled 'A Project how a Prince may make himself an absolute Tyrant.' The inquiries that were immediately made for the author of so pernicious a performance led at length to the Cottonian Library. Sir Robert, perfectly conscious of his innocence, made strict inquiry into the transaction, and soon found that a copy of this tract, written at Florence in 1613 by Robert Dudley, duke of Northumberland, under the less exceptionable title of 'Propositions for his Majesty's Service to bridle the Impertinency of Parliaments,' had, unknown to him, found its way into his library, and that, equally without his knowledge, his librarian or amanuensis, as was suspected, for a pecuniary consideration, had suffered one or more copies of it to be taken, under the former of these titles. Although Sir Robert Cotton completely vindicated his innocence of having written or disseminated this tract, so destructive to the liberties of the people, yet under the renewed pretence that his library was not of a nature to be exposed to public inspection, it was again put in sequestration, and himself once more excluded from all access to it. He died at his house in Westminster, May 6, 1631. A short time before his death he requested Sir Henry Spelman to signify to the Lord Privy Seal, and the rest of the lords of the council, that their so long detaining of his books from him, without rendering any reason for the same, had been the cause of his mortal malady. From this, as well as other circumstances, it appears that his library was never restored to his possession. He was buried on the south side of the church of Conington, where a suitable monument was erected to his memory.

By his will Sir Robert Cotton directed that his library should not be sold, but should pass entire to his heirs; and it was much augmented by his son, Sir Thomas Cotton, and his grandson, Sir John Cotton. In 1700 an act of parliament passed for the better securing and preserving this library in the name and family of the Cottons, for the benefit of the public; the mansion house, in which the library was contained, to be preserved for the use of the descendants of Sir Robert Cotton, the founder, for ever, and the library to be made publicly accessible; and to be vested after Sir John Cotton's death in trustees. Sir John Cotton died in 1702. Another act of parliament was then framed, which passed in 1706, by which the purchase of the house was effected for the sum of £5000, and that and the library vested thenceforth in the queen, her heirs, and successors for ever: the management of the library being still settled in trustees. Whether it was for the purpose of erecting a new building for the reception of the library on the site of the said house—which indeed was directed by the last-mentioned act—or for what other reason, does not at present appear; but we are informed in a subsequent report of a committee of the House of Commons, that the library was in the year 1712 removed to Essex House, in Essex-street, Strand, where it continued to the year 1730, when it was conveyed back to Westminster, and deposited in a house in Little Dean's Yard, purchased by the crown of the Earl of Ashburnham. Here, shortly after, on the 23rd of October 1731, a fire broke out, in which 111 manuscripts (many of them of the greatest interest) were lost, burnt, or entirely defaced, and 99 rendered imperfect. It had indeed nearly proved fatal to the whole library. What remained were removed, by permission of the dean and chapter, into a new building designed for the dormitory of Westminster school. In 1753, when the legislature was induced by the will of Sir Hans Sloane to found the British Museum, the Cottonian library was included in the act under which that institution was founded, and was transferred to the British Museum in 1757. The act directed that two trustees, to be nominated in succession by the representatives of the Cotton family, should be for ever added to those appointed by the same act for the general execution of its purposes.

Besides the library of manuscripts, the Cottonian collection con-

tained a considerable number of valuable coins, chiefly Saxon and old English, and several antiquities Roman and English, all of which are now incorporated in the collection of the British Museum.

A catalogue of this library, in a thin folio volume, compiled by Dr. Thomas Smith, was printed at Oxford in 1696; and a more ample one, accompanied by a copious index, compiled by the late Joseph Planta, Esq., was published under the orders and at the expense of the Commissioners upon the Public Records, folio, 1802.

Sir Robert Cotton was liberal in communicating materials out of his collections in his life-time. Speed's 'History of England' is said to owe most of its value and ornaments to it; and Camden acknowledges that he received the coins in the 'Britannia' from his collection. To Knolles, the author of the 'Turkish History,' he communicated authentic letters of the Knights of Rhodes, and the despatches of Edward Barton, ambassador from queen Elizabeth to the Porte. Sir Walter Raleigh, Lord Bacon, Selden, and Lord Herbert, were all indebted to Sir Robert Cotton's library for materials. Almost every recent work of importance connected with English history, is a proof that its treasures continue at this day unexhausted.

COULOMB, CHARLES AUGUSTIN DE, was born at Angoulême in 1736, studied at Paris, and entered at an early age into the army. After serving with distinction for three years in the West Indies, he returned to Paris, where he became known by a treatise on the equilibrium of vaults (1776). In 1779 he was employed at Rochefort, where he wrote his 'Théorie des Machines Simples,' a treatise on the effects of friction and resistances, which gained the prize of the academy, and was subsequently printed separately in 1809. A project of navigable canals had been offered to the États de Bretagne, and Coulomb was appointed by the minister of marine to examine the ground. His report was unfavourable, which so displeased some influential persons that he was placed in confinement: the pretext was, that he had no order from the minister of war.

The États afterwards saw their error, and offered Coulomb a large recompense, but he would accept nothing but a seconds' watch, which afterward served him in all his experiments. In 1784 he was intendant des eaux et fontaines; in 1786 he obtained the reversion of the place of conservateur des plans et reliefs, and was sent to England as a commissioner to obtain information on the hospitals. At the revolution he lost his public employments, and devoted himself to his domestic affairs. He was one of the first members of the Institute, and an inspector-general of public instruction. He died August 8, 1806, having supported a high moral and social character through life.

There are many men into whose biographies we are obliged to insert more account of their labours than will be necessary in the case of Coulomb. All his researches are of a permanent character, and belong to treatises of mechanics and electricity. We have no prominent acts of mind to record which individualise his discoveries, though they were marked by a union of patient industry and experimental sagacity of no common order, accompanied by a strong sense of the necessity of mathematical experiment, or numerical determination of mechanical phenomena. He was, we may say, the founder of the school of experimental physics in France, a country which, till his time, had been by no means pre-eminent in that branch of discovery. His researches on friction, and resistances in general, were the first in which the subject had been pursued manually by one with the knowledge of mathematics necessary to combine or separate the results according to the subject and the method. In electricity he was the first who invented the method of measuring the quantity of action, and from it he deduced the fact of electrical attractions and repulsions, following the Newtonian law. He ascertained the non-penetration of these agents into the interior of solid bodies, and on these two conclusions the mathematical theory of electricity is now based. He even deduced the second phenomenon from the first. He extended in a great degree to magnetism his conclusions on electricity. The instrument by which these brilliant results were obtained was of his own invention, the Torsion Balance, the principle of which is a needle hanging from a flexible thread, in which the force of torsion necessary to produce a given effect in producing oscillations of the needle being first ascertained, the instrument remains a determinate measurer of any small forces; or, if the absolute force of torsion be unknown, it may be made to give comparative determinations. This construction, in the hands of Cavendish, determined the mean density of the earth, and is now as much of primary use in delicate measurements of force, as the common balance in analytical chemistry. There is, perhaps, no one to whom either the determination of resistances in mechanics, or the theory of electricity, is so much indebted as to Coulomb. The account of his life is from the article in the 'Biog. Univ.' by M. Biot.

COURIER, PAUL LOUIS, was born in 1774. His father was a substantial farmer, who gave him a good education. Courier made considerable progress both in classical and mathematical studies. He served in the French army in the campaign of Rome in 1798-99. In his letters written from that country to several friends, and especially in one dated Rome, January 8, 1799, published long after in his 'Correspondance Inédite,' he gives a frightful account of the spoliation, plunder, and cruelties committed by the invaders in that unfortunate country. Courier's love of the arts and literature, which never forsook him during his military career, made him especially indignant at the rapacity with which precious sculptures, paintings,

and manuscripts were torn from public and private collections, and hastily and often ignorantly or carelessly huddled together and packed up for Paris, by which several valuable objects were injured or lost. He also describes the misery of the people of Rome, many of whom were absolutely starving, while the generals, commissioners, and other agents of the French Directory were revelling in luxury. On his return to France after the first peace, Courier published several translations from the Greek, such as 'Isocrates,' 'Eulogy of Helena,' Xenophon's treatise on the 'Command of Cavalry and on Equitation,' and remarks upon Schweighæuser's edition of 'Athenæus.' He also began a translation of Herodotus.

In 1806 he again served in Italy with the army that invaded the kingdom of Naples. He went into Calabria as far as Reggio, and witnessed the desultory but cruel warfare carried on in those regions. His letters from Naples, Calabria, and Puglia, 1806-7, give some valuable information concerning those times and events. Courier served with the rank of chef d'escadron in the Austrian campaign of 1809. After the battle of Wagram he gave in his resignation, which was readily accepted; for his inquisitive turn of mind and independent temper made him looked upon as a troublesome person by the more thoroughgoing officers of Napoleon. On reaching Florence, he discovered in the Laurentian library an unedited manuscript of Longus, of which he meant to avail himself for a translation of that author. Happening to upset an inkstand on the manuscript, by which accident a page was blotted, the librarian accused him of having done it purposely. Courier defended himself; but some persons in power at the court of the Princess Eliza, Napoleon's sister, took part against him, and he was ordered out of Tuscany. Courier wrote a humorous account of the whole transaction in a letter addressed to Mr. Raynouard, in which he did not spare his accusers. His translation of Longus was published in 1813, and was well received by the learned.

Retiring to his farm at Veretz, in the department of Indre-et-Loire, Courier heard with no regret the fall of Napoleon, and expressed himself satisfied with the charter given by Louis XVIII., if conscientiously fulfilled. He however began soon to find fresh matter for his satirical vein. His 'Livret,' or 'Memorandum-book,' and his letters, give a curious picture of provincial politics and of the state of society in the interior of France after the restoration. His letters, several of which were published at the time in the 'Censeur,' have been compared for their power and humour to Pascal's celebrated 'Provinciales.' When, in 1821, a subscription was opened all over France to purchase the estate of Chambord for the infant Duke of Bordeaux, he wrote 'Simple Discours aux Membres de la Commune de Veretz,' for which he was tried, and condemned to one month's imprisonment. He published an account of his trial, under the title of 'Procès de Paul Louis Courier, vigneron.' Courier was now looked upon as one of the most formidable antagonists of the Bourbonist party. He was however by temper caustic and satirical rather than factious. At the beginning of 1825 he was found murdered near his house at Veretz, but no clue was discovered to the perpetrators of the crime. Some attributed it to political, others, perhaps with more reason, to private enmity. His works were collected and published in 4 vols. 8vo, Brussels, 1828. The fourth volume contains his unedited letters. They are valuable as sketches of actual life and manners, and as materials for contemporary history.

COURTOIS, JACQUES. [BORGOGNONE.]

COUSIN, JEAN, a celebrated French painter, sculptor, and geometrician, contemporary with Il Rosso and Primaticcio in the 16th century. The date neither of his birth nor death is known; but he was born at Soucy near Sens, was the first Frenchman who attained distinction in historical painting, and was the principal favourite at the French court in the reigns of Henri II., François II., Charles IX., and Henri III. He is sometimes in vague language termed the founder of the French school, which however means nothing more than that he was the first distinguished French historical painter. He married the daughter of a French general officer, Lieut.-Gen. Rousseau, of Sens, and he was established chiefly as a painter on glass at Sens, but he generally spent a portion of the year at Paris. His most celebrated picture is the 'Last Judgment,' painted for the Minims of Vincennes, and now in the Louvre. Though not a work of high order, it is carefully executed, and in parts well drawn though harsh, well foreshortened, and well though highly coloured. It was engraved by Peter de Jode the elder, in twelve sheets; the whole print is four French feet high, by three feet four inches wide, and one of the largest prints in existence.

Many of the old painted windows of the churches of Sens and Paris, and elsewhere, were from the designs of Cousin. There are still some remains of his paintings on glass in the church of St.-Gervais, which were his principal works of this class at Paris. He was also a writer of ability; he wrote on geometry and perspective, and a small work on the proportions of the human body, with illustrative woodcuts, which went through many editions; the first work was published in 1560, and an edition of the second was printed in 1625 in 4to, under the following title:—*Libre de Pourtraiture de Maistre Jean Cousin, Peintre et Geometrien très excellent*, &c. In sculpture his principal work is the monument of Admiral Chabot, in the church of the Celestines. Cousin was still living in 1589, but much advanced in years. (Felibien, *Entretiens sur les Vies, &c., des Peintres*.)

* COUSIN, VICTOR, was born in Paris, November 28, 1792. He received his education at the Lycée Charlemagne. Scarcely had he entered his sixteenth year when the grand prize of honour was allotted to him at the annual distribution. The minister Montlivet, who was present, was so struck by his ability as to propose to young Cousin to dedicate himself to public business; but he declined the alluring offer. Soon after he was admitted into the École Normale, which had recently been founded; here he was appointed répétiteur, or private teacher, of Greek literature, and afterwards he obtained a professorship of philosophy.

In 1811, he attended the lectures of the celebrated Laromiguière, whose theory was a mixture of Condillac and Descartes, of sensation and spiritualism, and who made it his mission to reconcile the two systems. Cousin was at first fascinated by this theory, and still more by the elegant phraseology and lucid exposition of the lecturer. From him therefore he may be said to have acquired the art of giving to the most abstruse principles that transparent and palpable form which universally appears in his style. It was very probably at the same period, that his great idea first presented itself to his mind, "that each system is true, but incomplete; and that by collecting all the systems together a complete philosophy would be obtained."

In 1813 and 1814 he attended the courses of philosophical lectures, delivered at the Faculté des Lettres, by Royer-Collard, whose serious and earnest mind had long distrusted that school of sensation, which Locke and Condillac had established in the 18th century, and who had sought refuge from these doubts in the new doctrines of Reid and Hutcheson and the other founders of the Scotch system. This new doctrine, which insisted that there were notions in the mind totally independent of the senses, was instantly and ardently embraced by Cousin, and so clearly and fully did he conceive this theory that when Louis XVIII. appointed the lecturer president of the Commission of Public Education, Royer-Collard obtained permission to transfer his chair of philosophy to his young friend, who was his junior by thirty years. Cousin thus became lecturer at the Faculté des Lettres, and began his famous course of the History of Philosophy, December 7, 1815, being at that time in his twenty-fourth year. He entered upon his public career with a mind richly stored for his task. His youth heightened the impression he made upon his hearers, and he at once became popular. Damiron and Jouffroy, who had been his fellow students under Royer-Collard, and next to himself in their master's esteem, now took him for their teacher, and afterwards continued his disciples. Having learned to doubt from Royer-Collard, he resolved to examine in turn all the great philosophers, both ancient and modern, before he formed his opinions. He became a universal inquirer. He entered singly and without prejudice upon each philosopher, and in each he believed he had found a system, and in each system a fragment of truth. As fast as he proceeded in this inquiry he communicated what he had found to the public, sometimes in lectures, at other times in books. To enable his pupils to judge for themselves, he published the works of Plato, the inedited works of Proclus, and an edition of Descartes, though the whole did not appear till after his dismission. His translation of Plato in 13 vols. is considered excellent, and would preserve his name had he done nothing else. He also contributed many admirable papers to the 'Journal des Savants,' and the 'Archives Philosophiques.'

But in the midst of his intellectual labours he suddenly met with a severe discouragement; for having in one of his lectures defined man to be a freely acting force, the Bourbon government became alarmed, and dismissed him from the Faculté des Lettres in 1821.

In 1824 Cousin went to Germany in the capacity of tutor to the young Duke of Montebello. During his progress the frank opinions he expressed excited the suspicion of the Prussian authorities, who caused him to be arrested and conveyed to Berlin, where he was thrown into prison as an agitator. He remained in close confinement for six months, but the urgent remonstrances of M. de Damas, then French minister of Foreign Affairs, induced the Prussian ministers to reconsider the case, and subsequently to grant him his passports to return to his native country. After his return he published, in 1826, his celebrated 'Fragmens Philosophiques,' with a remarkable preface, which is still considered the best summary of his particular doctrine. For no man can be more entitled to the character of an original thinker notwithstanding all he has done to revive and give circulation to the systems of so many of his great predecessors.

The government of Charles X. restored the distinguished professor to his chair; and in April 1828 he delivered his famous course of lectures on Philosophy, at the Faculté des Lettres, to a numerous and enthusiastic audience. His former lectures had consisted principally of the history of ideal truth, as it had been explained by the great thinkers who had preceded him. But this time his own theory was exhibited. The first series was published in 1828 under the title of 'Cours d'Histoire de la Philosophie,' the second in 1829 as 'Cours de Philosophie.' Soon after, the accession of Louis Philippe introduced his friends Guizot and De Broglie to power. He now became a councillor of state, a member of the Board of Public Education, an officer of the Legion of Honour, and a peer of France, in quick succession. In 1831 he was commissioned by the ministry to proceed to Germany to examine the state of education in that country. The results were given to the world in 1832, 'Rapport sur l'état de l'Instruction Pub-

lique dans quelques pays de l'Allemagne:' this was translated by Mrs. Austin, and published in London in 1831. He succeeded Fourier in the Academy, and delivered his 'éloge,' or reception address, May 5, 1831. He seldom spoke in the Chamber of Peers, and when he did it was almost invariably on the subject of National Instruction. He published a large number of works during the reign of Louis Philippe: amongst others, the 'Inedited Works of Abelard,' 1836; 'Aristotle's Metaphysics,' 1838; several series of 'Fragmens Philosophiques,' 1838-40; the 'History of Moral Philosophy in the 18th Century,' 2 vols. 8vo, 1829; 'Cours de Philosophie Morale,' 5 vols., 1840-41. His admirable biography of 'Jacqueline Pascal,' the sister of the great author of 'Les Pensées,' appeared in 1844. The narrative is a compilation; but the observations on the importance of female education, in the introduction, belong to the highest class of moral argument. Sufficient notice has not yet been taken of the plan and objects of Cousin in writing 'Jacqueline Pascal,' 'La Jeunesse de Madame de Longueville,' 1853, and his other biographies of women. A collected edition of his principal works, in 22 vols. 18mo, was published in 1846-47.

Since the fall of Louis Philippe, in 1848, this eminent man has lived in retirement.

COUSTOU, the name of two very distinguished French sculptors, brothers, of Lyon.

NICOLAS COUSTOU was born in 1658, and having received some instruction from his father, who was a carver in wood, went in his nineteenth year to Paris, and became the pupil of his uncle, Antoine Coysevox, a distinguished sculptor. When only twenty-three years of age he obtained the grand Academy prize in sculpture, and went in consequence as a pensioner to Rome. In Rome, where he remained three years, Coustou paid more attention to the modern than the ancient works in sculpture. His favourite masters were Michel Angelo and Algardi, whom he studied for their opposite qualities, endeavouring to combine in his own works the merits of each; to modify the harsh vigour of Michel Angelo by the less evident grace of Algardi.

His first great work in Paris was the colossal group representing the junction of the Seine and Marne, now in the garden of the Tuileries. There are four other statues by Coustou in the same garden, of which the best is the 'Berger Chasseur.' He made also the celebrated group of the 'Tritons' for the rustic cascade at Versailles. But his work of highest pretensions is the 'Descent from the Cross' in the choir of the cathedral of Notre Dame, generally called 'Le Vœu de Louis XIII.;' the figures of Louis XIII. and Louis XIV., which were on each side of it until 1831, when they were destroyed, were by Guillaume Coustou and Coysevox respectively. He executed many other distinguished works at Lyon and at Paris, for which he was well rewarded by Louis XIV., and a small pension was settled upon him by the city of Lyon. He enjoyed two pensions from the crown, amounting together to 6000 francs. He died in 1733, having been forty years a member of the French Academy.

GUILLAUME COUSTOU was born in 1678, and was also the pupil of his uncle Coysevox. He went likewise to Rome as a pensioner of the French government; but the pension was irregularly paid, and for a maintenance he assisted Le Gros on his bas-relief of St. Louis of Gonzaga. After his return to Paris, Guillaume Coustou executed many excellent works, several of which were for the gardens of Marly, but are now at the Tuileries; others are at Versailles: the two celebrated groups checking rearing horses, somewhat in the actions of the ancient groups of Monte Cavallo, now at the entrance of the Champs Elysées, were at Marly until 1794. Still more celebrated works are the statues of the façade of the Château d'Eau opposite the Palais Royal; and the more extensive bas-reliefs of the principal entrance of the Hôtel des Invalides. He executed also the colossal bronze figure of the river Rhone for the monument of Louis XIV. at Lyon; the corresponding figure of the Saône was by Nicholas Coustou, and they are now both preserved in the town-hall of Lyon; the statue of Louis XIV. was destroyed during the revolution. He died in 1746, director of the Royal Academy of Painting and Sculpture. The French are not agreed as to the relative merits of these two sculptors, some preferring Nicolas, and others Guillaume: the style of Guillaume varied less than that of Nicolas from the ancient standard of proportions, but they were both more French in their tastes than Greek.

GUILLAUME COUSTOU the Younger, likewise a distinguished artist, was the son of the elder Guillaume. He was born at Paris in 1716, obtained also the grand prize of the Academy in sculpture, studied five years in Rome, and died treasurer of the Academy in 1771. He designed the sculptures of the front of the church of St. Geneviève, which were removed when that building was converted into the Pantheon: they were executed by a sculptor of the name of Dupré.

(De Fontenai, *Dictionnaire des Artistes*, &c.; D'Argenville, *Vies des fameux Architectes et Sculpteurs*, &c.)

COUTO, DIEGO DE. [BARROS.]

COVERDALE, MILES, Bishop of Exeter, a native of Yorkshire, was born in 1487. He was educated in the house of the Augustin friars in Cambridge, of which Dr. Barnes, afterwards one of the Protestant martyrs, was then prior. Whether he took a degree at the University of Cambridge in early life seems uncertain; but Goodwin says he afterwards received the degree of D.D. from the University of Tübingen, and was, though later in life, admitted 'ad eundem'

at Cambridge. Being in his early years attached to the religion in which he was brought up, he became an Augustin monk. In 1514 he entered into holy orders, and was ordained at Norwich; but he afterwards changed his religious opinions. Bale says he was one of the first who, together with Dr. Robert Barnes, his 'quondam' prior, taught the purity of the gospel, and dedicated himself wholly to the service of the Reformation. About this time, probably 1530 or 1531, the reformed religion began to show itself at Cambridge, where various eminent men, and Miles Coverdale amongst them, began to assemble for conference on those points which had been discussed by the reformers abroad. In 1532 he appears to have been abroad, and assisted Tyndale in his translation of the Bible; and in 1535 his own translation of the Bible appeared, with a dedication to King Henry VIII. It formed a folio volume, printed, as Humphrey Wanley thought, from the appearance of the types, at Zürich, by Christopher Froschover. He thus had the honour of editing the first English Bible allowed by royal authority, and the first translation of the whole Bible printed in our language. The Psalms in it are those now used in the Book of Common Prayer. About the end of the year 1538 Coverdale went abroad again on the business of a new edition of the Bible. Grafton, the English printer, had permission from Francis I., at the request of King Henry VIII. himself, to print a Bible at Paris, on account of the superior skill of the workmen, and the goodness and cheapness of the paper. But, notwithstanding the royal licence, the Inquisition interposed by an instrument dated December 17, 1538. The French printers, their English employers, and Coverdale, who was the corrector of the press, were summoned before the inquisitors, and the impression, consisting of 2500 copies, was seized and condemned to the flames. The avarice of the officer who superintended the burning of the copies however, induced him to sell several chests of them to a haberdasher, for the purpose of wrapping his wares, by which means a few copies were preserved. The English proprietors, who had fled at the alarm, returned to Paris when it subsided; and not only recovered some of the copies which had escaped the fire, but brought with them to London the presses, types, and printers. This importation enabled Grafton and Whitchurch to print, in 1539, what is called *Craumer's*, or 'The Great Bible,' in which Coverdale compared the translation with the Hebrew, corrected it in many places, and was the chief overseer of the work. Coverdale was almoner, some time afterward, to Queen Catherine Parr, the last wife of Henry VIII., at whose funeral he officiated in the chapel of Sudeley Castle, in Gloucestershire, in 1548. On August 14, 1551, he succeeded Dr. John Harman, otherwise *Voysey*, in the see of Exeter. On his appointment to this bishopric, Coverdale was so poor as to be unable to pay the first-fruits, which therefore the king, at the solicitation of Archbishop Cranmer, excused. On the accession of Queen Mary, and the consequent re-establishment of Catholicism, he was ejected from his see, and thrown into prison, out of which he was released after two years' imprisonment, at the earnest request of the King of Denmark, whose chaplain, Dr. John Machabeus, had married the sister of Coverdale's wife. On his release, which was on the condition of banishing himself, Coverdale repaired to the court of Denmark; he went afterwards to Wesel, thence to Bergzabern, and finally to Geneva, where he joined several other English exiles in producing that version of the English Bible which is usually called 'The Geneva Translation;' part of which, the New Testament, was printed at Geneva in 1557, by Conrad Badius, and again in 1560, in which last year the whole Bible was printed in the same place by Rowland Harte. On the accession of Queen Elizabeth, Coverdale returned from exile; but having imbibed the principles of the Geneva reformers, as far as respected the ecclesiastical habits and ceremonies, he was not allowed to resume his bishopric, nor was any preferment offered to him for a considerable time. In 1563 Bishop Grindal recommended him to the bishopric of Llandaff; but it is supposed that Coverdale's age and infirmities, and the remains of the plague, from which he had just recovered, made him decline so great a charge. In lieu of it, however, the bishop collated him to the rectory of St. Magnus London Bridge. He resigned this living in 1566. The date of his death has been variously stated. The parish register of St. Bartholomew, behind the Royal Exchange, however, proves that he was buried February 19, 1568, in the chancel of which church a Latin epitaph for him remained till it was destroyed along with the church in the great fire of 1666. Coverdale was the author of several tracts calculated to promote the doctrines of the Reformation, and of several translations from the writings of the foreign reformers.

The third centenary of the publication of Coverdale's Bible was celebrated by the clergy throughout the churches of England, October 4, 1835; and several medals were struck upon the occasion.

COWLEY, ABRAHAM, the son of a grocer resident in Fleet-street, London, was born in 1618, and educated at Westminster School, and Trinity College, Cambridge. He was an early poet, and attributes the direction of his genius to the perusal of Spenser, whose works, he says, "were wont to lye in his mother's parlour;" and with which he made himself familiar before he was twelve years old. At the age of fifteen (not thirteen) he published a volume called 'Poetic Blossoms,' containing, among other things, 'The Tragical History of Pyramus and Thisbe,' written when he was ten years old. At college he increased his reputation by the elegance of his exercises; and, not to mention

minor works, composed the greater part of his 'Davideis,' an unfinished epic, in four books, on the troubles of David. Being attached to the court party, he was ejected in 1643, after he had taken his degree of M.A.; and he then settled in St. John's College, Oxford, where he became known and esteemed by some leading men; and being appointed secretary to Lord Jermyn, afterwards Earl of St. Alban's, was employed in the honourable and confidential office of cyphering and deciphering the correspondence of the king and queen. He followed the queen to Paris in 1646, and remained abroad ten years. Returning in 1656, as a sort of spy, "to take occasion of giving notice of the posture of affairs in this nation," he was seized, and obliged to give heavy security for his future behaviour. In the same year he published an edition of his poems, with a preface, in which he inserted some things suppressed in subsequent editions, which were interpreted to denote some relaxation of his loyalty. He also obtained, Wood says, through the influence of the men then in power, the degree of M.D. at Oxford in 1657—having professed the study of physic in order, it is said, to cloak the real motive of his visit to England. He does not appear ever to have practised, and the only fruit of his studies was a Latin poem upon plants in six books. Upon Cromwell's death he returned to France, and resumed his office. At the Restoration he expected to obtain the mastership of the Savoy, which had been promised to him both by Charles I. and Charles II. In this, to his great mortification, he was disappointed; but some amends were made him by a beneficial lease of the queen's lands at Chertsey in Surrey, whither he retired in 1665, and died in July 1667 in his forty-ninth year. He was buried near Chaucer and Spenser in Westminster Abbey, where in 1675 the Duke of Buckingham erected a monument to his memory.

Cowley is characterised by Dr. Johnson as "the last and undoubtedly the best" of the metaphysical authors, a curious class, of whom the biographer, in his life of Cowley, has given a critical account:—"In his own time he was considered of unrivalled excellence. Clarendon represents him as having taken a flight beyond all that went before him; and Milton is said to have declared that the three greatest English poets were Spenser, Shakspeare, and Cowley." For a long time he was an object of supreme admiration, and his Pindaric Odes were imitated to weariness by those who could emulate his extravagance, but not his learning, wit, and fertility. This fashion has long been at an end; and while the simpler of our older poets have of late years been increasing in popularity, Cowley, we conceive, is scarcely known to a majority even of the poetical readers of this country. His merits are summed up by Johnson in the following passage, which, making allowance for its Johnsonianism of thought and expression, very fairly characterises the poetry of Cowley:—"He brought to his poetic labours a mind replete with learning, and his pages are embellished with all the ornaments which books could supply: he was the first who imparted to English numbers the enthusiasm of the greater ode and the gaiety of the less; he was qualified for sprightly sallies and for lofty flights; he was among those who freed translation from servility, and instead of following his author at a distance, walked by his side; and if he left versification yet improvable, he left likewise from time to time such specimens of excellence as enabled succeeding poets to improve it." His faults are—negligent and sometimes vulgar diction, rugged and prosaic versification, pedantry, hyperbolic exaggeration, and an abundance, unchecked by judgment, of that particular sort of wit which Johnson defines to be the discovery of occult resemblances in things apparently unlike. His poetry proceeds from the head more than the heart, and dazzles oftener than it touches. The poetry of Cowley, in a word, is forced, affected, and unnatural, yet it is not undeserving of the careful examination of the student. His prose, on the other hand, is simple, manly, and rhythmical; easy without vulgarity, and strong without coarseness.

COWLEY, MRS. HANNAH, whose maiden name was Parkhouse, was born at Tiverton, in Devonshire, in 1743. She was married about 1772 to Mr. Cowley, a captain in the East India Company's army, by whom she had three children. Her husband was a man of taste, whom she consulted in the composition of her works; and the first of her plays, 'The Runaway,' was commenced half in jest, on her husband rallying her for expressing in the theatre a belief that she could write a drama. Her life was spent in retirement, mixing but little in the world, and, notwithstanding her dramatic turn, visiting even the theatre very seldom. She died at Tiverton on the 11th of March 1809, having survived her husband about ten years. 'The Works of Mrs. Cowley, Dramas and Poems,' were published in a collected edition, 1809-13, 3 vols. 8vo. Among them are three narrative poems of considerable length, but indifferent merit, 'The Maid of Aragon,' 'The Scottish Village,' and the 'Siege of Acre.' The artificial character of her poetical taste is indicated by the fact that she was the 'Auna Matilda' who corresponded with Mr. Morry under his newspaper signature of 'Della Crusca.' Her two tragedies likewise are worthless. Of her nine comedies several are much better. One of them, 'The Belle's Stratagem,' which first appeared in 1780, still maintains its place as a lively and excellent acting play; and 'A Bold Stroke for a Husband,' a play somewhat similar, has been repeatedly revived both in its original shape and with alterations.

* COWLEY, HENRY RICHARD WELLESLEY, second LORD, eldest son of the first Lord (better known as Sir Henry Wellesley), many years British ambassador at Paris and other courts, was born in

1804, and entered the diplomatic service at an early age. In 1824 he became an attaché at Vienna, and was consecutively secretary of legation at Stuttgart and secretary of the embassy at Constantinople. In 1848 he was sent as minister-plenipotentiary to Switzerland, and afterwards to Frankfurt; and in 1851, during the anxious crisis of the re-settlement of Germany into tranquillity, he acted as minister to the Germanic Confederation. In 1852 he succeeded the Marquis of Normanby as ambassador to the court of the Tuileries. His name will hereafter be best remembered by having represented England, in conjunction with Lord Clarendon, at the Congress of Paris in March 1854, previous to the proclamation of peace.

COWPER, EDWARD, was born in 1790. Little or nothing has yet been published concerning the circumstances and events of the early life of this distinguished inventor and improver of machinery. It is known however that it was chiefly owing to some of his inventions in cylinder-printing that Mr. Applegath was induced to build the extensive printing-office in Duke-street, adjoining to Stamford-street, London, now occupied by Messrs. Clowes, and he was a partner with Mr. Applegath in that establishment. They were also connected in making machines for calico-printing, and in the construction of new machinery for printing the 'Times,' of which, in conjunction with Mr. Applegath, he published a description. In fact, some of the most important improvements in machine-printing were of his invention, such especially as the giving a diagonal action to the rollers on the self-acting inking-tables. In the Great Exhibition of 1851 he exhibited a model made by T. B. Winter, a student in King's College, London, of the printing-machine now in general use; and by such machines the catalogues of the Great Exhibition were printed. He had for many years an engagement at the large blacking-factory of Messrs. Day and Martin, in printing their labels in such a manner as to defy imitation. He also furnished some contributions to the 'Penny Cyclopædia.'

Mr. Cowper, during some of the later years of his life, was professor of mechanics and manufacturing arts at King's College, and it is as a lecturer that he was best known to the public. His process of imparting knowledge consisted not only in giving descriptions and illustrating them by models, but in exhibiting the machines themselves, and showing them at work. His manner of lecturing was simple and popular, and he had always a full attendance. His knowledge of machinery, of mechanical construction, and the mechanic arts, embraced the most minute as well as the largest objects. He wrote an elaborate article on a 'Button;' and he delivered lectures on the mechanical structure of the Crystal Palace of 1851. He was much respected for his urbanity, and for his readiness in making communications from his large stores of information to the humblest individuals as well as to persons of higher station. He died at his residence, Kensington, London, October 17, 1852.

COWPER, WILLIAM, was born on the 15th of November (old style) 1731, at Great Berkhamstead in Hertfordshire, of which place his father, the Rev. John Cowper, was rector. He was first placed, when he was but six years old, at a school kept by Dr. Pitman, at Market-street, in Hertfordshire. The cruelty of an elder boy rendered the two years which he spent here two years of misery. He was next placed in the house of an oculist, apprehensions being then entertained that he would lose his sight; and under the care of this oculist two more years of his boyhood were passed. At the age of ten he was sent to Westminster School, where he stayed till he was eighteen; applying during these eight years with diligence to his studies, and entering with spirit into boyish sports.

After leaving Westminster, Cowper was articled for three years to a solicitor, in whose office he had for a fellow-clerk the future Lord Thurlow. During these three years however he gained no great stock of legal knowledge, and when they were expired he took up his abode in chambers in the Middle Temple. In 1754 he was called to the bar, and in 1759 he was appointed a commissioner of bankrupts. One reason, and doubtless a principal reason, why the law had been fixed upon as Cowper's profession, was the existence of a certain amount of legal patronage in the hands of some of his relations. Having a small patrimony, and looking forward to the exercise in his favour of this influence, he cared not for those objects to which application would lead, any more than he liked the subject to which he was to apply; and accordingly he neglected the study of law. While residing in the Temple he made love to his cousin, Theodora Cowper, the sister of his correspondent, Lady Hesketh, and dallied with literature. He was a member of a club called the 'Nonsense Club,' consisting entirely of Westminster men, among whom were Bonnell Thornton, Colman, and Lloyd; and he contributed a few papers to the 'Connoisseur,' of which Thornton and Colman were the joint projectors and writers.

His residence in the Temple extended through eleven years. In 1763, the last year of that residence, the offices of clerk of the journals, reading clerk, and clerk of the committees in the House of Lords, all which offices were at the disposal of a cousin of Cowper's, became vacant about the same time. The two last were conferred on Cowper. His patrimony was by this time well nigh spent, and the gift was therefore so far acceptable. But the duties attached to the offices of reading clerk and clerk of the committees were duties which required that he should frequently appear before the House of Lords; and to him, who suffered from extreme nervousness, a public exhibition of

any kind was, as he himself expresses it, "mortal poison." He therefore, almost immediately after having accepted them, resigned these offices, and took that of clerk of the journals. But here again, his cousin's right of nomination having been questioned, Cowper was unexpectedly required to submit himself to an examination at the bar of the house before being allowed to take the office. Thus the evil from which he seemed to have escaped again met him. "A thunderbolt," he writes in his memoir of himself, "would have been as welcome to me as this intelligence. . . . To require my attendances at the bar of the house, that I might there publicly entitle myself to the office, was in effect to exclude me from it. In the meantime the interest of my friend, the honour of his choice, my own reputation, and circumstances, all urged me forward—all pressed me to undertake that which I saw to be impracticable." Unceasing was the anguish which he now suffered. He even looked forward anxiously to the coming of insanity, a constitutional tendency to which had manifested itself some years before, that he might have a reason for throwing up the office; and when the dreaded day drew near, and he found himself still in possession of his senses, he determined on the commission of suicide. His many attempts to destroy himself all failed of success, owing, as he is pleased to explain it in his memoir, to direct interpositions of Providence. The office was ultimately resigned on the very day appointed for the examination, and shortly afterwards he became insane. He was immediately placed under the care of Dr. Cotton at St. Alban's, with whom he stayed until his recovery, which took place about eighteen months after, in June 1765.

The form which Cowper's insanity assumed was that of religious delusion. A belief that he had been irrevocably cut off from a state of grace in this world, and of salvation in the next, was that which preyed upon his mind previous to the coming of the shock, and was predominant while it lasted. In the three subsequent periods of his life during which madness returned to him, from 1773 to 1776, for about six months in 1787, and during the six years preceding his death, its form was the same.

On Cowper's recovery in 1765, he took up his residence in Huntingdon, solely that he might be within reach of a younger brother who was then at Cambridge. Here he became acquainted with the family of the Rev. Mr. Unwin, the beneficial influence exercised by whom on Cowper's subsequent life is well known. Finding that his spirits were sinking in the solitude in which he lived, and also that his scanty means were not sufficient to maintain a separate establishment, he became a boarder in Mr. Unwin's house. On Mr. Unwin's death in 1767, Cowper and Mrs. Unwin removed to Olney in Buckinghamshire, attracted thither by their esteem for Mr. Newton, who was then curate of the place. Mr. Newton, a man greatly to be respected for his unquestioned piety and moral worth, held strong views on the subject of religious duties; and having early acquired a powerful influence over Cowper, led him to engage his thoughts continually on religious subjects. Mr. Newton was a prominent member of that section of clergymen known as 'evangelical,' and his zeal had been powerfully stimulated by the religious movement which, originating with Wesley and Whitefield, had deeply penetrated the evangelical body in the Church. It is probable that Cowper, with his constitutional nervousness and predisposition to mental derangement, did not derive unmixed good from the excitement of frequent prayer-meetings and an unremitting attention to religious subjects. Mr. Newton had formed a plan of publishing a volume of hymns, and prevailed on Cowper to assist in composing them. They were afterwards published in 1776, under the title of 'Olney Hymns;' but Cowper, before he had proceeded far in their composition, was visited with his second attack of madness, which lasted nearly four years.

In 1776, after Cowper's recovery, Mr. Newton removed from Olney. By Mrs. Unwin's advice Cowper was now induced to commence a poem, taking, upon her suggestion, the Progress of Error for his subject; and he immediately went on to write three more moral satires, entitled 'Truth,' 'Table Talk,' and 'Expostulation.' These, together with the poems entitled 'Error,' 'Hope,' 'Charity,' 'Conversation,' and 'Retirement,' and some smaller pieces, were formed into a volume, which was published in 1782. He published a second volume in 1785, containing the 'Task' and 'Tirocinium,' the former of which poems had been commenced on the suggestion of another female friend, Lady Austen. It is to the same lady that we are indebted for the 'History of John Gilpin.' He had begun in 1784, so soon as the 'Task' and 'Tirocinium' had been written, his translation of Homer, which occupied him for the next six years. The translation was published in 1791. During its progress he had changed his place of residence from Olney to the neighbouring village of Weston, on the recommendation of his cousin, Lady Hesketh, with whom he had recently renewed a correspondence which had been long suspended, and whose attentions contributed much to the comfort of his later years. Almost immediately after the translation of Homer was completed he undertook to superintend a new edition of Milton's Works, and to furnish translations of the Latin and Italian poems. In 1792 he paid a visit to Hayley at Earsham, in Sussex, not having made a journey for twenty years before. Symptoms of his constitutional malady had occasionally shown themselves during the eight or ten preceding years; and in the beginning of 1794 he was again afflicted with madness. A change of scene being judged desirable, he was

removed first to North Tuddenham in Norfolk, thence to Mundsley, and afterwards to East Dereham; and he succeeded in obtaining short intervals of comparative tranquillity, during which he composed one or two small pieces and revised his translation of Homer. Mrs. Unwin, his faithful companion, died on the 17th of December 1796; and after three dreary years, Cowper followed her to the grave on the 25th of April 1800. He died in his sixty-ninth year.

Cowper's merits have been summed up by Mr. Southey in the words—"the most popular poet of his generation, and the best of English letter-writers." His letters are written in a genuine unaffected English style, and are marked for the most part by a playfulness and humour which effectually prevent the weary feeling that usually attends a long continuous reading of epistolary correspondence. Absence of affectation is again a chief characteristic of his poems. They are free from all sickly sentimentality or mannerism in language. As regards freedom from the first, the manliness of the poet presents a striking contrast to the feminine character of the man; while, with reference to the second point, Cowper has the merit of having done much towards that improvement in poetic diction which subsequently received so great an impulse through the poems of Wordsworth. He was an enthusiastic lover of nature; and some of his descriptions of natural objects are such as Wordsworth himself might be proud to own. His poems contain also, as it is not too strongly expressed by Haslitt, "a number of pictures of domestic comfort and social refinement which can hardly be forgotten but with the language itself." ('Lectures on the English Poets,' p. 182.) There is a striking amount of variety in his poems, or, taking but one of them, in the 'Task' alone. Some of his smaller pieces, as for instance the 'Lines on receiving his Mother's Portrait,' and those addressed 'To Mary,' are exquisitely pathetic.

His translation of Homer is unequal in execution, as might be expected in the case of a work of such length, and of an author subject to attacks of melancholy as Cowper was. But taken as a whole, and judged by those rules which should be applied to translations, it must be pronounced the best translation of Homer which we possess. He set out with a determination to seize, so far as he could, the real spirit of Homer; and if he has not always succeeded, his failure may be partly attributed to his failing health and the circumstances under which it was written.

There are numerous lives of Cowper. The first is that by Hayley, and as such, and the work of Cowper's friend, it ought to be mentioned, though it was never of much value, and has been long superseded. The best life of Cowper, in every respect, is that of Southey: an edition of it in Bohn's 'Standard Library' includes the 'Private Correspondence,' which Southey was not able to publish in the original edition, though he embodied nearly all that was essential in it. A poem entitled 'Anti Thelyphthora,' being a satire against those who would do away with the institution of marriage, appears among Cowper's poems for the first time in Southey's edition.

* COX, DAVID, was born at Birmingham in 1793. About the commencement of the present century the representations of landscapes in water-colours from feeble and ineffective tinted drawings had been raised, chiefly by the genius of Girtin and Turner, almost to rivalry with paintings in oil. Among the many young artists who devoted themselves to this new art, David Cox soon distinguished himself by decided originality of style and familiarity with nature under many of her most striking aspects; and for some forty years he continued, amid the manifold fluctuations of artistic fashion, to pursue his own quiet course, at times neglected or depreciated, at others eagerly praised and patronised by the critics and connoisseurs, but always finding a goodly number of admirers. The common notion respecting his pictures is that they are mere rough sketches intended only to suggest, somewhat rudely and coarsely, certain natural 'effects' as they are designated. But however coarse and rude they may seem in execution, the works of Mr. Cox are the results not only of a close observation of natural phenomena, but of a well-considered method of conveying his own impressions. He paints on the roughest paper, and entirely disregards all minute details, and what is commonly called 'finish.' Yet though often seemingly mere hasty blots—the smaller drawings at least—his pictures convey to an eye that has observed scenes and circumstances such as are there depicted under similar conditions of season and weather, the broad general appearance—the poetic glance—of the whole view, with singular directness, fidelity, and vividness. Often indeed Mr. Cox seems to fail in realising his intention, but his successes are very striking. Rain and wind, bursts of sunshine over dark and lonely moors, long stretches of flat moist sands, dank herbage by the skirts of a marsh, the harvest or the hay-field with the brooding or the passing storm, and a score other of what had been regarded as among the scenes and phenomena to be rather avoided than sought after by the landscape-sketcher, he showed to be not merely full of poetry but also of singular pictorial capability. Of late years Mr. Cox has, it must be confessed, become more loose and rough in style, and his works have shown a more decided mannerism than ever; yet the old vigour is there, and not a little of the old truth and poetry. Some of his recent sunsets and more sombre effects have been equal to almost anything he ever painted.

Mr. Cox was one of the early members of the Society of Painters in Water-Colours, and in the gallery of that society his pictures have in

London been almost exclusively exhibited. Many years back Mr. Cox published a series of very suggestive lessons on water-colour painting, but they have long been out of print. He has for some years resided in the vicinity of Birmingham. Mr. Cox has a son, David, who is an associate of the Society of Painters in Water-Colours, and an able painter, but he appears inclined to imitate somewhat too directly his father's peculiar manner.

COXE, WILLIAM, archdeacon of Wilts, was born in London, March 1747. In 1768 he was a fellow of King's College, Cambridge. In 1771 he was appointed to the curacy of Denham, near Uxbridge, but soon after he went to travel on the continent as tutor to the Marquis of Blandford, son of the Duke of Marlborough, with whom he remained two years. In 1775 he accompanied in the same capacity Lord Herbert, son of the Earl of Pembroke, with whom he visited a considerable part of Europe. His 'Sketches of the Natural, Civil, and Political State of Switzerland, in a series of Letters to W. Melmoth,' 8vo, 1779, was translated into French with considerable additions by M. Ramond, a French traveller of taste and information, who rendered Coxe's work, which was rather dry and prosy, more attractive by adding many entertaining details. Coxe's attention had been chiefly directed to the political institutions of the numerous republics of the old Helvetic Confederation, a subject which had been already in some measure treated by Stanyan half a century before. Ramond travelled as a pedestrian through the most remote Alpine districts: he understood the dialects of the country, and in this respect had a great advantage over Coxe. He added to Coxe's work several entire letters, among others one in which he describes the striking scene, which few travellers have witnessed, of a general landsgemeinde, or assembly of the whole sovereign people of the canton of Glarus. Ramond's book is still one of the most interesting works upon old Switzerland, such as it was before the French invasion and subsequent changes. ('Lettres de Mr. W. Coxe sur l'Etat Politique, Civil, et Naturel, de la Suisse, augmentées des Observations faites dans le même Pays par le Traducteur,' 2 vols. 8vo, Paris, 1781.) In 1789 Coxe published a second edition, much enlarged, of his own work, under the title of 'Travels in Switzerland,' 3 vols. 8vo. The third volume is entirely engrossed by a description of the Grisons. Meantime in 1784, having visited the northern kingdoms of Europe, he published 'Travels into Poland, Russia, Sweden, and Denmark,' in 5 vols. 8vo, which were translated into French. Soon after the publication of this work he accompanied Mr. Samuel Whitbread on a tour on the continent, and in 1786 he went there again with the son of Mr. Portman, of Bryanston, Dorset. In 1788 he was presented to the rectory of Bemerton by the Earl of Pembroke. In 1794 he again visited the continent with Lord Brome, eldest son of the Marquis Cornwallis; and on his return was made chaplain of the Tower.

Coxe had collected a considerable store of information during his travels, of which he availed himself in writing several historical works, the most important of which is the 'History of the House of Austria from the foundation of the Monarchy by Rudolf of Habsburg to the death of Leopold II. in 1792,' 3 vols. 4to, London, 1807. It is a work of considerable labour and research, and conscientiously written. The author quotes in his preface and in the body of the work his authorities both printed and manuscript; and he also availed himself of oral information which he collected in his travels. The author has confined himself to the German branch of the house of Austria, leaving out the Spanish branch from Philip II. The work was translated into German, and seems to have been well received at Vienna. Coxe also wrote—1, 'History of the Kings of Spain of the House of Bourbon, from 1700 to 1788,' 3 vols. 4to, 1813. 2, 'Memoirs of John Duke of Marlborough, with his Original Correspondence,' 3 vols. 4to, 1817-19. 3, 'Memoirs of Sir Robert Walpole, Earl of Orford, illustrated with Original Correspondence and Authentic Papers,' 3 vols. 4to, 1798. 4, 'Account of the Russian Discoveries between Asia and America; to which are added, the Conquest of Siberia, and the History of the Transactions and Commerce between Russia and China,' in 4to. Gmelin, Pallas, Müller, and others had already treated these subjects, but Coxe has added more complete information which he collected at St. Petersburg. 5, 'Private and Original Correspondence of Charles Talbot, Duke of Shrewsbury, with King William III., the Leaders of the Whig Party, and Others.' 6, 'An Historical Tour in Monmouthshire, illustrated with plates from the drawings of Sir R. C. Hoare,' 2 vols. 4to. 7, 'An Account of the Prisons and Hospitals in Russia, Sweden, and Denmark, with Remarks on the Different Modes of Punishment in those Countries,' 8vo. 8, 'Literary Life and Select Works of Benjamin Stillingfleet,' 3 vols. 8vo; besides several minor works.

In 1803 he married Eleanor, daughter of Walter Shairp, consul-general of Russia. In 1805 he was appointed archdeacon of Wilts. After publishing the 'Memoirs of Marlborough,' in 1819 his sight failed him, and he became gradually blind. He died at Bemerton at an advanced age, in June 1828. Coxe, though a heavy writer, occupies a respectable place among modern historians: the subjects that he has treated are numerous and important; and he spared no pains to collect the best information, for obtaining which he had facilities of access to some important private collections. The following work was published after his death: 'Memoirs of the Administration of the

Right Honourable Henry Pelham, collected from the Family Papers; 2 vols. 4to, London, 1829.

COXIE, MICHAEL, a very celebrated old Flemish painter, born at Mechlin, in 1497. He studied first under Bernard van Orley, and devoted afterwards much time to the study of the works of Raffaele at Rome, in which city he obtained some distinction as a fresco painter. He returned with an Italian wife, and with a good stock of Italian art, to his own country, where he enjoyed great renown and amassed a large fortune by his works. They were chiefly altar-pieces, and many of the best of them were carried to Spain, but he kept a considerable gallery of some of his choicest productions, in three houses or palaces which he possessed at Mechlin. He died at Antwerp in 1592, aged ninety-five, in consequence of a fall from a scaffolding, whilst engaged in painting a picture in the town-house of that place.

Though the works of Coxie had much merit, he is now better known for his elaborate copy of the 'Adoration of the Lamb,' in the church of St. Bavon, at Ghent, by the brothers Van Eyck, than for his own original productions. It is a large altar-piece with folding-wings, in two horizontal divisions, an upper and a lower division, each with two wings on a side; six of these wings are now in the royal gallery of Berlin, and the other parts are still at Ghent. Coxie's copy of the two centre pictures of this altar-piece is also in the Berlin Gallery, 'God the Father,' and the 'Adoration of the Lamb;' other parts are in the Pinakothek of Munich, and in the royal gallery of the Hague: in Munich are the large figures of 'John the Baptist' and the 'Virgin Mary;' at the Hague are all the wings. The copy was made by Coxie for Philip II. of Spain, and finished in 1559, after two years of uninterrupted labour, for which he was paid 4000 florins, about 400*l.* sterling. When painting this picture, Coxie complained to Philip that he could not procure a blue good enough to paint the Virgin's drapery with, upon which Philip wrote to Titian for some ultramarine, which Coxie received, and he used a quantity of the value of thirty-two ducats over the single blue mantle of the Virgin. The copy was painted with extreme care, and kept somewhat softer than the original; it remained for a long time in the chapel of the old palace of Madrid, whence it was removed and sent to Brussels by General Belliard during the French occupation of Spain. Ceau Bermudez says that Coxie himself took it to Spain.

(Van Mander, *Leven der Schilders*; *Kunstblatt*, No. 23-27, 1824; *Pannavant, Kunsttreise durch England und Belgien*; Waagen, *Verzeichniss der Gemälde-Sammlung des Königlichen Museums zu Berlin*.)

COYPEL, the name of a family of painters, eminent in the history of French art.

NOEL COYPEL, the first of the family who attained any reputation, was the son of Guyon Coppel, a younger son of a Norman family, and was born in 1628. Guyon practised painting, but apparently with little success. He placed his son at an early age with Poncet, a pupil of Vouet, a painter at Orleans, and afterwards under a painter named Quillierier. Noel rose rapidly in reputation, and was received into the Academy at Paris in 1663. He was appointed by the king director of the Academy at Rome, where he resided some time, enjoying the acquaintance of Bernini, Carlo Maratti, and other eminent painters of the day. Noel Coppel was a diligent student, and the French Academy in Rome profited greatly by his assiduous example. Having returned to Paris, he was successively made rector and director of the Academy. He died in 1707, working at his art to the last. To a certain extent he was an imitator of Nicolas Poussin, and by way of distinguishing him from the other Coyppels he is often designated by French writers 'Coppel le Poussin.' His designs are skilful and spirited, but marred by affectation. Noel was married twice, and left two sons, Antoine and Noel Nicholas, and many daughters.

ANTOINE COYPEL, his father's pupil, was born in 1661, and accompanied his father to Rome, where he studied the works of the old masters. He afterwards travelled for improvement into Lombardy. He left Rome at the age of eighteen, but had made such progress in his profession, that at the age of twenty he was received into the Academy. In 1707 he was made professor and rector, and in 1714 director; in 1716 he was named 'painter to the king,' an office which had been for more than twenty years in abeyance; and in 1717 Louis XV. granted him titles of nobility. Antoine Coppel during life had a European reputation. He was by far the most famous of the family, and has much power and variety in his design; but the mannered style of the French school was not corrected by his study of the Italian, since he was too ready to adopt the artificial graces of Bernini, his friend and adviser. Many of his pictures have been engraved, some by himself, and others by eminent engravers of his own and the succeeding age. A large part of 'l'Histoire Numismatique du Règne de Louis XIV.,' is executed from his designs. He wrote a 'Discours,' and an 'Épître en vers,' on painting. He died in 1722, leaving one son, CHARLES, also a painter, and his father's pupil, who successively passed all the ranks to the highest in the Academy.

NOEL NICHOLAS, the second son and pupil of Noel, was born in 1692. He was received into the Academy in 1720, during his brother's rectorate. He did not attract much notice until after his brother's death, but then rose rapidly in reputation till the time of his own death, in 1734. Noel Nicholas, although not free from the factitious elegance of his relatives, possesses a considerable feeling for

pastoral enjoyment, which is evinced in some rustic compositions. The principal works of all the Coyppels are at Paris.

COYSEVOX, ANTOINE, a distinguished French sculptor, was born at Lyon in 1640: his family was originally Spanish. He distinguished himself at Lyon as early as his seventeenth year by a statue of the Virgin, and he went afterwards to Paris to perfect himself under Lérambert. He was scarcely twenty-seven years of age when he was chosen by the Cardinal de Fürstenberg to decorate his palace at Saverne in Alsace, in which he was occupied for four years. After the completion of these works he returned to Paris with a reputation equal to that of any of his Parisian contemporaries, and he was elected a member of the Academy in 1676. He made two bronze statues of Louis XIV., one for the court of the Hôtel de Ville, and the other, a colossal equestrian statue, for the States of Bretagne. Among his most celebrated works are the two winged horses, in marble, mounted by 'Fame' and 'Mercury,' placed one on each side of the entrance to the garden of the Tuileries from the Place de la Concorde; they were originally in the garden of Marly: the marble is most elaborately worked, but they show considerable manner. The horse of 'Mercury' has a bridle, and that of 'Fame' is without one, a conceit which is said to have much pleased Napoleon. In the garden of the Tuileries there are also a young fawn, a flute-player, and two other figures, by Coysevox. He made also for the garden of Marly the groups of 'Neptune' and 'Amphitrite,' for Chantilly the marble statue of the great 'Condé,' and many works for Versailles, including two personifications in bronze of the rivers Dordogne and Garonne. Some also of the finest sepulchral monuments in Paris are by Coysevox, those of—Cardinal Mazarin at Quatre Nations, Prince Ferdinand de Fürstenberg at St-Germain-des-Prés, Mansard at St. Paul; and the most elaborate of all, that of Colbert at St. Eustache. Coysevox was also an eminent sculptor of busts. When he died, in 1720, he was chancellor of the Royal Academy of Painting and Sculpture. (De Fontenai, *Dictionnaire des Artistes*, &c.; D'Argenville, *Vies des fameux Architectes et Sculpteurs*; Galignani, *History of Paris*.)

CRABBE, GEORGE, was born at Aldborough, in Suffolk, on the 21th of December 1754. His parents were in an humble condition of life, the father being a warehouse-keeper, and collector of the salt-duties, or saltmaster, at Aldborough. The future poet showed, at a very early age, a taste for reading, and a delight in everything that bore the shape of poetry; and his father was thus led to give him an education better than he could well afford. It was determined that he should follow the profession of a surgeon; and having made some progress in mathematics at school, and also, as his son expresses it, "laid the foundations of a fair classical education," he was in his fourteenth year apprenticed to a surgeon at Wickham Brook near Bury St. Edmunds. He stayed with this surgeon three years, and, not having been well treated, was, in 1771, transferred to another at Woodbridge in Suffolk, with whom he finished his apprenticeship. His father had been in the habit of taking in a periodical, called 'Martin's Philosophical Magazine,' the last sheet of which was always devoted to "occasional poetry;" and when, at the end of the year, he sent the magazines to be bound, these sheets of poetry were contumeliously cut out, and became the property of George. He read them over and over again, and when yet very young tried to write pieces of poetry himself. Neither school nor surgery deprived him of the taste formed thus early. While at Wickham Brook he filled a drawer with verses, and at Woodbridge, having written a poem on Hope for a prize offered in 'Whibley's Lady's Magazine,' and having been successful, he was induced to go on contributing to the publication in which he had gained his first laurels, and before his return home published in a separate form, but anonymously, a poem entitled 'Inebriety.'

He returned home at the close of 1775, and had now for a time to submit to the drudgery of the warehouse, until his father could afford to send him to London in order to complete his medical education. When at last he went, it was with means too scanty to allow of his gaining any real advantage; and he returned before a year had expired, but not till his resources, though carefully husbanded, had been exhausted. Shortly after, he was encouraged by his friends to set up as a surgeon and apothecary. He had never, it appears, liked his profession, though, impelled by a sense of duty, he had made more than one effort to apply himself to it with diligence. His preparation for the duties which he was now liable to be called upon to perform had been inadequate; and added therefore to dislike of those duties was uneasiness under the responsibility which attached to him. He was in love, and the object of his attachment (we quote his son's words) "too prudent to marry, where there seemed to be no chance of a competent livelihood; and he, instead of being in a position to maintain a family, could hardly, by labour which he abhorred, earn daily bread for himself. He was proud too; and, though conscious that he had not deserved success in his profession, he was also conscious of possessing no ordinary abilities, and brooded with deep mortification on his failure." After a short struggle with himself, he resolved to abandon his profession, and proceed to London as a literary adventurer. Being without money, he wrote to Mr. Dudley North, whose brother, Mr. Charles Long, had been a candidate for Aldborough, requesting the loan of five pounds. "A very extraordinary letter it was," said Mr. North some years afterwards to

Crabbe, when they met on terms of equality; "I did not hesitate for a moment." Thus provided with money he embarked on board a sloop at Aldborough, and, working his way, arrived in London in April 1780.

He took lodgings near the Exchange, and set about authorship with vigour. He projected the publication of a prose work, entitled 'A Plan for the Examination of our Moral and Religious Opinions'; but thought it expedient, before publishing this, to make himself known by a poem. Two poems, prepared with this view, were rejected by the booksellers to whom they were offered. He now published, on his own account, a poem entitled 'The Candidate'; but almost immediately after it appeared the publisher failed, and all hopes of profit from this attempt were thus taken away. His stock of money meanwhile had gradually disappeared, and he was reduced to great distress. He had been advised at Aldborough to apply for assistance to Lord North: he did so, and received none. He then applied to Lord Shelburne and Lord Thurlow, inclosing some of his poems to both; but these applications were equally unsuccessful with the former. At last, and not till after he had been threatened with arrest, he bethought himself of Burke. The letter which he addressed to Burke is a beautiful piece of writing, simple, dignified, and pathetic. "The night after I delivered my letter at his door," he told Mr. Lockhart some years after, "I was in such a state of agitation, that I walked Westminster bridge backwards and forwards until daylight." Burke immediately appointed a time at which he would see Crabbe; he received him with great kindness, and encouraged him to show him all his compositions. Having selected the 'Library' and the 'Village,' and having suggested in them many alterations which Crabbe assented to, he took these poems himself to Mr. Dodsley. The 'Library' was in consequence published in 1781. But Burke's attention did not stop here. He assisted him with money, and gave him a room at Besonsfield, where he was treated in every way as one of the family; he introduced him to Fox, Sir Joshua Reynolds, Lord Thurlow, and other distinguished friends; and having advised Crabbe to think of entering the church, towards which he found him by no means disinclined, he exerted all his influence to get him ordained. His conduct towards Crabbe is indeed a brilliant chapter in the history of Burke.

Crabbe was admitted to deacon's orders in December 1781 by Dr. Yonge, bishop of Norwich, and was ordained a priest in August of the year following. He commenced his clerical life as curate of his native town. Shortly after he obtained, through Burke's influence, the situation of domestic chaplain to the Duke of Rutland, and resided in consequence at Belvoir Castle. The 'Village' appeared in 1783, having been revised by Dr. Johnson: its success was great, and Crabbe's reputation was now fully established. In the same year Lord Thurlow, who had taken a previous opportunity of apologising for his first repulse of Crabbe, presented him with two small livings in Dorsetshire, telling him, as he gave them, that "he was as like Parson Adams as twelve to the dozen." Crabbe now married Miss Sarah Elmy, the object of his first love. The Duke of Rutland had been in the meantime appointed lord lieutenant of Ireland. Crabbe did not accompany him to Ireland, but apartments in Belvoir Castle were assigned to the young married couple. In 1785 Crabbe took the neighbouring curacy of Strathern, and removed from the castle to the parsonage of that parish.

Crabbe published the 'Newspaper' in 1785. He did not come forward again as an author until 1807, when after an interval of twenty-two years appeared the 'Parish Register.' He resided in the meanwhile successively at Strathern, at Muston in Leicestershire (Lord Thurlow having in 1789, at the Duchess of Rutland's earnest request, exchanged his two small livings in Dorsetshire for those of Muston and Allington, both situated in the Vale of Belvoir); from 1792 to 1796 at Parham in Suffolk, taking charge of the neighbouring curacies of Sweffling and Great Glemham; then in Great Glemham Hall, a house belonging to Mr. Dudley North, his early benefactor; until at last, in 1805, he returned to his rectory at Muston. Though during this long period Crabbe published no poetry, he was not idle. He studied botany, which had always been a favourite pursuit, with great ardour; and wrote an essay on botany in English, which he was on the point of publishing when, yielding to the remonstrances of a vice-master of Trinity College, Cambridge, against degrading the science by treating it in a modern tongue, he consigned his manuscript to the flames. He also pursued entomology and geology. He taught himself French and Italian, and superintended the education of his sons. He was also, according to his son's account, continually writing; and among his compositions during this period were three novels, which, upon his wife's suggesting that the tales would have been better in verse, he consigned to the same fate with the essay on botany.

Together with 'The Parish Register' there appeared, in 1807, 'Sir Eustace Grey' and other smaller pieces, and a reprint of his earlier poems; the object of the publication being to enable him to send his second son to Cambridge. Three years after he published 'The Borough.' In 1813 he sustained a heavy affliction in the loss of his wife; and it was a fortunate circumstance, at a time when every scene at Muston would excite a painful remembrance, that the Duke of Rutland, the son of his former patron, gave him the living of Trowbridge in Wiltshire. The incumbency of Croxton near Belvoir was added shortly after.

The remainder of Crabbe's days were, with the exception of occasional visits to his friends in London and elsewhere, passed at Trowbridge, where his conscientious discharge of his duties and his amiable character gained for him the love of all his parishioners. When in London he was much courted by those among the great who are studious to derive distinction from the patronage of literary men: and he made the acquaintance of most of those who, during his retirement, had earned for themselves fame in his own vocation—Rogers, Moore, Campbell, Wordsworth, Southey, and Sir Walter Scott. His 'Tales of the Hall' were published in 1819 by Mr. Murray, who gave him 3000*l.* for them and the remaining copyright of his previous poems. In the autumn of 1822 he visited Sir Walter Scott at Edinburgh. From 1823 there was a perceptible change in his health, and though his mind retained its wonted cheerfulness, his strength of body gradually declined. He died on the 3rd of February 1832, in his seventy-eighth year. The shops in Trowbridge were closed as soon as his death was known, and again on the day of his funeral; and a subscription was immediately set on foot among his parishioners for a monument to their departed rector, which has since been placed in Trowbridge church.

The moral character of Crabbe is an almost perfect model. Its greatest fault was an excess of gentleness. Rising from a very low situation in life, he came to associate much with those whom the world sets up for worship; but, under circumstances whose corrupting influence few have withstood, he never lost that habit of self-dependence without which there is neither dignity nor happiness. Joined with an indifference to factitious distinctions, was an absence of all pride occasioned by his own intellectual eminence. He was meek, observant of merit in others, and eager to impart to those who were, as he had been, distressed, a share of the advantages which his own good fortune had procured for him. As a husband, father, and friend, he was without reproach. His son's account of the manner in which his days were passed at the parsonage presents a delightful picture of domestic happiness.

The distinguishing excellences of Crabbe's poetry are simplicity, pathos, force, and truth in describing character. He has said himself that all his characters were taken from persons whom he had seen and known. Observing these closely, and specifying each *trait* and minute circumstance, he presents his readers with representations not of classes of men, but of individuals. It is the minute accuracy of these representations that constitutes their charm. Who can forget Isaac Ashford? The celebrated descriptions of the parish workhouse, and of the "disputatious crew" of thieves and smugglers in 'The Parish Register,' show the same faculty of minute observation, and have the same charm of faithful delineation. There are also in his poems some good descriptions of natural scenery, for instance, at the commencement of 'The Village;' but then it is only scenery of the sort for which what Jeffrey called his "Chinese accuracy" is fitted. Crabbe had little inventive power. Viewing him moreover not merely as a poet whose business is to please, but as one possessing powers which it is his duty to employ for the improvement of his fellow men and the increase of social happiness, it may be fairly objected to him that he has seldom gone beyond the representation of existing evil, or taught how the poor, of whom he is emphatically called the poet, may be made wiser, and better, and happier.

An edition of Crabbe's poems in 8 vols. was published by Murray in 1834. The eighth volume consists of a collection of tales in verse, then published for the first time, which will not add much to the author's reputation. The 'Life' by his son, the Rev. George Crabbe, a very pleasing piece of filial biography, occupies the first volume.

CRABTREE, WILLIAM. [See HORROX, JEREMIAH, as very nearly all that is known of Crabtree arises from the correspondence of the two.]

CRAIG, JOHN, born in 1511, was educated at St. Andrews, Scotland, and then became a tutor in England to the children of Lord Dacre. Returning to his native country when the two kingdoms were involved in war, he entered the Dominican order, but was shortly afterwards imprisoned on a suspicion of heresy. On regaining his liberty, he went into England again, thence to France, and finally to Rome, where his talents recommended him to the notice of Cardinal Pole, under whose direction he entered the Dominican order at Bologna. Here he became entrusted with the education of the novices, and was also employed in various ecclesiastic missions throughout the continent; and for his important services was rewarded by the appointment of rector to one of the schools of the order. Having afterwards become a convert to the opinions of Calvin, he was seized, and accused of heresy, then sent to Rome, where, after an imprisonment of nine months, he was summoned to stand his trial before the court of Inquisition. Here he made a bold confession of his faith, and, being accordingly convicted, was condemned to be burnt.

It happened however that on the night previous to the day on which this sentence was to be put in execution, the pope died, and the populace rejoicing to be free from his yoke, rose in a tumultuous manner, and broke open the prisons. Craig came forth from his cell, and fled to Vienna, whence, after remaining there a short time, he was dismissed by the emperor with letters of safe-conduct, under the protection of which he passed through Germany into England, and thence to Scotland, where he arrived soon after the establishment of the

Reformation. He preached for a short time in Latin to the learned in St. Magdalen's chapel, when, having recovered his native language, he was appointed minister of Holyrood House, and became a principal coadjutor of Knox, the great Scottish reformer, in the work of reformation. He was afterwards appointed minister of Montrose, and in 1574 minister of Aberdeen, in which capacity he was chosen Moderator of the General Assembly of the church of Scotland, which met in October 1576. The following year he was removed to Edinburgh; and in 1579 was associated with the learned John Duncanson as minister to the royal household.

Craig drew up the National Covenant in the year 1580; he was also the author of two theological works; the one an answer to an attack on the Confession of Faith, the other a form of examination entitled 'Craig's Catechism,' which was appointed by the General Assembly to be used in schools and families in place of the 'Little Catechism.' He died at Edinburgh on the 12th of December 1600, at the advanced age of 89; but for some years before had performed no public duty.

(McCrie, *Melville*; Tytler, *Life of Sir Thomas Craig*.)

CRAIG, JOHN. The dates of his birth and death are unknown; but he was alive in the interval 1685-1718. He was a Scotchman by birth, and was rector of Gillingham, in Dorsetshire. He deserves remembrance as one of those who were active in developing the principles of the theory of fluxions after its appearance. His writings are partly in the 'Philosophical Transactions,' and partly published separately. The latter are, 'De Calculo Fluentium,' London, 1718, with two books, 'De Opticâ Analyticâ,' 'De Figurarum, &c., Quadraturâ,' London, 1693. There had previously, in 1685, appeared a tract on the same subject. 'Theologiæ Christianæ Principia Mathematica,' London, 1699, a very silly attempt to apply numerical reasoning to historical evidence. He concludes from a formula that the evidences of Christianity will be extinct by lapse of time in 1454 years from 1696, or A.D. 3150, at which date he therefore places the commencement of the Millennium. Craig is called by some continental writers the introducer of the Leibnitz theory of fluxions into England.

CRAIG, SIR THOMAS, of Riccarton, was, according to Baillie's biographical notice of him prefixed to the last edition of his celebrated treatise on the 'Feudal Law,' the son of Mr. Robert Craig, merchant in Edinburgh, and born about the year 1548; but this is plainly a mistake, for in 1552 he was sent to the university of St. Andrews, and entered as a student of St. Leonard's College. He remained at St. Leonard's only till he proceeded Bachelor of Arts, when he went to France to prosecute his studies in the University of Paris. On his return to Scotland, about 1561, the Reformation had just been accomplished there; and under the care of his distinguished relative, the Rev. Dr. John Craig, then minister of Holyrood House, the religious views of young Craig were changed; and, devoting himself entirely to study, he left nearly all his youthful contemporaries in literature far behind him. He passed advocate in the Court of Session at Edinburgh on the 2nd of February 1563, and in July of that year we find him justice depute to Archibald, fifth earl of Argyll, hereditary lord justiciar of Scotland ('Abstract Books of Adjournal, MS. Adv. Libr.'), an ardent friend of the Reformation. In May 1564 he had a grant from the crown of the escheat of Alexander Innes of Crombie, and in the following January another grant from the crown of the unlaws or amerciaments of any six persons he might choose among those unlawed in the justice courts, and this so long as he should enjoy the office of justice depute. In October of the following year the grant was extended for his life. His first appearance as an author was on occasion of the queen's marriage with her cousin Darnley, for which he composed an epithalamium, or marriage-song. The piece, which is not to be found among Craig's poems in the 'Delitiae Poetarum Scotorum,' was only discovered a few years back.

In his office of justice depute Craig appears to have been particularly zealous. On the 18th of December he had a grant from the crown of the escheat of Alexander Dunning of Westercreeff, and the week following a grant of the escheat of James Johnston in Middlegill and others. In looking at these grants of escheat, we must bear in mind that in those times the judges were commonly paid out of the issues of their court, and it is probable that Craig had then no other source of remuneration. In 1574 however, when he was promoted in his profession, he received from the lord treasurer 120*l.*, being his fee as justice depute for three years from Whit-Sunday 1571, at the rate of 40*l.* a year, which was an allowance equal to that then paid to the lord advocate. Craig presided in the court of justiciary held in April 1566, where Thomas Scot, the sheriff depute of Perth under Lord Ruthven, the hereditary sheriff, and Henry Yaire, a priest, servant to the Lord Ruthven, were adjudged to be hanged and quartered, and their heads set upon the turret of the buildings adjoining the royal palace, on the charge of having been accomplices in the murder of Rizzio, who was openly assassinated in the queen's presence by the Lord Ruthven, the Lord Chancellor Morton, and others, at the head of whom was Darnley himself. On the 19th of June following, the queen was delivered of a son, and Craig again appeared as a court-bard, hailing the birth of the young prince in a 'Genethliacum in Jacobi Principis Scotorum.' He seems soon afterwards to have married Helen Heriot, daughter of the influential laird of Trabourne, in the county of Haddington; and in 1569 his eldest son Lewis was born.

Craig continued in the office of justice depute till the end of the year 1573, when he was appointed sheriff depute of Edinburgh under the Earl of Morton above mentioned, the hereditary sheriff; and Craig's younger brother Robert was made justice depute in his room. From the beginning of the year 1576 Craig was in the courts as a practising counsel down to the beginning of the year 1581. Morton was that year committed to Dumbarton Castle for his supposed concern in the murder of Darnley, and the same year Craig was ordered to enter his person in ward in the same castle of Dumbarton. Craig at last obtained his liberty, but was not replaced in the office of sheriff depute. In April of the above year 1576 Craig got a crown charter of the estate of Craigfintray, in the county of Aberdeen, to himself and his heirs male. In April 1588 he obtained a crown charter of the lands of St. Lawrence Houses, in the county of Haddington, to himself and Helen Heriot, his wife; and from about that time forward we find him again in practice at the bar. He resumed also his poetic pen, and wrote some commendatory lines to Jacks Onomastichon, published in 1592.

It was probably about this time that Craig contemplated his great work on the feudal law. Such a work was in a manner new to the law literature of Scotland. But Craig narrowed his powerful mind, its fancy and genius, and all its accumulated stores of learning and experience, to a temporary object; and to adopt the sentiment if not the language of one who had weighed his merits, instead of seizing the precious opportunity he enjoyed of presenting to his country a just system of her national jurisprudence, he not only passed by the evidences of her common law which lay beside him, but endeavoured to sink them into oblivion in favour of the civil and feudal laws. (Ross's 'Lectures,' vol. ii. pp. 9, 10.) He had scarcely risen from his learned labours however when he found that Elizabeth was on the eve of her demise, and that various intrigues were carrying on and cabals formed to secure her crown, with a view to the king's succession, to which his treatise on 'Feuds' was composed. On the 1st of January 1603 therefore, he dedicated to the king a treatise on the 'Succession to the Throne of England,' which he had written in confutation of the jesuit Parsons' 'Conference on the Disputed Succession,' wherein the right of the people to choose their king was boldly reasoned, and the crown indirectly claimed for the Infanta of Spain. But in less than three months after, the queen repeated on her death-bed her former declaration that her cousin the king of Scots should be her successor. James accordingly ascended the throne of England without dispute, and Craig's reply to Doleman was never printed.

On the king's departure for England with his family, Craig wrote a 'Panegyric' of congratulation, and on the same occasion a 'Proempton,' or farewell poem, to the young prince Henry. The same year he composed his 'Stephanaphoria,' in honour of the king's coronation; of which ceremonial Craig seems to have been a witness, having in all likelihood accompanied the royal party into England; and previous to his return home he addressed to the king a short poem, in which he took a solemn farewell of his majesty, and at the same time of the Muses.

Soon after his return Craig was appointed one of the commissioners nominated by the parliament to meet with commissioners from England and treat of a union between the two kingdoms, and thereupon in the summer of 1605 he wrote his treatise on the union. About the same time he wrote his treatise on homage, to vindicate Scotland from the charge of feudal dependence on the crown of England, brought against it in the chronicles of Hollinshed. Neither of these works was ever published. In the year 1606 Craig held the office of advocate for the Church of Scotland, and some time before his death, as he would not formally accept the honour of knighthood, the king commanded that he should be everywhere saluted by the style accorded to that honour. He died on the 26th of February 1608, when he had been upwards of forty-five years at the bar, and probably therefore when he was not much short of seventy-five years of age.

* CRAIK, GEORGE LILLIE, was born in Fifeshire in 1799, the son of a schoolmaster. At the university of St. Andrews he went through the usual course of a divinity student, but he did not take licence as a preacher. He had contracted an early taste for literature, and after giving some lectures on poetry in Scotland he came to London in 1824. For a short time, among other things, he was connected with the 'Verulam,' a weekly literary and scientific newspaper, started under high patronage, but which had a very short existence. Soon after the Society for the Diffusion of Useful Knowledge commenced its operations, Mr. Craik wrote the 'Pursuit of Knowledge under Difficulties,' forming two volumes of the series of 'Entertaining Knowledge' edited and published by Mr. C. Knight. These volumes appeared in 1831, and though issued without his name, established a reputation for Mr. Craik as a writer of extensive and varied acquirements. Mr. Craik, from the commencement to the close of the 'Penny Cyclopaedia,' was one of the most valuable contributors in history and biography. In 1839 Mr. Craik became the editor of the 'Pictorial History of England,' and he principally wrote the chapters on Religion, Constitution, Government, and Laws, National Industry, and Literature. Some of these chapters were subsequently formed, with additions, into separate works; namely, 'Sketches of the History of Literature and Learning in England from the Norman Conquest to the Present Time,' in 6 vols; and a 'History of British Commerce from

the *Earliest Times*, in 3 vols. These appeared in 1844 in the series of 'Knight's Weekly Volume,' as did also 'Spenser and his Poetry,' in 3 vols., in 1845; and 'Bacon, his Writings and his Philosophy,' in 1846. In the same series, in 1847, he issued a concluding volume of the 'Pursuit of Knowledge under Difficulties,' containing female examples only. In 1849 Mr. Craik was appointed professor of history and English literature in Queen's College, Belfast, where he has ever since resided. Besides the works mentioned above, he is the author of the 'Romance of the Peerage,' in 4 vols., 1849-52; and 'Outlines of the History of the English Language,' 1855. The above are his principal literary labours, but he has also contributed largely to some of the reviews and other periodical works. Scrupulous accuracy, unwearied research, and sound criticism, united with an ardent desire for the safe and gradual advance of all that may practically improve the condition of society, are the leading characteristics of Mr. Craik's writings. Few have laboured more earnestly in the cause of general education.

CRAMER, GABRIEL, born 1704 at Geneva; died 1752 at Bagnols. He was professor of philosophy at Geneva, and author of a large number of works, for a list of which the 'Biog. Univ.' refers to Senebier, 'Hist. Litt. de Genève.' We have here only to mention him as the editor of the works of John and James Bernoulli, of the correspondence of the former with Leibnitz, and to notice his 'Analyse des Lignes Courbes Algébriques,' Geneva, 1750. This work is the largest collection of examples which exists, and is of permanent utility to elementary writers. So far as expressions entirely algebraical (as distinguished from transcendental) are concerned, it is a complete treatise on the elementary theory of curves.

CRANACH, LUCAS, one of the most celebrated of the old German painters, was born at Cranach, near Bamberg, in 1472. According to a prevailing custom of the time, he was called after the place of his birth, sometimes also Meister Lucas, and Lucas Mahler, or Luke the Painter, from which appears to have originated the false name of Lucas Müller; his family name was Sunder.

He was apparently instructed by his father, and in his twenty-third year (1495) was appointed court-painter to the Elector of Saxony; he served in this capacity the electors Frederic the Wise, John the Constant, and John Frederic the Magnanimous. In consequence of this appointment, Cranach settled in Wittenberg, the residence of Frederic the Wise, lived there forty-six years, and earned wealth and reputation in abundance; he was owner of several houses there, and was for many years burgomaster of the place. In 1493 he accompanied the elector Frederic the Wise to Palestine to the Holy Sepulchre, and made drawings of all that was remarkable and interesting there. For this elector Cranach painted a series of portraits of his ancestors. Cranach was particularly attached to the elector John Frederic, and when that prince was taken prisoner by Charles V., after the battle of Mühlberg, in 1547, he interceded with the emperor in his behalf, though to little purpose. Charles was well disposed towards Cranach, and requested him to accompany him to the Netherlands. He had a portrait of himself as a boy, by Cranach, at Mechlin, and he asked the painter when it was painted; Cranach informed him when he was eight years old, and that to attract his attention so as to enable him to paint the portrait, a beautifully painted arrow was stuck in the wall opposite to where the emperor sat. The narration pleased the emperor, and he dismissed him with a present of a silver plate of Hungarian ducats, of which however Cranach took very few; and he persisted in his refusal to accompany the emperor to the Netherlands. He would not leave his prince the elector John Frederic, with whom he shared his five years' imprisonment at Innsbruck, and upon his release in 1552 his eldest son and Cranach were his only companions on his return home. Cranach retired to Weimar, and died there in the following year, which was the eighty-first of his age, according to the inscription to his memory in the church of St. Jakob.

Cranach was acquainted with many of the principal men of his time and country: he and Luther were intimate friends, and he is said to have brought about the marriage of Luther and Catherine Bora. He appears to have painted Luther's portrait many times, nearly all of which have been engraved, some of them by several engravers. He was acquainted with Melancthon and Bugenhagen. Cranach had several sons and daughters: Johann, the eldest, studied painting in Italy, and died young at Bologna in 1536; another son, Lucas Cranach the younger, was born in 1515, and died in 1586 as burgomaster of Wittenberg, and with the reputation of a distinguished painter. After Cranach's death a medal was struck at Wittenberg to his honour, with his portrait on one side, and the arms granted to him by Frederic the Wise in 1508, consisting in a crowned winged serpent upon a gold ground, on the other.

The principal works of Cranach were executed between 1506 and 1540, and they are nearly all still in Germany, especially in Upper Saxony. In the Dresden Gallery there are twelve, in that of Vienna fourteen, at Munich eight, and at Berlin there are twenty-three attributed to him, but they are mostly of small dimensions. His masterpieces are his altarpieces in various Saxon churches, and one of the principal of these is the large mystical representation of the 'Crucifixion' in the church of Weimar. It is painted on a large panel, with folding wings, which are painted on both sides. The

composition is scarcely intelligible, and is selected without taste; it contains portraits of John Frederic and his family, and of Cranach and Luther, which are the best figures in it; it is executed with all the laborious care and exactness of the best German painters of that period. Cranach was inferior to Albert Dürer alone in his best period, and Dürer's superiority is confined to design and composition. A description of this altarpiece—more remarkable for its execution, size, and singularity, than any other qualities—was published with engravings by H. Meyer, at Weimar, in 1813.

In colour, and in all respects except elegance of design, unity of effect, and composition, in which he was wholly deficient, Cranach was one of the most distinguished painters of his time; and in execution he was one of the most laborious artists that have ever lived. He was a good portrait painter, an excellent animal painter, and also a good miniature painter and illuminator of manuscripts. There are several manuscript volumes containing drawings in miniature by Cranach in the library of the University of Jena. Cranach is said to have also engraved both in copper and wood, and many works are attributed to him, but with very little certainty; there are however many prints in both styles after his works, but few of them probably were executed by himself.

There are many German notices of Cranach, more or less detailed, early and recent, and there are at least three distinct lives of him: the first was written by Professor Christ, and published in the 'Acta erudita et curiosa de Franconia,' Nürnberg, 1726; a second was published in 1761, at Hamburg, by C. E. Reimer, 'Historisch-critische Abhandlung über das Leben und die Werke Lucas Cranachs;' the last is the very full life by J. Heller, 'Lucas Cranachs Leben und Werke,' Bamberg, 1821; and Schadow's 'Wittenbergs Denkmäler der Bildnerei, Baukunst, und Malerei,' &c., Wittenberg, 1825, contains descriptions and engravings of works of both the Cranachs. Concerning the engravings and wood-cuts attributed to Cranach, see Bartsch, 'Peintre-Graveur.'

CRANMER, THOMAS, ARCHBISHOP OF CANTERBURY, the second son of Thomas Cranmer and Agnes, daughter of Laurence Hatfield, his wife, was born at Aslacton, in Nottinghamshire, on the 2nd of July 1489. The respectable family from which he descended had been settled in that county for some generations. His first instruction was received at a village school, from which he was removed by his mother, who had become a widow, and who placed him, in 1503, at Jesus College, Cambridge, where he became a Fellow in 1510-11. He applied with great diligence to the studies of the university: Greek, Hebrew, and theology were the principal objects of his industry. Before he was twenty-three years old Cranmer married a woman of humble station but respectable character, a kinswoman of the landlady of the 'Dolphin;' and having in consequence forfeited his fellowship, accepted the appointment of lecturer in Buckingham (now called Magdalene) College. The duration of this employment was very short; for in about a year after his marriage, his wife having died in childbirth, by a somewhat irregular proceeding he was restored to his fellowship at Jesus College. The agents of Wolsey, who had founded this celebrated college at Oxford, were now searching the kingdom for men of talent and learning to fill the vacant chairs in that establishment; and Cranmer was distinguished by them with the flattering offer of high and lucrative employment. After some hesitation, he refused the new dignities. In 1523 he took the degree of D.D. During his residence in the university, he had undertaken, in addition to his other duties, the charge of educating two sons of a Mr. Cressy, who was connected with him by marriage; and when the sweating sickness broke out in Cambridge (1528), retired to that gentleman's house at Waltham Abbey, where he was occupied with the instruction of his pupils and the prosecution of his studies. This change of residence influenced the remainder of his life. By order of Henry VIII., six men of learning had been chosen from each university to discuss the validity of his marriage with his brother's widow, Catharine of Aragon; and Cranmer, among others, was selected. His absence from Cambridge however prevented him from giving his assistance to the delegates, who finally elected a substitute in his place. Either accidentally or by design, Gardiner and Fox (afterwards bishops of Winchester and Hereford) being in attendance upon the king, who was on a journey, met Cranmer at Mr. Cressy's table, and inquired anxiously the opinion of so distinguished a man upon the all-absorbing matrimonial question. He replied, that although he had not given much consideration to the question, he thought the course to be followed appeared to be sufficiently simple. The case should be determined by reference to the Bible—should be settled by divines, the most proper persons to determine it, and by those of the English universities, who were as well fitted to entertain it as those of Rome or any foreign country. The report of this judgment, which was not wholly new, gave great satisfaction to the king, who immediately sent a messenger to require his attendance at the palace. Unwilling to forsake a life of study and retirement, Cranmer endeavoured to excuse himself from attending at court. His excuses however did not avail; and the reluctant adviser having been graciously received, was commanded to reduce his opinion to writing, and consigned to the hospitality of Lord Wiltshire, the father of Anne Boleyn. The opinion was soon written. It asserted that the marriage of Henry with his brother's widow was condemned by the authority

of the Scripture, the councils, and the fathers; and that the pope had no power to give a dispensation for that which was contrary to the word of God. Cranmer having professed his willingness to maintain three positions in the presence of the pope, was acquainted with the king's intention immediately to send him to Rome. Pains were taken to make this judgment known. Cranmer himself disputed upon it at Cambridge, and brought several over to his opinion. He then returned to his attendance upon the court; and having been appointed chaplain to the king, and presented to a benefice and the archdeaconry of Taunton, joined the others who were associated with him in the embassy, and travelled to Rome about the close of 1529.

The ambassadors, finding all arguments unavailing to persuade Clement to favour the divorce, quickly returned to England. Cranmer alone remained in Italy. At length even his patience was exhausted by continued refusals to allow him to maintain in public the judgments of the English and foreign universities, which were for the most part favourable to the king's cause. The pope conferred on him, for the sake of conciliation, the empty title of 'Supreme Penitentiary,' and soon afterwards gladly saw him turn his back upon Italy (1530). In prosecution of the same business, Cranmer now went to France, and also to the Emperor of Germany—an expedition which, although it produced no decisive public result, led to an event of great private consequence to himself. Regardless of the Romish injunction for clerical celibacy, during this residence abroad he married (1532) a second time; the object of his choice being the niece of his friend Oslander, the pastor of Nuremberg. This imprudent act, which he could not at first expose to many unworthy evasions. It was not long after they were united, before Cranmer received news of Archbishop Warham's death (August 1532), and of Henry's intention to raise him to the see of Canterbury. He suffered four months to elapse, in the hope that the king might change his mind, and then unwillingly accepted this promotion, which the necessary oaths respecting celibacy and obedience to the pope rendered unacceptable: he was consecrated on the 30th of March 1533, making a public protestation, at the time when he swore submission to the pope, "That he did not intend by this oath to restrain himself from anything that he was bound to either by his duty to God, or the king, or the country." "By this," says Burnet (*Hist. Reformation*, vol. i.), "if he did not wholly save his integrity, yet it was plain he intended no cheat, but to act fairly and above board." Afraid of a rupture with England, the pope accepted less than the usual fee.

Cranmer, soon after his appointment, discussed the king's cause in convocation; and having travelled to Dunstable, to which town the commission adjourned in order to be near Queen Catharine's residence at Ampthill, he there (23rd of May 1533) declared the marriage null and void. Five days afterwards he publicly married the king to Anne Boleyn, a private marriage having taken place in the January previous. He also officiated at their coronation on the 1st of June, and stood sponsor to the Princess Elizabeth, who was born in the following September. The business of his office and parliamentary duty now occupied his time. With his assistance were passed several statutes, by which the power of the pope in England was materially diminished; the convocation and universities assented to those statutes, pronouncing that "the bishop of Rome has not any greater jurisdiction conferred on him in this realm of England than any other foreign bishop."

In 1534, when Sir Thomas More and Fisher, bishop of Rochester, refused the oath of supremacy, Cranmer's best endeavours were used in vain, first to overcome the scruples of the recusants, and afterwards to dissuade the king from executing the sentence that had been pronounced upon them. In this year, with the consent of the convocation, he set on foot a translation of the Bible, by dividing Tyndale's version of the New Testament into nine or ten parts, which he required the most learned bishops to revise; the translation was completed and ultimately printed at Paris. In 1535 Cranmer assisted in the correction of a second edition of the 'King's Primer,' a book containing doctrines bordering upon Protestantism, of which it has been asserted that the archbishop was originally the compiler. His continual study of the Bible, and the notes that he had collected upon all heads of religion, both from places in scripture, and ancient fathers and doctors, fitted him most fully for the undertaking. In August he wrote a curious letter (Strype) to the king, respecting the publication of his supremacy by the clergy, and urged him to the suppression of the monasteries, which he considered inconsistent with true and full reformation. Cromwell was now raised by the king to be head of his ecclesiastical affairs, under the title of Vicar-general, and Cranmer consecrated Latimer and Shaxton to the sees of Worcester and Salisbury. In 1536 died Catharine the divorced queen; and Henry being now tired and jealous of Anne Boleyn, soon got rid of her. Cranmer was forbidden the court, lest his presence might impede the proceedings against the queen, from whom he received uniform kindness. In virtue of his office he pronounced her marriage void (1536), and on the day after her execution the king was united to Jane Seymour. In June the archbishop opened the convocation, where Cromwell presided as vicar-general; the record of the late queen's divorce was sanctioned without the opposition of Cranmer or any other member. After much violent and useless discussion, the synod proceeded to debate upon the sacraments. Cranmer spoke at considerable length, and articles were afterwards framed by him, and

others of the 'new learning,' as the doctrines of the reformers were then called, by which considerable innovations were effected. The pope, who was watchful of the proceedings of England, threatened to assemble a synod, for the sake of passing censures upon Henry; in anticipation of which, Cranmer and others signed a declaration that the king need not obey their decisions, in case such an assembly was convened. With the assistance of many eminent divines, Cranmer arranged a compilation called the 'Bishop's Book,' inculcating the doctrines of the reformers as expressed in the articles of the preceding year. The king, to whom this book was submitted, himself inserted some corrections, from which the archbishop was bold enough to dissent. However ill Henry's temper might have brooked such contradiction from another, he bore it patiently from the archbishop, who had been his most useful friend, and we find that in the October of this year, when the queen gave birth to Prince Edward, the primate and the Duke of Norfolk stood sponsors at his baptism.

The destruction of the greater abbeys was now rapidly proceeding; and the funds which arose from them were lavished by Henry upon unworthy favourites, until Cranmer, who had hoped to apply them to the promotion of religion and education, remonstrated against their improper application. A sum of money was obtained for the foundation of some new bishoprics, but the king's prodigality could be checked no further. In the autumn of 1533 the primate came to London to meet an embassy of German Protestant divines, for whom he strove to procure a conference with the English ecclesiastics. To the great disappointment both of the ambassadors and the reformers, the king opposed their wishes, and directed Tonstal, a bishop opposed to the 'new learning,' to draw up an answer to the dissertation which had been compiled by the German divines.

On the 5th of May 1533, Cranmer and others were appointed commissioners "to inquire" (Le Bas, vol. i. 204) "into the debated doctrine, and to prepare such articles as would pacify the spirit of controversy." At the end of eleven days the labours of the commissioners coming to no result, the Duke of Norfolk offered six articles (Burnet, vol. i.) for the consideration of the House of Lords. Cranmer's opinion agreed only with one of these articles. Being desired by the king to explain himself in writing, he composed a treatise upon the case, which, with his secretary, to whom it was intrusted, became the subject of a singular adventure. (Burnet, vol. i.) In parliament he argued for three days with considerable learning and eloquence, until the king, who favoured the articles, angrily desired him not to appear again in that house until they became law. Cranmer, obedient to Henry in most points, in this respectfully resisted the king's commands; but although he continued present, he was unable either to throw out the Duke of Norfolk's measure or to alter the sanguinary penalties which it contained. As soon as this act was passed, Latimer and Shaxton resigned their bishoprics, an example which, contrary to expectation, the archbishop did not think it his duty to follow. He retained his see, and lived in retirement with his wife, who however was soon compelled to retreat to Germany.

In July 1540 the primate presided at the convocation which pronounced the unjustifiable sentence of dissolution of the marriage which had been solemnised between Henry and Anne of Cleves. This ceremony was quickly followed by the execution of Cromwell. The misconduct of Catherine Howard, whom Henry had married as soon as he had put away his former queen, coming to the knowledge of the archbishop, he undertook to report her profligacy to the king (1541). After an investigation, the proofs of her crimes were held to be conclusive: she was condemned, and after a delay of some weeks, during which time Henry, through a message, of which Cranmer was the bearer, promised to spare her life, she was executed.

The maintenance of the ground that the Reformation had gained, and the extension of it where possible, now (1542) became the sole occupation of Cranmer, who had transferred to the universities the task of revising a new edition of the Bible published the year before. This revision it had been proposed to apportion among the bishops, requiring an English version of a part from each, whatever might be his opinions. This was considered a step gained, as it certainly was the preferable method; and notwithstanding the reformers did not in all things prevail (for a prohibition against Tyndale's Bible was secured by their opponents), they had still further success in procuring an order that the scriptures should be read in English by the ministers in the church service. In a minor degree Cranmer's attention was occupied in repressing the excesses of luxury in which some ecclesiastical establishments as well as the bishops had indulged.

In May 1543 appeared the 'King's Book,' which was in fact little more than a new edition of the 'Institution,' altered in some points by the papal party: it received its name from the preface, which was written in Henry's name. The clergy being hostile to this book, Cranmer, at a visitation of his diocese, in submission to the king's supremacy, forbade them from preaching against any portions of it, however they or he himself might dissent from them. The exertions which he had used for the correction of his diocese, in which religious variance was at a great height, were watched and examined by his political adversaries, who hoped to found on them such accusations as would ensure his ruin. The prebendaries of Canterbury and some magistrates in Kent, encouraged by Gardiner, after holding a succession of meetings, finally drew up articles accusing Cranmer of

abusing his power. These charges were submitted by the prebendaries to the council, and by the council to the king. Henry immediately caused the accusation to be sifted by a commission, who declared them to be unfounded; and the authors of the conspiracy afterwards submitted themselves to Cranmer, who refrained from bringing them to punishment.

In 1544 Cranmer successfully exerted himself in parliament to carry a bill to mitigate the severity of the statute of the Six Articles. He also assisted in compiling an improved English Litany, essentially similar to that which is now in use. Difficulties however were increasing around him, and he had the dissatisfaction of seeing the seals, which were now resigned by Lord Audley, his personal and political friend, conferred upon Lord Wriothesley, an adherent of the Roman Catholic party. By this appointment, as well as by the death of the Duke of Suffolk, it was expected that the king's favour towards the reformers might be weakened. Nor indeed was it long after Suffolk was in his grave before Cranmer, who, with three others, had been associated with the queen in the government of England during Henry's temporary absence in France, had reason to feel his loss. The Duke of Norfolk and other members of the privy council accused him of spreading heresies through the land, and prayed the king that, for the safety of his dominions, the archbishop might immediately be committed to the Tower. Henry, on the same night that the accusation was received, caused Sir Anthony Denny to carry a message to Cranmer, who rose from his bed to attend upon the king at Whitehall. The council assembled on the following morning, and summoned before them the primate, who had been insultingly kept for an hour in a servants' waiting-room. At length sentence of imprisonment was passed upon him, but, to their surprise and confusion, he produced the signet of the king, from whose hands he had received it the night before. The council did not venture to proceed any further in the case.

After a peace had been concluded with France (1546), Anbault, the French admiral, came to England. A resolution was made by him, and sanctioned by the king, that the Reformation should be proceeded with, and that in both countries the mass should be changed into a communion, the form of which Cranmer was ordered forthwith to draw up. This was the last year of Henry's reign.

The king, who of late had grown so corpulent and unwieldy that he was raised up and let down the stairs by a machine, after an illness of some weeks sank under his disease on the 27th of January, 1547. Cranmer was named one of the executors of his will, and one of the regents of the kingdom.

On the accession of Edward, who had not yet completed his tenth year, and the better to establish his supremacy, the bishops received anew their bishoprics at his hands. The first public act of the primate was the coronation of the new king (February 20, 1547), and the delivery of a short address which he then substituted for the customary sermon. No one that heard the expressions of the archbishop could hope for the restoration of papal supremacy; all things indeed betokened a still further extension of the Reformation. An inquiry into the state of religion, by means of a visitation of the whole kingdom, was immediately set on foot: twelve homilies, four of which are ascribed to Cranmer, were drawn up, and ordered to be placed in every church, with the translation of Erasmus's paraphrase of the New Testament, for the instruction of the people. It is true that these measures, though they had many supporters, met with frequent opposition. Gardiner continued to argue, both in person and in writing, against the homilies and the paraphrase, which the Bishop of London also proclaimed to be heretical. Nevertheless Cranmer's influence prevailed; and when he produced in convocation an ordinance that the laity as well as the clergy should receive the sacrament in both kinds, the proposition passed unanimously, and soon after obtained the sanction of the legislature. By the same parliament the Act of the Six Articles and other severe statutes were repealed.

During this winter session of parliament it was proposed to confer upon the king such chapels, chantries, and colleges as had escaped his father's grasp. There were few subjects upon which Cranmer's opinion coincided with that of the Roman Catholic party, but in this case he joined their ranks, and voted in opposition to the bill. He now (1548) revived the proposal for substituting a communion office for the mass, and a service was framed in time to be circulated to the clergy for their use at the following Easter.

The more considerable labours which occupied the Protestants at this time still remain to be told. An English translation of a catechism which had been written in German and in Latin by one Justin Jonas, was published by the archbishop, entitled 'Cranmer's Catechism.' In the month of May a commission of twelve divines, with Cranmer at their head, was appointed for the compilation of an English liturgy. Nor were these the only additions to the ordinary duties of the primate: he took charge of a bill, which was passed, permitting marriage among the clergy. By the end of November the Prayer-Book was finished, and on the 15th of January, 1549, legal sanction was given to it. Great opposition was made to these changes in different parts of England, in Wiltshire, Somersetshire, Norfolk, and especially in the west, where at the instigation of their religious teachers, the people took such weapons as they could procure, and mustered in considerable force. The legislature, anxious to quell this disturbance,

desired Cranmer to draw up an answer to fifteen articles of remonstrance which had been framed by the insurgents. A very masterly reply (Styrye's 'Cranmer,' Appendix 40) was written, but not completed before the leaders of the insurrection were apprehended and executed, and the rebels had dispersed. It would have been more to the honour of the archbishop if the spirit that pervaded his reply had been carried into a commission at which he presided for the suppression of certain heresies, for he would then have escaped the stain of having condemned two persons to the stake; but however amiable and forbearing was his general disposition, no excuse can be offered for him or for his friends Ridley and Goodrich, who, with others, were implicated in this affair. Upon the condemnation of Lord Seymour (1549) Cranmer signed the warrant for his execution, notwithstanding the canon law set forth that no churchman should meddle in matters of blood. Whatever may have been the primate's conduct towards Seymour, towards his brother the Protector Somerset it was unexceptionable: from the time that his distresses commenced till his execution was effected by the enemies whom the weakness of his character and elevated station had created, he retained Cranmer's firm and invariable friendship. Bonner, the bishop of London, was now degraded by commissioners, of whom Cranmer was one. When this commission was dissolved, an ordinance was signed by the primate, the chancellor, and four others of the council, for the abolition of Roman Catholic books of devotion; an addition was also made at this time to the ritual that had been substituted for them, in the shape of a formulary for ordination; and other steps were taken by the primate in order to diffuse a better knowledge of the creed of the Protestants. At Lambeth he received the most eminent foreign divines, Martin Bucer, Fagius, Peter Martyr, and several more.

Cranmer was greatly troubled at the discussions of the clergy respecting the removal of altars from the churches and the placing of communion tables in their stead. This had been done (1550) partly at the recommendation of Hooper, a divine who had been driven from England by the Act of the Six Articles, and who, during his residence abroad, had adopted very scrupulous opinions. In July, Hooper was made bishop of Gloucester: and soon after Cranmer received from him a refusal to wear the usual episcopal habits. This question, upon which the primate himself seems sometimes to have hesitated, was now brought to an issue. If a dignitary of the church had been suffered to discontinue the vestments of his order, such was the state of the lower clergy that they would immediately have obeyed the signal and relinquished the surplices and the gown. Cranmer, upon consideration, determined to oppose Hooper's intentions, and in case of an obstinate adherence to his scruples, to remove him from his bishopric: a compromise eventually followed, and he adopted some of the usual habits.

The Bishop of Chichester would not obey the order respecting the removal of altars, and the primate consequently deprived him of his see. The case of Bishop Gardiner, who had now been in prison nearly two years, was also proceeded in. Articles were sent to him touching the king's supremacy—the full obedience owed to him notwithstanding his youth—that he had power to correct what was amiss in the church, &c.; and these, with some exceptions, he signed. Other articles were then framed, treating of the marriage of the clergy, the suppression of masses and images, the new book of service, &c.; to these he refused to put his name, upon which the commission, consisting of the primate, Bishop Ridley, who had succeeded Bonner in London, and six others, eventually deprived him of his bishopric and sent him back to the Tower. The conduct of Cranmer in the cases of Bonner and Gardiner was a great exception to his usual moderation. Gardiner, during his imprisonment, occupied himself in answering a treatise published by Cranmer, entitled the 'Defence of the True Doctrine of the Sacrament.' This controversy was carried on by the archbishop until the end of his life. The subject of it was one which had greatly occupied the mind of his friend, Bishop Ridley, as well as his own; he had more than once changed his opinions, which at length became fixed according to the doctrine maintained in his treatise. (Jenkyns's 'Remains of Cranmer.') His arguments with Gardiner and Smythe, his chief opponents, show considerable skill and learning.

At the close of this year a revision of the Service-book of 1548 was commenced by him, with the assistance chiefly of Ridley and Cox, who, with Peter Martyr and Bucer, stated objections and recommendations in writing. The undertaking was checked in 1551, by the death of Bucer, who (Burnet says) was, "by order of Cranmer and Sir John Cheek, buried with the highest solemnities that could be devised." The bishops being now (1551) for the most part divines favourable to the Reformation, the compilation of articles for the greater uniformity of faith was undertaken by them at the suggestion of the king. This additional labour so filled the hands of Cranmer, that his time was nearly always occupied by one or other of the great duties that he had imposed upon himself: scarcely could he be spared to attend at the trial of Bishop Tonstal, a man of moderation and learning, against whom accusations were brought forward in December. The bishop was deprived of his see, a sentence which was so contrary to Cranmer's wishes and opinion, that, together with Lord Stourton, a Roman Catholic, he entered his protest against it. It was not till this year (1552) that Cranmer gave up all hope of

effecting an agreement in religious doctrines among all the churches that had withdrawn from the Papal supremacy, and for the bringing about of which he had entered into an earnest correspondence with Calvin and Melancthon as well as other leading divines of the continental churches. He was greatly disappointed at the failure of a scheme in which he had always been sanguine of success. The reformers had now to lament the declining health of the king, but they did not relax their exertions in the cause of religion, for the Service-book was finally completed and the Book of Common Prayer adopted by parliament in the spring of 1552. A project for the reformation of the ecclesiastical courts was revived, and soon completed under the superintendence of the archbishop: only the king's signature was required for its validity. In May 1553, Edward issued a mandate that the clergy should subscribe to the Forty-two Articles upon which the divines had agreed; but he died soon afterwards without authorising the new ecclesiastical code, which it scarcely need be said was never adopted.

No sooner was Edward dead than Lady Jane Grey was proclaimed queen; and a letter was sent to the Princess Mary declaring Queen Jane to be the sovereign. This letter was signed by many of the principal persons in the state, and among others by Cranmer. His zeal for the Protestant cause must have blinded him to the danger of an enterprise directly contrary to the resolution he had formed upon first hearing of the project. On the 9th of July 1553, the chief officers of the state swore allegiance to Jane; on the 20th we find many of those who had been zealous in her cause, "impatient to send in their submissions to Mary." On the same day an order was sent by Mary to Northumberland to disarm, which paper, strange to say, was signed by Cranmer. The hopes of the Protestants were now at an end; Queen Mary's unshaken attachment to the Roman Catholic creed was universally known; Gardiner was released and made chancellor, and power of appointing preachers granted to him instead of to the primate: a commission was also given to the bishops of London, Winchester, Chichester, and Durham, to degrade and imprison Protestant prelates and ministers on the charges of treason, heresy, and matrimony.

Cranmer's friends recommended his immediate flight; but in consideration of the high office that he held, he rejected their advice. In the beginning of August he was summoned before the council, and ordered to confine himself to his palace: on the 27th he was again brought before the same tribunal; and in September, together with Latimer and Ridley, was committed to the Tower. During his confinement to the palace, in refutation of some reports that the primate would come over to the Roman Catholics, he wrote a declaration against the same. This was not published, but by some means, respecting which there is a difference of opinion (Todd, vol. ii.; Burnet, vol. ii.), copies were obtained of it which reached the council, and were openly read in Cheapside. In the Star-chamber Cranmer avowed the writing, and his intention of affixing it to every church-door in London. The council committed him not only for treason against the succession of the queen, but for perseverance in "disquieting the state." The queen did not oppose the committal.

In March 1554 Cranmer was removed, in company with his fellow-prisoners, Bishops Latimer and Ridley, to the prison of Bocardo at Oxford, where was renewed the controversy respecting the Lord's Supper, which, by the queen's desire, was named the subject for discussion.

On the 13th of April, the persons sent by the convocation to dispute appeared in the university, and Cranmer, who was first called before them, after examining the questions set before him (Burnet, vol. ii.), entered into argument upon them. After him reasoned Latimer and Ridley, amidst much shouting, hissing, confusion, and insult. On the 19th the discussion was revived; and on the 28th they were again brought to St. Mary's, where it was declared, that unless they would turn, they were obstinate heretics, and no longer members of the church. Cranmer then replied, "From this your judgment and sentence I appeal to the just judgment of the Almighty, trusting to be present with Him in Heaven, for whose presence in the altar I am thus condemned;" and having thus spoken he was removed again to his prison.

He had some days before sent a petition to the council and the queen, praying pardon for his offences towards her, but the bearer to whom he had intrusted the papers broke them open, and it is not known that they reached their destination. However this may be, the council decreed that the charge of treason should be withdrawn, and the proceedings for heresy followed up, that the pains of fire, and not the axe, might be the manner of his death.

It was now discovered that the tribunal before which Cranmer had been tried was not competent to decide the case, and that the sentence was illegal. The pope therefore issued a fresh commission, and on the 12th of September 1555 the primate was again examined by Brokes, the bishop of Gloucester, and two civilians, Martin and Story. After some discussion, sixteen articles of accusation were produced, touching which eight witnesses were examined, and then the case closed. It is remarkable that, previous to these proceedings, Cranmer was summoned to appear within eighty days before the pope at Rome: this must have been a mere fiction of papal law, not intended for him to obey, as indeed it was impossible for any prisoner to do. Not long

after Cranmer was sent back to prison, he heard of the execution of Ridley and Latimer, and after a few more weeks had passed, he received from Cardinal Pole an answer to two letters that he had written to the queen during the interval between the last proceedings at Oxford and the day that these bishops were brought to the stake. It appears from these letters that the primate's adherence to Protestant principles was still unshaken. On the 29th of November the eighty days had elapsed, and on the 4th of December he was excommunicated and deprived of his bishopric. A letter from the pope (Paul IV.), bearing date the 14th of November, affirming him to be contumacious, because "he took no care to appear" at Rome when cited, and declaring him guilty of heresy and other enormities, finally commanded his execution. On the 14th of February, in obedience to this mandate, Cranmer was degraded. It was within a few days after this that the fortitude of a mind which had hitherto been firm gave way under the pressure of misery and the close prospect of a torturing death. The love of life overcame his firmness: he forsook his principles, and wrote a recantation of his faith. By whose exertions his resolution was shaken we cannot ascertain; but this unworthy sacrifice of opinion served only to render his enemies triumphant: whatever had been their promises, the recantation was of no avail towards the preservation of his life. On the 20th of March, the eve of his execution, he was visited by Dr. Cole, the provost of Eton College, who had been ordered by the queen to attend him. During this interview Cranmer gave answer that he remained firm in the Catholic faith as he had recently professed it, an answer that has by some been considered equivocal. After Cole had left him, Garcina entered the prison, and requested him to transcribe a recantation, to be delivered by him at the stake, which the prisoner consented to do. On the following day he was led to St. Mary's church, where, after an exhortation had been read by Dr. Cole, and Cranmer had finished his private devotions, he solemnly addressed the people, openly professing his faith, and at length declaring, "Now I come to the great thing that troubleth my conscience more than any other thing that I ever said or did in my life; and that is the setting abroad of writings contrary to the truth which I thought in my heart, and writ for fear of death, and to save my life, if it might be; and that is all such bills which I have written or signed with mine own hand since my degradation, wherein I have written many things untrue. And forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished. For if I may come to the fire, it shall be first burned. And as for the pope, I refuse him as Christ's enemy, and antichrist, with all his false doctrine." The whole assembly was astonished at this speech; they had supposed that he would have confirmed and not retracted his recantation. He was then hurried away to the stake, where he stood motionless, holding up his right hand, and exclaiming, until his utterance was stifled, "This unworthy hand! Lord Jesus receive my spirit!"

Cranmer's diligence and application were unusual: he was deeply read in theology and canon law, and was familiar with Hebrew, Greek, and Latin, as well as French, German, and Italian, which he acquired during his travels; the copiousness of his common-place books gave weight to his opinion, and readiness to his power of argument. His reservation respecting the oaths which he swore when appointed archbishop, his subserviency to Henry VIII. in annulling his marriages, his share in the condemnation of some heretics, his conduct at the disgracing of Bonner and Gardiner, and the want of courage which made him recant after his condemnation, are great blots on his character. But though his conduct on these occasions was marked by dishonesty, intemperance, and want of firmness, these were rather impulses than habitual and characteristic vices, for it cannot be denied that Cranmer was sincere, mild, and moderate, and for the most part a firm man: nor is it to be forgotten that persecution was the policy of all religious parties at this period. He had moreover the virtue of constancy to his friends, a very rare quality in the times in which he lived; and never relaxed his friendship towards Anne Boleyn, Cromwell, or Somerset in their adversity. The affability of his manners, and the gentleness of his temper, made him beloved by many friends and men of learning, to whom he also extended a liberal hospitality; so that his protracted imprisonment and cruel death was one of the most unpopular measures of Mary's government. A complete collection of the extant works of Cranmer has been published at Oxford by Dr. Jenkyns, and the Parker Society has published various inedited writings under the title of 'Remains of Archbishop Cranmer.'

(Strype, *Memorials of Cranmer*; Fox, *Acts and Mon.*; Burnet, *Hist. Reform.*; Gilpin, Todd, and Le Bas, *Lives of Cranmer*; and the general histories of the period.)

CRASHAW, RICHARD, an English poet, the son of the Rev. William Crashaw, a divine of some note in his day, was born in London, but in what year is uncertain. In early life he was placed, through the kindness of Sir Henry Yelverton and Sir Randolph Crew, upon the foundation at the Charterhouse, whence, in March 1632, he went to Pembroke-hall in Cambridge, and took the degree of B.A. in 1633. He afterwards went to Peterhouse, of which he was a fellow in 1637, and became M.A. in 1638.

In 1634 he published a volume of Latin poems, mostly devotional, in which the celebrated line is found upon the miracle at Cana in

Galilee, which has been ascribed to other and greater poets than Crashaw:—

"Nymphs pudica Deum vidit, et erubuit."

"The modest water saw its God, and blushed."

A second edition of his Latin poems was published at Cambridge, 8vo, 1670.

At what time Crashaw was admitted into holy orders is uncertain. Wood says he took degrees at Oxford in 1641; about which time he seems to have become a popular preacher, full of energy and enthusiasm. His degrees however do not appear in the public register. In 1644, when the parliamentary army expelled those members of that university who refused to take the covenant, Crashaw was among the number; and being unable to contemplate with resignation or indifference the ruins of the church establishment, he went over to France, where his sufferings and their peculiar influence on his mind prepared him to embrace the Roman Catholic religion. In 1646 the poet Cowley found Crashaw in France in great distress, and introduced him to the patronage of Charles I.'s queen, who gave him letters of recommendation to Italy: there he became secretary to one of the cardinals at Rome, and was made a canon in the church of Loretto, where he died of a fever, soon after his promotion, about the year 1650. His 'Steps to the Temple, Sacred Poems, with other Delights of the Muses,' was published in 12mo, 1646; a second edition, 1648; and a third, also called second in the title, 8vo, 1670. Pope occasionally borrowed thoughts from Crashaw, but improved them. Crashaw resembled Herbert in his turn of mind, and possessed equal fancy and genius. In 1652 a posthumous volume of his poems was published at Paris, accompanied with vignettes by Messager, entitled 'Carmen Deo nostro, te decet Hymnus—Sacred Poema, collected, corrected, augmented, most humbly presented to my Lady the Countess of Denbigh, by her most devoted servant R.C., in hearty acknowledgement of his immortal obligation to her goodness and charity,' 8vo. An edition of his English Poems, selected from the two volumes, was published in 12mo, London, 1785.

CRASSUS, the surname of several Roman families, and especially of the triumvir Marcus Licinius. When he is first mentioned in history, he is spoken of as exceedingly rich; and it was partly owing to this circumstance that he was appointed to take the command against the revolted gladiators of Capua. In a few days he raised an army of six legions, and marched in quest of the enemy. A battle was fought in the south of Italy, near Rhegium, in which Crassus was completely victorious, and Spartacus fell with 40,000 of his men. Crassus was rewarded with an ovation on his return; but the victory having been achieved over slaves, instead of the usual myrtle-wreath, he had a laurel crown. (Aul. Gellius, v. 6) At the time of his expedition against Spartacus, he held the office of prætor; and the following year (A.U.C. 683, 71 B.C.), he was chosen consul with Pompey. The influence which Pompey gained by his popular and engaging manners Crassus succeeded in acquiring by the hospitality and munificence which his immense wealth easily supported. On one occasion he gave a general entertainment to the whole people, and distributed corn enough for three months' provision. No acts of importance however are recorded by historians during this administration. After some years, Crassus and Pompey dropped that determined violence towards each other, which, though frequently concealed, had never been wholly removed, and joined Cæsar in what is called the first triumvirate. While the actual power was almost entirely engrossed by Cæsar, he endeavoured to blind Crassus and Pompey to the real state of things by certain concessions which he made. With this view he included them both in a commission for dividing the lands of Campania, and for settling a colony at Capua, and thus enabled them to provide for some needy adherents to their interests. After a time the alliance was discontinued, but it was renewed again; and in B.C. 56 Pompey and Crassus offered themselves as candidates for the consulship, in order to keep out Domitius Ahenobarbus, who was violently opposed to Cæsar, and would be likely to thwart his designs. Cæsar had been appointed over the province of Gaul for five years; and Crassus and Pompey, though for some time they concealed their intentions, at last succeeded in gaining the provinces of Syria and Spain for the same period and on the same terms. Pompey did not leave immediately for Spain; but Crassus set out for Syria without delay, even before the year of his consulate had expired, B.C. 55. From the great preparations which he made, both in raising forces and in other ways, and from his known avarice, it was clear that a war with the Parthians was the real object at which he aimed; and the joy which he displayed at the prospect of so vast an increase of his wealth Appian (on the 'Parthian Wars,' s. 135) describes as perfectly childish and ridiculous. The tribune Ateius endeavoured to prevent Crassus from going on this expedition, but in vain; and as Crassus was passing through the gates of Rome, the tribune pronounced certain terrible imprecations upon him over a small fire, which had been lighted according to the usual practice in such cases. A person thus devoted, it was believed, could not possibly escape, and the person who so devoted another could not prosper himself, and therefore it was a course not pursued hastily or on light grounds. (Appian, s. 137; Cicero, 'De Divinatione,' i. 16.) This consideration increased the alarm which the curse produced in

the people, and even among the army of Crassus himself. Nevertheless he proceeded by way of Macedonia and the Hellespont, to Asia. He crossed the Euphrates and ravaged Mesopotamia without resistance. Orodes (Arsaces XIV.), the king of Parthia, being at the time engaged in an invasion of Armenia, his general Surena commanded the Parthian forces against the Romans. A battle was fought near Carrhæ between Crassus and Surena, in which Crassus was defeated. The clamours of his soldiers obliged him to accept proposals of peace from Surena, to whom the messengers of the Parthian general promised to lead him. His resistance to their insulting treatment provoked their fury, and they put him to death without delay, B.C. 53. Surena had his head and right hand cut off and sent to Orodes, and the Parthian monarch is said to have caused melted gold to be poured into the mouth of the Roman general, exclaiming, "Take your fill now of the gold which during life you so coveted." (Dion Cassius, xl. 27.) The Romans are said to have had in this unfortunate campaign 30,000 men killed and taken prisoners.

We have no proof that Crassus possessed talent of any kind, and, but for his wealth, he would probably have been scarcely known. From his father he inherited a large fortune, but the rest of his wealth was not acquired by the most honourable means. He is said to have enriched himself by purchasing at a very low price the estates of those who were proscribed by Sylla; also by letting for hire slaves whom he had instructed in various arts and trades; and so high was his own standard of opulence, that he said no one could be rich who was not able to maintain an army at his own expense. With all his avarice he was generally ready to lend money to his friends, and was hospitable without extravagance. Cicero ('Brut,' sect. 66) represents him as a man of moderate acquirements and slender abilities, but of great industry and perseverance. In another of his works ('Tusc. Quæst,' v. 40) he says, "Crassus was somewhat deaf, but a greater misfortune than this was the bad character which people gave him, though in my opinion unjustly."

(Cicero, *Epist. ad Atticum*, i. 14, 17; iv. 13; Appian, *on the Parthian Wars*, ss. 134-155; Dion Cassius, xxxvi., xxxvii.; Plutarch, *Life of Crassus*.)



Coin of CRASSUS.

British Museum. Actual size. Silver. Weight 61½ grains.

CRASSUS, LUCIUS LICINIUS, was considered the greatest orator of his time. He appears to have superintended the course of Cicero's early education. ('De Oratore,' ii. 1.) Cicero in one place ('Brut,' s. 38) pronounces him perfect; and in the treatise before referred to ('De Oratore') he delivers his own sentiments on eloquence in the person of Crassus. In the beginning of the third book he takes occasion to lament the death of the interlocutors in the dialogue, Crassus and Antonius.

CRATERUS. [ALEXANDER III.]

CRATES, the name of several Greek writers. 1, A comedian of Athens, one of the most eminent of the predecessors of Aristophanes, who speaks very favourably of him. ('Eqq.' 537.) He is said to have been originally one of Cratinus' actors (Schol. on Aristoph. 'Eqq.'), but he could not have been so very long, since he was well known as a comic writer in B.C. 450. (Euseb. 'Ad Olymp.' 82, 2.) Aristotle tells us that he was the first who introduced regular plots into his comedies. ('Poet.' c. v.) 2, A Cynic philosopher, the son of Ascondas of Thebes, who flourished about the year B.C. 328. He was living in B.C. 307, when Demetrius Phalereus retired to Thebes. (Diogen. Laërt. vi. 85; Plutarch, 'Mor.,' p. 69, c.) He was a disciple of Diogenes and Bryson, and was surnamed the 'door-opener' (*ὑπερβολικτὴς*), from his habit of entering any house he pleased whether invited or not. (Suidas.) 3, A philosopher of the old academy, son of Antigenes, and born in the deme of Thria in Attica. He was a disciple of Polemo, to whom he was much attached, and the instructor of Arcesilaus and Bion the Borysthenite. (Diog. Laërt. iv. 4.) He flourished about the year B.C. 287. (Clinton, 'Fasti Hellenici,' ii., p. 183.) Cicero says that his philosophical doctrines did not at all differ from those of Plato. ('Academ.' i. 9.) 4, A celebrated grammarian and stoic, son of Timocrates, and born at Mallos in Cilicia. He was sent as ambassador to Rome by Attalus, king of Pergamus, about the year B.C. 159. (Clinton, 'Fasti Hellenici,' iii., p. 89.) His works were very numerous. (See a list of them in Clinton, iii., p. 528, note c.)

CRATINUS, the son of Callimedes, a writer of the old comedy, was born at Athens B.C. 519. It is not known when he began to write comedies; it is inferred however from the words of Aristophanes ('Eqq.' 524-530), that he did not appear as a dramatist till somewhat advanced in life. (Clinton, 'Fasti Hellenici,' vol. ii., p. 49.) He was the most formidable adversary of Aristophanes: two occasions are

recorded on which the judges pronounced him only second to that great poet; and in A.C. 423, the first prize was awarded to his comedy called the 'Wine-Flask,' the 'Connus' of Ameipsias being placed second, and the 'Clouds' of Aristophanes third. He died the year after. Cratinus was highly esteemed by his countrymen, and at one time, according to his rival Aristophanes, was so much in fashion, that no songs were listened to at banquets except choruses from his comedies. In his old age he was much addicted to drinking; and in his last play he shows how his faithful wife 'Comedy' strove to get divorced from him in consequence of his exceeding love for his fascinating mistress the 'Wine-Flask.' (Scholiast on Aristoph. 'Eqq.' 401.) Aristophanes frequently alludes to this failing of his contemporary. (For instance, the 'Peace,' 701.) The names of forty of his comedies have come down to us. (Fabricius, 'Bibl. Græca,' ii., p. 431.)

CRATIPPUS, a Peripatetic philosopher, born at Mitylene. He was a contemporary and friend of Cicero, who thought him the first philosopher of the age ('De Officiis,' "a Cratippo nostro, princeps hujus memoris philosophorum"), and intrusted his son Marcus to his care at Athens. ('De Officiis,' i. 1.) He taught first in his native place, where he was still residing when Pompey came thither after the battle of Pharsalia; he had an interview with the defeated general, with whom he conversed on providence. (Plutarch, 'Pomp.' c. lxxv.) Afterwards he went to Athens, and Cicero not only got him made a Roman citizen by Julius Cæsar, but even prevailed upon the Areopagus to vote that he should be requested to continue at Athens as an instructor of youth, since he was an ornament to the city. (Plutarch, 'Cicero,' c. xxiv.) Brutus went to Athens to hear Cratippus while engaged in preparations to meet the army of the Triumvirate. (Plutarch, 'Brutus,' c. xxiv.) Cratippus wrote a treatise on divination, in which he allowed that kind which was derived from dreams and the ravings of idiots, but denied all other sorts of divination. (Cicero 'De Divinat.,' i. 3 and 32.) In addition to his merits as a philosopher, we are told that he was an amusing companion, and gifted with great powers of conversation. (Cicero, 'Ad Familiares,' xvi. 21.)

CRAYER, CASPAR DE, one of the most distinguished Flemish historical painters, was born at Antwerp in 1582, and was instructed by Raffaele, the son of Michael Coxie. He first distinguished himself at Brussels, where he painted several great altar-pieces, but he settled eventually at Ghent, where his greatest works are still preserved in the museum and in various churches: many of his works however are scattered over Germany and the Netherlands. He died at Ghent in 1669.

The works of Crayer, in their style, subjects, and dimensions, are generally of the highest pretensions, and they are in a great degree successful, but yet are frequently formal and cold. Besides other great works, he painted at Ghent twenty-one large altar-pieces for the principal churches of that city, some of which, for their fulness and dignity of subject, correct and occasionally vigorous design, and the judicious bestowal of extra care in the execution of their more important parts, command high admiration, notwithstanding a very venial coldness of effect and a certain formality of treatment. Even the gorgeous taste of Rubens is said to have been vividly impressed with the great merits of Crayer.

There are fourteen of his works in the museum of Ghent, comprising some of his principal pictures, as—'St. Rosalia crowned by the infant Christ;' the 'Martyrdom of St. Blaise,' his last work, painted in his eighty-sixth year; and three of the pictures painted for the triumphal arches erected at Ghent upon the occasion of the formal entry of Prince Ferdinand, Infant of Spain, into Ghent, in 1625. One is Francis I. surrendering his sword to Lannoy after the battle of Pavia in 1525; another, the descent of Charles V. upon the coast of Africa in his expedition against Tunia, ten years afterwards: the figures of these works are colossal, and they are slight in their execution, but at the same time remarkably vigorous and correct. There are a few works by Crayer in Spain, and he is supposed to have visited that country in the reign of Philip IV. Few of his great works have been engraved, and they have comparatively seldom been moved, being too large for the commerce of picture-dealers. The large altar-piece of the 'Virgin and Child enthroned amongst angels and surrounded by saints,' in the gallery of Munich, about 19 feet long by 12 feet wide, and by no means one of the best of his works, cost, with the copy that was substituted in its place, 20,000 rix dollars. Sir Joshua Reynolds, who saw this picture in the gallery at Düsseldorf, makes some severe but just observations upon it in his 'Journey to Flanders and Holland.' It was painted in 1616, and the lower figures are portraits of Crayer and his family.

(Descamps, *La Vie des Peintres Flamands*, &c.)

CREBILLON, PROSPER JOLYOT DE, was born at Dijon in 1674, of an ancient and noble family. He was sent by his father to Paris to study the law, under a person named Prieur. The master and pupil were both attached to the theatre; and the former observing in Crebillon strong marks of a poetic genius, urged him to try his powers on a tragedy. Crebillon accordingly took the subject of the Children of Brutus, which he carried to the actors, who however rejected it in a manner so little flattering to the feelings of an author that he threw his manuscript into the fire, and gave up all thoughts of writing for the stage. Prieur would not suffer him to remain in

this despondency, and the tragedy of 'Idoménée,' produced in 1707, was the fruit of his persuasions. The fifth act did not at first please the audience, but an alteration was made, and the piece was perfectly successful. In 1707 appeared his second piece, called 'Atrée,' which is founded on the horrible incident of Atreus bringing to Thyestes a cup filled with the blood of his own son. Prieur being in a declining state of health when this tragedy came out, was carried into a box: at the end of the representation he embraced Crebillon, and said, "I die contented; I have made you a poet, and I leave a man to the nation." The success of 'Atrée' was indeed very fair, but it was not until the production of 'Rhadamiste,' in 1711, that Crebillon's fame rose to its height, and it is on this piece that it chiefly rests. After the production of this piece, Crebillon did not much increase his reputation; his 'Xerxes' (1714) and 'Semiramis' (1717) were not very successful; and though 'Pyrrhus' (1726) was very well received, the author himself said he was surprised, as it was "the shadow of a tragedy, rather than a tragedy itself."

He did not bring out any other piece for twenty-two years. The death of his wife, and certain pecuniary difficulties, weighed down his spirits to such an extent that he was incapable of writing. However, at the end of that period he was allowed by the king a pension of 1000 francs, for which he was indebted to the persuasions of Madame Pompadour, who was instigated, it is said, by her hatred to Voltaire to benefit Crebillon, as these two authors were looked on as rivals in the drama. His tragedy of 'Catilina' was now advertised, and great were the expectations of the public; the court were determined to patronise him, and the king himself furnished the requisite dresses. It was produced in 1749, and the applause was tumultuous. The public however on reading it began to retract their hasty praise, and it was objected that the tragedy was a very unfaithful picture of the manners of ancient Rome, a censure which should not be passed on Crebillon as peculiarly distinguishing him from other authors of his school. 'Le Triumvirat' was produced when the author was eighty-one years of age and had but indifferent success; he also began another tragedy, called 'Cromwell,' about this time, which was never completed.

Crebillon died in 1762, and a monument was erected to his memory in the church of St. Gervais, by the order of Louis XV. The French actors also caused a magnificent service to be celebrated in the church of St. Jean de Latran in honour of the veteran dramatist, at which all the literati and most of the nobility of France attended.

Those who wish to know more of Crebillon may read a chapter on this author in La Harpe's 'Cours de la Littérature.' The chapter is a long one, and the extracts are so copious, and the reader's attention is directed so pointedly to the remarkable passages that he may really learn more of Crebillon by reading that critique than by perusing the author's own works.

CREBILLON, CLAUDE PROSPER JOLYOT DE, son of the preceding, was born at Paris in 1707. He wrote a number of romances, which acquired a great popularity, owing, as some say, more to their extreme licentiousness than to any intrinsic merit. His strict moral character is always brought forward as a remarkable contrast to the great laxity of his writings. He was well known as a member of two convivial societies, called the Dominicaux and the Caveau, the latter of which enrolled among its names those of Piron, Collé, and Gallet. Crebillon the younger died in 1777.

The remark that his fame is only owing to his obscenity does not to us seem wholly true. The fact is that his novels, in spite of their outrageous indecency, contain a remarkably accurate picture of the motives that actuate persons in a corrupt state of society. Still, the philosophy which they inculcate is of a morbid nature (being much like that of Rochefoucault), and only those whose minds are unassailable by impurity can peruse with any profit the novels of Crebillon.

CREDI, LORENZO DI, one of the best of the old Florentine painters and sculptors, was born at Florence about 1453. His real name was, according to Vasari, Lorenzo Sciarpelloni, and he acquired the name of Credi from his master, a distinguished goldsmith at Florence in that time. Lorenzo however did not remain long with Credi; his skill in drawing warranted his exchanging the art of the goldsmith for that of the painter, though he had distinguished himself as a goldsmith, and he accordingly entered the school of Verrocchio, in which he was the fellow-pupil of P. Perugino and of Lionardo da Vinci, the latter of whom he afterwards imitated.

Lorenzo was Verrocchio's favourite pupil; and when Verrocchio went to Venice to make the bronze equestrian statue of Bartolomeo Colleoni [VERROCCIO, ANDREA DEL], he left Lorenzo in charge of all his affairs at Florence. Lorenzo visited his master several times while he was engaged at Venice, and after his unexpected death in 1488 carried his body home to Florence. Verrocchio made Lorenzo di Credi his principal heir, and expressed a desire in his will that he might be entrusted with the completion of the monument of Colleoni. Credi did not take possession of any of Verrocchio's property, except his drawings and works of art; the rest he made over to his relations.

Lorenzo di Credi was an excellent painter. His 'Birth of Christ,' formerly in the monastery of Santa Chiara, but now in the gallery of the Academy at Florence, is one of the best works in that admirable collection; it is excellent in expression, in colouring, and in the exe-

cution both of the principal and the accessory parts. His best work however, in the opinion of Vasari, is the picture of the 'Madonna and Child,' with Saints Julian and Nicolas, painted for a chapel of the convent of Castello, but at present in the Louvre at Paris, No. 958, and in excellent preservation. Vasari mentions many of Lorenzo's works, several of which are now lost, but there are still a few 'Holy Families' by him in Florence and other parts of Italy. Credi, when old, having become wealthy by his labours, retired into Santa Maria Nuova at Florence, and died there, according to Vasari, in 1530, aged seventy-eight; but the date Gaye has shown to be incorrect, whatever the age may be, for he was still living in 1536, but ill and bed-ridden. Gianantonio Sogliani, who lived with Credi twenty-four years, was his most distinguished scholar.

(Vasari, *Vite de' Pittori*, &c.; Gaye, *Carteggio d'Artisti*.)

CREECH, THOMAS, is the translator of Lucretius, Horace, Theocritus, and detached portions of several other Greek and Latin authors, of which a list is given in Kippis's 'Biographia Britannica.' He was born at Blandford in Dorsetshire in 1659, admitted of Wadham College, Oxford (of which he appears from the title-page of his Lucretius to have become a Fellow), in 1675, and elected probationer fellow of All Souls in November 1683. He published in 1682 his translation of Lucretius, which appears to have gained much credit at Oxford, and is his best work. Dryden, who himself translated parts of Lucretius, has bestowed high praise on his predecessor. ('Preface to first part of Miscellanies.') Creech published a Latin edition of the same author in 1695, and a translation of Horace in 1684, the latter with very indifferent success. He was appointed to the college living of Woburn, Herts, in 1699; and two years afterwards, in June 1701, hung himself in his chamber at Oxford. His temper was very morose, which leaves room to ascribe this act to some constitutional infirmity.

CRESPI, GIUSEPPE MARIA (CAVALIERE), a painter and engraver of Bologna, distinguished in his time, was born at Bologna in 1665. He was the scholar of Canuti and of Cignani, and was called Lo Spagnuolo on account of his gay attire. He was also remarkable for his perseverance in copying the works of the Caracci, Correggio, and Barroccio, and some of his copies are said to have been sold at Bologna as originals. He studied later the effect of Guercino and the composition of Pietro da Cortona. He became eventually one of the most careless and capricious of painters, though all his works exhibit great skill, and he had a surprising facility of execution; indeed he is in this respect probably unequalled. Mengs terms him the destroyer of the Bolognese school, his great facility and equal success having seduced the painters of his time to adopt similar carelessness of manner. There are twelve of his works in the gallery of Dresden, including the 'Seven Sacraments,' painted for Cardinal Ottoboni, and an 'Ecce Homo,' which with all its faults is a masterly performance. In colour it is rather green, but in drawing and in character it is excellent, and in boldness and decision of touch surprising; it appears to have been painted in one heat, and that a short one, though it contains three half-length figures of the size of life—Christ and two soldiers. Crespi died in 1747.

His two sons, Luigi and Antonio, followed their father's profession, but not his style. Luigi Crespi, or Don Luigi Canonico, as he was designated, is well known for his writings on art, and especially for his continuation of the 'Felsina Pittrice,' or 'Bologna Paintress,' of Count Malvasia. The count's work is in two volumes, and Crespi published a third, with the same title, in 1769. In it he has written a life of his father, and an apology for his faults. He died in 1779.

(*Guida di Bologna*; Lanzi, *Storia Pittorica*, &c.; Bartsch, *Peintre-Graveur*.)

* CRESWICK, THOMAS, R.A., was born in 1811 at Sheffield, in Yorkshire, and educated at Hazelwood, near Birmingham, where his fondness for drawing became very conspicuous. He removed to London, with a view to prosecute his artistic studies, in 1828. The same year two of his landscapes appeared in the exhibition of the Royal Academy; and from that time to the present he has been one of the most regular contributors to the exhibition, besides for many years contributing regularly to the annual exhibition of the British Institution.

Mr. Creswick is one of the most general favourites among living English landscape-painters. His subjects are almost invariably suggestive of pleasing associations, so that their very titles contribute to their popularity; and they are always thoroughly national. Though often faithful transcripts of particular spots, they seldom receive in the exhibition catalogues "a local habitation," their name being for the most part some pleasant poetic one, or else typical of a class, or pointing to some peculiarity of weather or season of the year. Thus, among his best-known pictures we have in the river class 'A Cool Spot,' 'A Shady Glen,' 'A Rocky Stream,' 'A Greenwood Stream,' 'A Mountain Stream,' and 'Windings of a River;' among the woodlands 'A Glade in the Forest,' 'The Chequered Shade,' 'The Shade of the Beech Trees;' when he depicts atmospheric appearances we have such titles as 'Rain on the Hills,' 'Passing Showers,' 'Doubtful Weather,' 'Passing Clouds,' 'Summer-Time,' 'Early Spring,' and the like.

Among the first pictures by which Mr. Creswick made himself known were his Welsh streams, and, to our thinking, the exquisite combinations of rocks and light foliage with clear swift running water and

glimpses of the neighbouring mountains seen in almost matchless perfection in North Wales, were never so charmingly expressed as in Creswick's pictures. The rivers of his native Yorkshire were however not less happily rendered by him. His 'Course of the Greta through Bernal Woods,' exhibited in 1842, and some of those admirable scenes known to have been painted from the Wharfe above Bolton Abbey, are certainly among his choicest works. The scenery of Wales, Yorkshire, and Cornwall may be said, whatever were the specific titles of his pictures, to have furnished the subjects of his paintings till his Irish tour supplied a new and wider range: his 'Glandalough' and one or two more seemed then to imply that he was about to grapple with a bolder and sterner class of subjects, but he soon returned to his old favourites, carrying with him however a somewhat more sombre tone of colour.

In 1842 Mr. Creswick was elected an Associate of the Royal Academy, and his merits having received that mark of professional recognition, he seemed to work with more freedom and decision. He began to venture on larger canvasses and treat of more ambitious themes. But his powers may perhaps be regarded as having reached their maturity in 1847, when he exhibited two of his greatest works 'England,' and the 'London Road a hundred years ago:' both displaying in conception and execution many of the best attributes of the landscape art; in the 'Weald of Kent,' and one or two more, he has successfully repeated the same extensive prospects on a scale of nearly equal magnitude. The next year, 1848, Mr. Creswick surprised the public by a bold departure from his usual style in two sea-side views, 'Home by the Sands,' and a 'Squally Day,' painted somewhat in the manner of Collins, but with sufficient originality to prevent any charge of imitation, and with so much truth and beauty as to command general admiration. In 1850 Mr. Creswick painted in the same style, 'Wind on Shore,' and 'Over the Sands,' but he appears to have since abandoned his sea-side studies. Another branch of the landscape art in which he has been very successful is that of which the 'Forest Farm,' the 'Valley Mill,' and the views of the terrace at Haddon may be taken as the type. Like many other landscape painters Mr. Creswick cannot be regarded as happy in his figures, yet the pictures he has painted in conjunction with Mr. Ansell, in which the latter has supplied some capably painted groups of animals, are not among his most desirable productions. He works best alone.

Much of the freshness and faithfulness of Mr. Creswick's pictures are due to his practice of painting them in the open air, and direct from the object or from nature—a practice now common enough, but which among oil-painters he was one of the first to adopt as a regular habit. But every picture he has painted bears testimony to this direct study of nature, and to his own thorough enjoyment of his occupation. Neither in composition nor colour has he worked by rule: and if, as is sometimes the case in his later pictures, we desiderate a little more richness and variety in the colour, we feel that the painter so thoroughly comprehends the particular idea he wishes to embody, that we distrust our own impression, and readily accept his reading of the text.

Mr. Creswick has made numerous designs for various publications, and has for some time been engaged in preparing a series of views of Welsh scenery for lithographing on a large scale; he has also executed several etchings. He was elected R.A. in 1851.

CRÉVIER, JEAN BAPTISTE, born at Paris in 1693, was the son of a journeyman printer. He studied under Rollin, and afterwards became professor of rhetoric in the college of Beauvais. After Rollin's death he undertook to continue his 'Roman History,' of which he wrote eight volumes. He is less diffuse and digressive than his master, though not so pleasing in his style of composition. He also published an edition of Livy in 6 vols. 4to, 1748, with notes. The work by which he is best known is 'Histoire des Empereurs Romains jusqu'à Constantin,' 6 vols. 4to, Paris, 1756. The author has scrupulously adhered to the ancient authorities in the statement of facts, but his narrative is deficient in interest and force. Crévier wrote also 'Histoire de l'Université de Paris,' 7 vols. 12mo, 1761, which is in great measure an abridgment of the larger work of Egasse du Boulay; and 'Rhétorique Française,' 1765, a good work, which has been frequently reprinted. Crévier died at Paris in December 1765.

CRICHTON, JAMES, commonly called the 'Admirable,' son of Robert Crichton of Elioek, who was lord-advocate to king James VI., was born in Scotland in the year 1561. The precise place of his birth is not mentioned, but he received the best part of his education at St. Andrews, at that time the most celebrated seminary in Scotland, where the illustrious Buchanan was one of his masters. At the early age of fourteen he took his degree of Master of Arts, and was considered a prodigy not only in abilities but in actual attainments. It was the custom of the time for Scotchmen of birth to finish their education abroad, and serve in some foreign army previously to entering that of their own country. When he was only sixteen or seventeen years old, Crichton's father sent him to the continent. He had scarcely arrived in Paris, which, whatever may have been its learning, was then a gay and splendid city, famous for jousting, fencing, and dancing, when he publicly challenged all scholars and philosophers to a disputation at the College of Navarre, to be carried on in any one of twelve specified languages, "in any science, liberal art, discipline, or faculty, whether practical or theoretic;" and, as if to show in how little need he stood

of preparation, or how lightly he held his adversaries, he spent the six weeks that elapsed between the challenge and the contest in a continual round of tilting, hunting, and dancing. On the appointed day however he is said to have encountered all "the gravest philosophers and divines," to have acquitted himself to the astonishment of all who heard him, and to have received the public praises of the president and four of the most eminent professors. The very next day he appeared at a tilting match in the Louvre, and carried off the ring from all his accomplished and experienced competitors. Enthusiasm was now at its height, particularly among the ladies of the court; and from the versatility of his talents, his youth, the gracefulness of his manners, and the beauty of his person, he was named 'L'Admirable.' After serving two years in the army of Henri III., who was engaged in a civil war with his Huguenot or Protestant subjects, Crichton repaired to Italy, and repeated at Rome, in the presence of the pope and cardinal, the literary challenge and triumph that had gained him so much honour in Paris. From Rome he went to Venice, at which gay city he arrived in a depressed state of spirits. None of his Scottish biographers are very willing to acknowledge the fact, but it appears quite certain that, spite of his noble birth and connections, he was miserably poor, and became for some time dependent on the bounty and patronage of a Venetian printer—the celebrated Aldus Manutius. After a residence of four months at Venice, where his learning, engaging manners, and various accomplishments excited universal wonder, as is made evident by several Italian writers who were living at the time, and whose lives of him were published, Crichton went to the neighbouring city of Padua, in the learned university of which he reaped fresh honours by Latin poetry, scholastic disputation, an exposition of the errors of Aristotle and his commentators, and (as a playful wind-up of the day's labour) a declamation upon the happiness of ignorance. Another day was fixed for a public disputation in the palace of the Bishop of Padua, but this being prevented from taking place, gave some incredulous or envious men the opportunity of asserting that Crichton was a literary impostor, whose acquirements were totally superficial. His reply was a public challenge—the contest, which included the Aristotelian and Platonic philosophies, and the mathematics of the time, was prolonged during three days, before an innumerable concourse of people. His friend Aldus Manutius, who was present at what he calls "this miraculous encounter," says he proved completely victorious, and that he was honoured by such a rapture of applause as was never before heard.

Crichton's journeying from university to university to stick up challenges on church doors and college pillars, though it is said to have been in accordance with customs not then obsolete, certainly attracted some ridicule among the Italians; for Boccacini, after quoting one of his placards, in which he announces his arrival and his readiness to dispute extemporaneously on all subjects, says that a wit wrote under it, "and whosoever wishes to see him, let him go to the Falcon Inn, where he will be shown," which is the formula used by showmen for the exhibition of a wild beast, or any other monster. ('Ragguagli di Parnasso.')

We next hear of Crichton at Mantua, and as the hero of a combat more tragical than those carried on by the tongue or pen. A certain Italian gentleman, "of a mighty, able, nimble, and vigorous body, but by nature fierce, cruel, warlike, and audacious, and superlatively expert and dexterous in the use of his weapon," was in the habit of going from one city to another to challenge men to fight with cold steel, just as Crichton did to challenge them to scholastic combats. This itinerant gladiator, who had marked his way through Italy with blood, had just arrived in Mantua, and killed three young men, the best swordsmen of that city. By universal consent the Italians were the ablest masters of fence in Europe—a reputation to which they seem still entitled. To encounter a victor among such masters was a stretch of courage, but Crichton, who had studied the sword from his youth, and who had probably improved himself in the use of the rapier in Italy, did not hesitate to challenge the redoubtable bravo. They fought: the young Scotchman was victorious and the Italian left dead on the spot.

Soon after this the sovereign Duke of Mantua engaged Crichton as companion or preceptor to his son Vincenzo Gonzaga, a young man who, according to Muratori, had shown a strong inclination for literature, but who was otherwise of a passionate temper and dissolute manners. ('Annali d'Italia.')

At the court of Mantua, Crichton added to his reputation by writing Italian comedies, and playing the principal parts in them himself. His popularity was immense, but of brief duration. He was cut off in his twenty-third year, without leaving any proofs of his genius except a few Latin verses, printed by Aldus Manutius, and the testimonials of undoubted and extreme admiration of several distinguished Italian authors, who were his contemporaries and associates. As he was returning one night from the house of his mistress, and playing and singing as he walked (for he was an accomplished musician), he was attacked by several armed men in mask. One of these he disarmed and seized; the rest took to flight. Upon unmasking his captive he discovered the features of the Prince of Mantua. He instantly dropped upon one knee, and presented his sword to his master, who, inflamed by revenge, and, it is supposed, by jealousy, took the weapon and ran him through the body. Some contemporary accounts attribute his death to an acci-

dental midnight brawl, others to a premeditated plan of assassination, but all seem to agree that he fell by the hand of the prince; and a belief, or a popular superstition, prevailed in Italy, that the calamities which befel the house of Gonzaga shortly after were judgments of the Almighty for that foul murder.

Such appear to be the well-authenticated points of a wonderful story, that has often been doubted, not only in parts, but almost altogether. It has however been cleared up of late years by the industry and research of Mr. Patrick Fraser Tytler, who produces a mass of contemporary or nearly contemporary evidence.

(*Life of James Crichton of Cluny, commonly called the Admirable Crichton; with an Appendix of Original Papers*, 1 vol. 8vo, Edinb., 1819.)

CRESUS, the last of the Merminade, son of Alyattes, succeeded his father Alyattes as king of Lydia at the age of thirty-five, B.C. 560. (Herod., i. 7 and 26.) But before this time he seems to have been associated with his father in the government. (Clinton, 'Fast. Hel.', p. 297; and Larcher, 'On Herod.', i. 27.) He was contemporary with Pisistratus, tyrant of Athens (Herod., i. 59), and with Anaxandrides, king of Sparta (i. 67). He attacked and reduced to subjection all the Ionians and Æolians in Asia (i. 26), and all the nations west of the Halys (i. 28). The increase of the Persian power led him, after consulting various oracles in Europe, Asia, and Africa, to form an alliance with Amasis, king of Egypt (i. 77), and with the Lacedæmonians (i. 69), as the most powerful people of Hellas, about B.C. 554. (Clinton, 'Fast. Hel.', p. 207.) He subsequently attacked and conquered the Cappadocian Syrians beyond the Halys, and engaged in battle with Cyrus, in which however neither was victorious. He returned to Sardis, intending to wait till the following year to renew the war; but Cyrus, anticipating his designs, attacked him in his own capital, defeated him, and took Sardis, B.C. 546. Croesus was made prisoner and was placed on a pile to be burnt, but Cyrus relented, and the fire was extinguished. He reigned fourteen years. After his captivity he became Cyrus's favourite companion and adviser in his future wars. When Cyrus died he recommended Croesus to his son and successor, Cambyses, as one in whom he might confide as a friend. Croesus however did not long continue in the favour of Cambyses; he took upon himself on one occasion to admonish the king, believing him to be insane, and he had great difficulty in escaping with his life. Little is known of him after this period. While king he was visited by Solon, and Herodotus (i. 30-33) records a long conversation between them on wealth and happiness. The riches of Croesus were so great that his name had almost passed into a proverb. It is said that he had a son who was born deaf and dumb, but who gained the faculty of speech by the effort which he made to cry out when he saw a Persian going to kill his father at the capture of Sardis. (Herodotus; Plutarch, *Life of Solon*.)

CROFT, WILLIAM (Mus. Doc.), who as a composer of cathedral music has no superior, was born in Warwickshire in 1677, and educated in the Chapel-Royal under Dr. Blow. His earliest preferment was to the place of organist of St. Anne's, Soho, when an organ was for the first time erected in that church. In 1700 he was admitted a gentleman-extraordinary of the Chapel-Royal; and in 1704 was appointed joint-organist of the same with Jeremiah Clark, on whose decease, in 1707, he obtained the whole place. In 1708 he succeeded Dr. Blow as Master of the Children and Composer to the Chapel-Royal, and also as organist of Westminster Abbey. In 1711 he published, but without his name, a volume containing the words of the anthems used by the three London choirs, with a preface, giving a brief history of English church-music. In 1715 Croft was created Doctor in Music by the University of Oxford; his exercise consisted of a Latin and an English Ode, both of which were afterwards curiously engraved in score, and published under the title of 'Musicus Apparatus Academicus.' In 1724 he published his noble work, 'Musica Sacra,' in two volumes, folio. He states in the preface that his work is the first essay in music-printing of the kind, it being in score, engraved, and stamped on plates, and that for want of some such contrivance, the music formerly printed in England was very incorrectly published; as an instance of which he mentions Purcell's 'Te Deum' and 'Jubilate.' Dr. Croft died in 1727, of an illness produced by his attendance at the coronation of George II., and was interred in Westminster Abbey, where a monument, erected to his memory by his friend Humphrey Wray, Esq., records his high merits as a composer, and his amiable and excellent moral qualities as a member of society. As a composer of ecclesiastical music Dr. Croft has no superior. Besides his ecclesiastical music, Dr. Croft was the author of six sonatas for two flutes, six for a flute and a base, and numerous songs, which appeared in the various musical publications of his day. (Hawkins and Burney, *Histories of Music*.)

* CROKER, THE RIGHT HONOURABLE JOHN WILSON, represents a branch of an ancient family which was settled for many generations at Lineham, in South Devon. A member of this family emigrated to Ireland about the year 1600, and his sons distinguished themselves at the capture of Waterford in 1650. Various descendants of this branch received grants of land in the south of Ireland, which they increased from time to time by marriages with influential families. Mr. Croker, the father of the subject of our present memoir, was for many years surveyor-general of Ireland, and in that position

became extremely popular. By his marriage with Heester, daughter of the Rev. R. Rathborne, he had an only son, John Wilson, who was born in Galway, December 20, 1780.

After receiving his early education at a school in Cork, where he displayed great precocity and an inquisitive disposition, he was entered at Trinity College, Dublin, at the age of sixteen, under the late Dr. Lloyd. He soon began to show extraordinary readiness and ability by the part which he took in the 'Historical Debating Society,' since suppressed, but which then was in active operation, drawing out and developing the characters of young men, and preparing them for their appearance afterwards on the stage of public life. So highly did the society esteem the share taken in its proceedings by Mr. Croker, that it voted him its first gold medal. Intended by his parents for the study of the law, Mr. Croker had no sooner taken his B.A. degree in 1800, than he was entered as a student at Lincoln's Inn; but he continued to reside in Dublin, and to mix with the society of that capital: he was called to the Irish bar in 1802. He had leisure hours on his hands, and these he devoted to literature. His first production as an author, if we except a short paper of mere ephemeral interest, was a series of 'Familiar Epistles to J. F. Jones, Esq., on the present state of the Irish Stage,' which was published in 1803, and was followed in 1805 by his 'Intercepted Letter from China,' both anonymous. Both were clever and caustic satires, excited much curiosity and attention, and ran speedily through several editions.

In 1807 he published a work of a graver kind on 'The State of Ireland Past and Present,' in evident imitation of the treatise of Tacitus 'De Moribus Germanorum,' in this pamphlet he strongly advocated Catholic emancipation. At the close of the preceding year Mr. Croker was employed as counsel for Sir J. Rowley at the election for Downpatrick. Sir Josias withdrew just before the election, and Mr. Croker was nominated in his place, but was defeated by a small majority. In the following May however he was returned for the borough, and confirmed in his seat on petition.

He had not been long in parliament when an opportunity offered for the display of his oratorical powers. Early in 1809 the Duke of York was brought practically upon his trial before the country for corrupt administration at the Horse Guards, and the best and most successful speech made in defence of his royal highness against Colonel Wardle's motion of censure, was delivered by Mr. Croker on the 14th of March. This speech contained a minute dissection of the evidence brought forward against the duke, and was couched in vigorous and pointed language. It may be presumed that the grateful sense which his royal highness thenceforth entertained for this support hastened the advance of Mr. Croker to office. In the course of the same session the late Duke of Wellington, then Sir Arthur Wellesley, and chief secretary for Ireland, being obliged to repair to Dublin, entrusted to Mr. Croker the parliamentary business connected with that country; and he fulfilled that trust with so much ability and discretion, that shortly afterwards Mr. Perceval, when he formed his ministry in 1809, offered to Mr. Croker the post of Secretary to the Admiralty. For upwards of twenty years Mr. Croker continued to discharge the duties of this post with unremitting application, under three successive First Lords of that department, and under the late King William when Lord High Admiral. During this time he sat in parliament for various boroughs, among others for Aldborough, Yarmouth, and Bodmin; and in 1827 he had the satisfaction of being returned for the University of Dublin, on the elevation of Lord Plunket to the chancellorship and peerage, with whom he had twice unsuccessfully contested the seat: but his views being in favour of Catholic emancipation, Mr. Croker was subsequently defeated. He took a very active part in the parliamentary committee appointed to consider the question of erecting New London Bridge; and his zeal for science and literature was shown in another way soon afterwards, by founding the Athæneum Club. He was amongst the earliest advocates for a state encouragement of the fine arts. His speech on the proposed purchase of the Elgin marbles was much in advance of the general tone of parliament on such subjects. When the Reform Bill was proposed Mr. Croker opposed it at every stage by powerful speeches and a ready pen, as he considered it a revolutionary measure.

The passing of the Reform Bill compelled Mr. Croker to withdraw from parliamentary life. Even during the most active portion of his parliamentary career, his pen was seldom unemployed. His printed speeches and pamphlets on current political questions amount to a very considerable number, and his contributions to the 'Quarterly Review,' extending over more than a quarter of a century, would alone fill several volumes. His most extensive work is an edition of 'Boswell's Life of Johnson,' in 4 vols., 8vo, published in 1831, which was handled with considerable severity by Mr. T. B. Macaulay in the 'Edinburgh Review.' His poems of 'Ulm and Trafalgar,' and 'Taverners,' are the best known and most admired of his productions in verse. His 'Stories from the History of England' is a highly popular book for children. The following is a list of the most important works not mentioned above, which have been either published or edited by Mr. Croker: 'A Reply to the Letters of Malachi Malagrowther;' 'Military Events of the French Revolution of 1830;' 'Letters on the Naval War with America;' and 'Songs of Trafalgar.' He is also the author of several lyrical poems of merit, including

some touching lines on the death of Mr. Canning, to whom he was very firmly attached. Mr. Croker also edited 'the Suffolk Papers,' 'Lady Hervey's Letters,' 'Lord Hervey's Memoirs of the Reign of George II.,' and 'Walpole's Letters to Lord Hertford.' An annotated edition of Pope's works by Mr. Croker has been announced, and it has been stated that his contributions to the 'Quarterly Review' are about to be reprinted in a collective form.

CROKER, THOMAS CROFTON, was born January 15, 1793, in the city of Cork, Ireland. He was the only son of Major Thomas Croker, of the 38th regiment of foot. At the age of fifteen he became an apprentice in a mercantile establishment in Cork. Between the years 1812 and 1818 he made excursions occasionally on foot in the south of Ireland; and it was during these rambles that he commenced making his collections of the legends and songs of the peasantry of Ireland. In the year 1818, Moore, in an advertisement to the 7th number of the 'Irish Melodies,' expressed his obligations to him for about forty Irish airs which he had sent, for many curious fragments of Irish poetry, and for several interesting local traditions. Crofton Croker had also acquired considerable skill in making pen-and-ink sketches, and some of them were exhibited at Cork in 1818.

Major Croker died in 1818, and his widow soon afterwards made application to Mr. John Wilson Croker, then secretary to the Admiralty, who was a friend of the family, but no relation; and through his interest, in February 1819, Thomas Crofton Croker became a clerk in the Admiralty, with a salary of 2*l.* a week. While in this situation he contributed to the introduction of lithography into the Admiralty as a substitute for transcribing several copies of the same document, and for confidential circulars; and he had for many years the superintendence of the private lithographic-press of the Admiralty. He subsequently became a clerk of the first class, with a salary of 800*l.*; and he retired in 1850 with a pension of 580*l.*

Mr. Crofton Croker's first literary work was his 'Researches in the South of Ireland,' published in 1824, in 4*to*, and consisting for the most part of the notes made during his early excursions in 1812-18, and during a subsequent tour in 1821. His next work was the 'Fairy Legends and Traditions of the South of Ireland,' London, 1825, 3 vols. sm. 8*vo*. In the first edition of this work he was assisted by Dr. Maginn, Mr. Pigott, and Mr. Keightley; but the materials supplied by his assistants, or at least most of them, were afterwards omitted. A second edition was illustrated with etchings after sketches by MacIsc, then, as Croker states, "a young Irish artist of considerable promise." The 'Fairy Legends' appeared in 1834 in one volume, forming a part of the 'Family Library.' This work, when first published in 1825, produced a long complimentary letter from Sir Walter Scott; and on the 20th of October 1826, he was introduced to Sir Walter at the residence of Mr. Lockhart in Pall Mall. His personal appearance is thus described in Scott's Diary:—"Little as a dwarf, keen-eyed as a hawk, and of easy prepossessing manners, something like Tom Moore."

In 1829 Mr. Crofton Croker published 'Legends of the Lakes, or Sayings and Doings at Killarney,' collected chiefly from the Manuscripts of R. Adolphus Lynch, Esq., H.P., King's German Legion,' London, 2 vols. cr. 8*vo*. This work was followed in 1832 by two small novels—'The Adventures of Barney Mahoney,' and 'My Village versus Our Village,' of which the first was very favourably received, but the second less so. In 1839 he edited, with very copious notes, 'The Popular Songs of Ireland,' 12*mo*. He was a contributor to some of the annuals which were in fashion about 1830-40, especially to 'The Amulet,' and 'Friendship's Offering,' and he edited for two or three years 'The Christmas-Box.' He wrote many small articles, some for magazines, and some which were printed privately. He was a constant contributor to the early volumes of 'Fraser's Magazine,' frequently to 'The Literary Gazette,' and occasionally to 'The New Monthly Magazine.' He had always a taste for antiquities, and he was early elected a Fellow of the Society of Antiquaries. He was chosen a member of the Royal Irish Academy in 1827. He took part in the foundation of the Camden Society in 1839, and of the Percy Society in 1840. He was a member of the council of both these societies, and he edited some of the works published by them. When the British Archaeological Society was founded, in 1843, he became one of the committee. He was also a member of the United Service Institution, of the Irish Archaeological Society, of the Numismatic Society, of the Hakluyt Society, and he was perpetual president of the club of antiquarians called the Society of Novimagians. He had collected an extremely interesting museum of Irish antiquities, which was sold by auction after his death. He died at his residence, Old Brompton, London, August 8, 1854.

(Gentleman's Magazine, &c.)

*CROLY, REV. GEORGE, LL.D., rector of St. Stephen's, Walbrook, and St. Benets, was born in Dublin in 1780, and educated at Trinity College. His first publication was a poem, 'Paris in 1816.' The 'Lines on the Death of the Princess Charlotte' appeared in 1818, and the 'Angel of the World' in 1820. Several satires, a volume of songs and miscellaneous poems, and his tragedy of 'Catiline,' were produced soon after. In 1824 he wrote his comedy of 'Pride shall have a Fall;' his romance of 'Salathiel' was published in 1827; and he has also written two other popular works of fiction, 'Marston' and 'Tales of the Great St. Bernard,' as well as a 'Life of Burke,' and descriptive

essays, &c., accompanying Roberts's 'Holy Land.' His poetical works have been published in 2 vols. 8vo. Dr. Croly's rare talent as a pulpit orator however has acquired for him a more extended fame than his poetical and imaginative writings. Several of his more remarkable sermons have been published.

CROMWELL, OLIVER, the son of Robert Cromwell, M.P. for Huntingdon in the parliament of 1593, and his wife Elizabeth, daughter of Sir Richard Stuart, was born in St. John's parish in the town of Huntingdon, on the 25th of April, 1599, and named after his uncle and godfather, Sir Oliver Cromwell, a worthy member of his ancient and respectable family. Many idle stories of his childhood and early youth are related by Noble and some others of his biographers, but without any sufficient authority, and there is really nothing authentic known respecting him prior to April 23, 1616, when, having left school at Huntingdon, he was entered at Sidney College, Cambridge; his tutor being Mr. Richard Howlett. He remained at college little more than a year. At the death of his father, which occurred in June 1617, he was removed from the university by his mother, who is said to have thought it more prudent to enter her son at Lincoln's Inn, that he might follow the profession of the law, but there is no entry of his name on the registers of that or either of the other inns of court. The old account of him goes on to say that Oliver, with little intention to use them for their proper purpose, took possession of his chambers, but being no longer restrained by the vigilance of his father, he gave himself up to profligate habits, and became addicted to gambling; and that continuing for the next two or three years to live this dissolute life he forfeited the friendship of his uncle Sir Oliver Cromwell. But the only authority for such statements are the royalist writers, who seem to have taken a strange delight in vilifying the man who had wrought such ruin to their cause. All that is certain is that soon after having completed his twenty-first year, he was married August 22, 1620, to Elizabeth, the daughter of Sir James Bourchier, and that at this time he was closely united with the puritan party, and himself, in their phraseology, "a professor of religion." The next clearly ascertained circumstance in his history is his election as member for the borough of Huntingdon in 1628—a proof that he had thus early succeeded in gaining the confidence of his neighbours, perhaps also that he had already begun to take an active part in local politics. In February 1629 the House of Commons having resolved itself into a grand committee on religion, Cromwell made a speech calling attention to the encouragement by the Bishop of Winchester of the "preaching of flat popery," and steps were in consequence ordered to be taken for procuring evidence against the bishop; but before any further proceedings could be taken the king dissolved the parliament (March 2). The king, by this impolitic dissolution, still further irritated his enemies. Cromwell returned home certainly no more loyal a subject, while his puritanism had been not a little strengthened by his contact with episcopacy. It has been said that his house now became the common resort of those who were of the same way of thinking, and that his hospitality to them increased his expenses until his circumstances became so much embarrassed that a portion of his property was necessarily sold. But this again appears to be only a late scandal. He did however it is certain in 1631 sell his property in Huntingdon, of which place he had been made a justice of the peace in the previous year, and take a grazing farm at St. Ives, where he resided for the next four years, diligently pursuing his new occupation, acting as overseer of the parish, and evidently the leading man among his co-religionists in that part of the country. In January 1636, by the death of Sir Thomas Stuart, his maternal uncle, he became possessed under his uncle's will of property in the Isle of Ely amounting to nearly 500*l.* a year. Here he continued to reside till 1640, and his family for some years longer. But disgusted with the proceedings of the court, he had determined in 1637 to emigrate to America, and having taken a passage to New England in a ship then lying in the Thames, embarked with his whole family. The vessel was however detained by a proclamation forbidding such embarkations, unless under a licence from the government, which he knew that he should be unable to procure. He returned therefore to Ely; but notwithstanding he saw few persons of importance, the activity and vigour of his understanding became generally known: his open advocacy of principles opposed to the government, and the zeal with which he resisted an attempt of certain proprietors to drain some of the neighbouring Cambridgeshire fens, and secure to themselves the drained land, attracted the favourable regard of many public men, and made him so popular in the district that he was commonly spoken of as "Lord of the Fens." In such esteem was he held, that he was elected representative of the town of Cambridge, in opposition to Counsellor Mewtis, the court candidate, both to the short-lived parliament of 1640, and afterwards to the Long Parliament, by which it was speedily followed.

Cromwell was now in the middle age of life: his health was strong, and his judgment matured: so far circumstances were favourable to his further elevation. But he had deficiencies not only in fortune but in person and in manner, which precluded all foresight of the height to which he would rise. The description given of him by Sir Philip Warwick on his entrance to the House of Commons, at the beginning of the Long Parliament, displays in a striking manner his uncourtly

rusticity:—"The first time that ever I took notice of him was in the very beginning of the parliament held in November 1640, when I vainly thought myself a courtly young gentleman (for we courtiers valued ourselves much upon our good clothes). I came one morning into the house well clad, and perceived a gentleman speaking (whom I knew not), very ordinarily apparelled; for it was a plain cloth suit, which seemed to have been made by an ill country tailor; his linen was plain, and not very clean; and I remember a speck or two of blood upon his little band, which was not much larger than his collar; his hat was without a hat-band; his stature was of a good size; his sword stuck close to his side; his countenance swollen and reddish, his voice sharp and untunable, and his eloquence full of fervour; for the subject-matter would not bear much of reason." And Sir Philip protests that "it lessened much my reverence unto that great council, for he was very much hearkened to. And yet," he continues, "I lived to see this very gentleman, whom out of no ill-will to him I thus describe, by multiplied good successes, and by real but usurped power, having had a better tailor and more converse among good company, in my own eye, when for six weeks together I was a prisoner in his sergeant's hands, and daily waited at Whitehall, appear of a great and majestic deportment and comely presence." (*Memoirs*, p. 217.) This description of Warwick's as to his rude presence at this time is strongly corroborated by a coarse passage in an intemperate sermon preached after the Protector's death by Dr. South, in which he thus speaks of Cromwell's appearance when attending the Long Parliament:—"Who," says he, "that beheld such a bankrupt beggarly fellow as Cromwell first entering the parliament house, with a threadbare torn cloak and a greasy hat (and perhaps neither of them paid for), could have suspected that in the space of so few years he should, by the murder of one king and the banishment of another, ascend the throne, be invested in the royal robes, and want nothing of the state of a king but the changing his hat into a crown." He had as yet had no opportunity for displaying the extent of his energy and abilities; the time was at hand when they were to be proved. It is plain however that Cromwell was taking his place as a leader in the great popular movement. His disregard of courtly manners was not likely at such a time to be any hindrance to the earnest men now resolutely bent on having their 'grievances' redressed. His fervid eloquence, however unpolished, found eager listeners, and his sagacious counsels ready acceptance. 'Mr. Cromwell' was soon a marked man in the great council of the nation; and he was one of the very first to contribute in pocket and person to the active resistance which soon was raised to the royal measures. The tyranny and maladministration of the weak and obstinate Charles had become the subject in 1641 of a strong remonstrance from his parliament, which at once insured their rupture with the king. Cromwell, now associated in the councils of Hampden, Pym, and the rest of the popular leaders, strenuously supported this remonstrance; and in 1642, when the civil war commenced, he eagerly raised a troop of horse, under the authority of the parliament, with which he immediately took the field in their cause; and 'Cromwell's Ironsides' were the first of the parliamentary horse who successfully withstood Rupert's cavalry. From the first moment of receiving his commission he was one of the most active and energetic of the parliamentary officers, and he was rapidly promoted to be colonel, governor of Ely, and otherwise placed in posts of honour and trust. In numerous skirmishes in which he engaged he only once met with any serious misadventure. This was at the 'fight of Winceby,' in Lincolnshire, when his horse being shot under him, on attempting to rise he was knocked down by a cavalier, and with difficulty rescued by his own party.

Notwithstanding the comparatively advanced age at which Cromwell first buckled on the sword, all writers bear testimony to the military abilities that he displayed throughout the succession of battles between the parliamentary and royalist forces. At Marston Moor, at Stamford, and in the second battle of Newbury, he was especially distinguished. With the title of lieutenant-general of the horse he soon became, under Fairfax, the chief mover of a victorious army; and so valuable were his services considered by the parliament, that he was exempted from obedience to the 'self-denying ordinance'—an injunction which excluded the members of either house from holding any command in the army. This measure was brought forward by Cromwell's friends, who trusted to his popularity in the parliament, and the necessity that it had for his services, to procure an exception in his favour. The result fully answered their expectations: his rivals were set aside, his power more widely spread, and a greater scope given to his ambition. At the battle of Naseby (June 1645) Cromwell commanded the right wing, and Ireton, his son-in-law, the left; the main body of the royalists was commanded by the king in person. As the troops were nearly equal, the event of the day was looked for by each side with anxious hope. Ireton was repulsed early in the day; but Cromwell and Fairfax, taking advantage of Prince Rupert's temerity, totally dispersed the king's infantry, and took his artillery and ammunition. Elated with victory, the parliamentary army, under the same leaders, vigorously prosecuted their success, until they had reduced most of the royalists in the west, Cromwell at the storming of Bristol and on various other important occasions taking the principal part. Having in 1646 found leisure to return to London, the thanks of the parliament were voted to him; his services were publicly acknowledged, and

rewarded by a grant of 2500*l.* a year, to be raised from Lord Winchester's estates.

The king, who had passed the winter (1645-46) at Oxford, in a condition to the last degree diastrous and melancholy, in the month of May escaped from that city in disguise, and threw himself upon the protection of the Scottish army, then encamped at Newark. After some negotiations, he was delivered up by the Scots to the parliamentary commissioners, who kept him prisoner at Holdenby, in Northamptonshire. In proportion as the king's power had diminished, the division between the Independents and Presbyterians had become daily more apparent. In the army, the majority, with Cromwell at their head, were Independents; in the parliament, Presbyterians. Each body, jealous of the other's power, began to strive for the mastery. At length the army rebelled against the parliament; and Cromwell, aware of the advantage that would be gained by the possession of the king's person, directed one Joyce, a young and enterprising soldier, to rescue the king from the hands of the commissioners of the parliament, and to deliver him to the army (June 1647). This scheme was quickly put into execution. Cromwell declared that he deeply regretted the disaffection which the army showed towards the parliament, but the members were not deceived. The Presbyterian members resolved, as soon as he should come into the House of Commons, to accuse the lieutenant-general of having promoted this schism, and to commit him to the Tower. Intelligence of these proceedings was quickly carried to the army; and Cromwell, perceiving that the crisis was desperate, and that some decided step must instantly be taken, hastened to the camp, where he procured himself to be invested with the chief command, and then, threatening the unpopular parliament, marched southward to St. Alban's.

As long as there remained any balance between the rival powers in the state, each sought the support of the royal name, and the king's cause appeared not altogether hopeless; he was courted alike by the Presbyterians and by Cromwell. But when the leaders of the army established their dominion, the case was altered. At a conference at Windsor, opened with prayers by Cromwell himself, he announced that he had given up all belief in the royal promises, and opened the daring counsel of punishing the king by judicial sentence. The time however was not quite at hand for this bold measure. The king was left in custody in the Isle of Wight, and Cromwell again took the field against the Scots in the north and the Welsh in the west, making preparations at the same time to resist an invasion from Holland threatened by Prince Rupert, to whom seventeen English ships had deserted. Again he was victorious; and his army returned to London, where they broke violently into the parliament-house while the members were in debate, seizing some, and excluding others, by the direction of Colonel Pride. The king's trial now (January 1649) commenced. Cromwell was appointed a member of the court, and attended every meeting of it but one; and when the sentence was passed he was the third who signed the warrant for the execution. He was now beset with entreaties to spare the king's life, but his answer to all was an echo of that to his cousin Colonel Cromwell: "Go to rest, and expect no answer to carry to the prince, for the council of officers have been seeking God, as I also have done, and it is resolved by them all that the king must die." The execution followed accordingly. Five days afterwards the House of Lords was voted useless; and a council of state was formed, with Bradshaw for president and Cromwell a principal member. Difficulties soon crowded round their government. A mutiny broke out in the army, which required the immediate presence of the lieutenant-general, but was soon suppressed by him, after the execution of three of the ringleaders.

In Ireland the majority were still hostile to the parliament, and an army had been sent there to reduce the royalists to submission. Cromwell having been appointed Lord-Lieutenant and Commander-in-Chief in Ireland, joined the troops in August 1649. He besieged and took Drogheda (or Tredah as it was then usually called) by storm, gave no quarter to the garrison, and proceeded to capture Wexford, Kilkenny, and Clonmell. Wexford, like Drogheda, resisted, and was stormed, 2000 of the garrison found within being put to death; the other towns terrified by so frightful a slaughter at once surrendered. In nine months the country was nearly subdued. Satisfied with his success, he left to Irceton the conduct of the troops against his panic-struck adversaries; and having sailed for Bristol, proceeded to London, where he was received with fresh honours by the parliament.

The children of the late king had suffered deeply from their fallen fortunes: one had died of grief at her father's execution, another had been sent out of the kingdom by Cromwell, and Prince Charles, the heir to the crown, poor and neglected, had lived sometimes in Holland, at other times either in Jersey or in France. At length he was induced by the Scottish army to take shelter among them, a protection which he bought by subscription to the covenant, and submission to restrictions so severe as almost to render him a prisoner. Whatever might be the circumstances under which this junction was formed, the return of Charles to his kingdom could not fail to alarm the English. It was instantly resolved to march northward with all the troops that could be raised. Fairfax, himself a Presbyterian, refused to lead the forces, and Cromwell was therefore nominated to the command, and became the general of the Commonwealth. This

vast accession to his power induced him to resign the lieutenancy of Ireland; the prospect of removing Ludlow to that post is said to have formed an additional reason for his withdrawal. Cromwell was thought to be jealous of the influence of Ludlow, who, though he did not receive this appointment, was ultimately set aside by his promotion to an official situation in that kingdom. After these and other preparations, he began his march with 16,000 men (1650). He reached the neighbourhood of Edinburgh unopposed, but at Musselburgh the Scottish army under Leslie was encamped, and there the two armies continued for nearly a month watching each other. At length Cromwell withdrew, and his opponents followed him to Dunbar, where a battle became inevitable. The battle of Dunbar was gained by the English, and Edinburgh and Perth were taken. Upon this the king suddenly marched into England. Cromwell, who had not expected this movement, sent expresses to the parliament to inform them of what had taken place, and with forced marches pursuing the king, brought him to an engagement near Worcester, the result of which was a total defeat of the royalists (September 3, 1651). For this complete victory the parliament rewarded him with fresh honours and an additional pension of 4000*l.* a year.

The battle of Worcester placed Cromwell avowedly at the head of public affairs. His views of the kind of government required by the state of the nation were, according to Whitelock, now shadowed forth at a meeting of army officers and members of parliament, which he called together at the speaker's house immediately on his arrival in town. He told them that what the nation plainly needed was a settlement with somewhat of monarchical power in it. He had made up his mind that there must be government by a single person whatever was the title he took: perhaps he thought that he was that person. But it was not the right time yet. War broke out with Holland, and that fully occupied his attention and engrossed the thoughts of the nation. At length (1653), perceiving that the remnant of the parliament became daily more jealous of his power, he determined to put an end to their authority. He first sent them a remonstrance; his next movement was to enter the House (April 20, 1653) with an armed force, seize the mace, and to declare to them, "You are no longer a parliament: the Lord has done with you; he has chosen other instruments for carrying on his work." Loading the members with abuse, he drove them before him out of the House. Thus was the memorable 'Long Parliament' dissolved: and with it disappeared all regularly constituted authority. Power, self-assumed, was wholly in the hands of Cromwell: but it was as captain-general that he wielded it. He now formed an interim council of state, composed chiefly of his principal officers, and their first step was to summon by name 139 persons, some gentry, some mechanics, all of them puritans, and to constitute them a parliament. It was obvious that such an assembly could in no way assist in the government of the realm. They met for the first time on the 4th of July 1653. One measure only seemed to be expected from them, and that they quickly determined upon; it was to surrender (December 12, 1653) their power to Cromwell, who, after their voluntary resignation, was declared 'Protector' by a council of the officers of his army, and solemnly installed into his dignity, February 16, 1654.

The first charter of the Commonwealth was drawn up by the same council of officers: it was called the 'Instrument of Government.' The second, called the 'Petition and Advice,' was framed in May, 1657, by the parliament which the Protector had assembled in the previous year. Under the first charter, the English government may be ranged among republics, with a chief magistrate at its head. Under the second it became substantially a monarchy, and Oliver Cromwell, from 1657 to his death, was de facto king of England. (Hallam, 'Const. Hist.' ii. 421.) The difficulties of his administration were great, but they were surmounted by his vigorous abilities, which shone forth as much in wielding his power as in obtaining it. That he was both arbitrary and despotic cannot be denied. Such was the temper of the country, and, notwithstanding his general popularity, such the number of his open or secret enemies, that immediate and forcible action, though sometimes illegal and tyrannical, was absolutely required. There were opposed to him the royalists, who were still numerous; the nobility, to whom he was hateful; the whole body of Presbyterians, who were jealous of having no share in the power which they had helped to gain; and in the army, the mutinous and disaffected 'Levellers.' Severe measures then were requisite, and at times they certainly were used,—not, however, without apparent reluctance. The point that seemed most to perplex him was the calling together of parliaments: he would neither reign with them nor without them. His first parliament met in September 1653; he found it as intractable as Charles had found his parliaments, and he abruptly dissolved it in the following January, in direct contradiction to the advice of Whitelock and his friends generally, who recollected the abuse that had been poured upon King Charles under similar circumstances. In 1656 his successes at home and abroad encouraged him to assemble another parliament. Ireland, being in the hands of the army, elected such officers as he nominated; Scotland was nearly equally subservient to him; still the majority was unfavourable to his policy. The next step was difficult. He ordered the doors of the House of Commons to be guarded, and that no member should be admitted unless he produced an order from his council. Thus he excluded nearly one

hundred members who were obnoxious to him. Thus 'purified,' this assembly voted a renunciation of all title to the throne in the family of the Stuarts; and Colonel Jephson moved that the crown should be bestowed upon Cromwell. A conference was soon afterwards appointed (1657), at which the Protector's scruples respecting the assumption of the title of king were stated and argued. His mind was wavering whether he should accept or whether he should forbear. But his prudence ultimately prevailed; he knew that the danger of acceding would be imminent, while the increase of power would be trifling; the odium in which the army had been taught to hold the regal title could never be overcome, and therefore he consented unwillingly to reject it. The proposition for a house of lords, which accompanied the offer of the crown to himself, he however adopted; and an upper house of sixty-three persons was summoned, January 20th, 1658. But this experiment failed; the houses neither agreed with each other, nor supported him; and on the 4th of February, after a session of only a fortnight, they were unceremoniously dissolved.

As Cromwell's treatment of his parliaments was arbitrary, so also were his dealings with the courts of justice. He degraded three judges, and so intimidated the barristers that they feared to uphold clients whose causes were contrary to the Protector's wishes. To give an instance of this oppression—One Cory having refused to pay the heavy tax of ten per cent. which was ordered to be levied upon the property of all royalists, sued the collector. Three eminent counsel, Maynard, Twisden, and Wyndham, were employed in his cause; but Cromwell, without suffering them to enter into their argument, sent them to the Tower even for accepting the brief. Sir Peter Wentworth having brought a similar action, was asked by the council if he would give it up. "If you command me," he replied to Cromwell, "I must submit." The Protector did command, and the action was withdrawn. Equally tyrannical were the means which were used for the erection of the courts, by which, in 1654, Gerard and Vowel, and; in 1658, Slingsby and Hewit, were brought to the scaffold. These, and similar acts, rendered Cromwell hateful to a large number of his subjects. He had suppressed some royalist insurrections at Salisbury, and executed the leaders in 1655; but now he entertained fears from the republicans also. Major Wildman, a republican, was arrested for a conspiracy against him; and such was the ill-will shown to him by the democratic soldiery as to cause anxiety for his personal safety. One Sindercome, who by an accident alone had been prevented from murdering him, was arrested and condemned; but he committed suicide before the day appointed for his execution.

The foreign policy of the protector was magnanimous, enterprising, and ultimately successful. He interfered more than would be regarded as tolerable now; but his interferences were generally to protect the oppressed; and by his firmness and prudence he made his government respected by foreign princes as scarcely any English government had ever been before. Many memorable victories were achieved under the parliament and under Cromwell. "It is just to say," observes Mr. Hallam ('Const. Hist.,' vol. ii.), "that the maritime glory of England may first be traced from the era of the Commonwealth in a track of continuous light." A treaty, consequent on the successes of Blake, was honourably concluded with the Dutch. An expedition, more politic than just, was made against the West India colonies of Spain; it ended in failure and disappointment, although it gained for England the island of Jamaica, a greater and more advantageous possession than many triumphs have produced. An alliance was concluded with France in 1656 to act in conjunction against the Spanish forces in the Low Countries; Mardyke and Dunkirk were taken, and the Spaniards were afterwards wholly defeated at Dunes. Denmark, Portugal, and Sweden eagerly sought the protector's friendship; ambassadors flocked to his court, bearing the most conciliatory and adulatory messages. The anxiety of all princes to be allied with so recent an usurper is in fact not a little remarkable. The servility of some powers was extreme, as has been proved by several curious instances which have been collected by Mr. Harris. ('Life of Cromwell,' p. 352; and see the Appendix to Guizot's 'Life of Cromwell'.)

Towards the end of his life, Cromwell appears to have become moody and suspicious. He knew that he had few personal adherents, that his life was in danger from the more unscrupulous of both the parties whose hopes he had crushed, and all whose machinations he had hitherto discovered and thwarted. He saw too that neither in his own family nor among the public servants were there any fitted to carry on the work he had commenced. That he was personally unpopular, that his government was hateful to the people, he could have little doubt; and no wonder is it therefore that as he felt age rapidly coming on and health failing he should have grown melancholy, and looked with gloomy anticipations to the future. His death was hastened by that of his favourite daughter, Lady Claypole, who died at Hampton Court, August 6, 1658, the anniversary of the victory of Dunbar, and of the 'crowning glory' of Worcester. His body was laid in state at Somerset House, and then buried with the utmost possible solemnity in that famous sepulchre of the kings, Henry VII.'s Chapel at Westminster. But after the restoration his corpse was disinterred, and having been by the orders of the poor-spirited monarch first hung

on the gallows at Tyburn, the head was fixed upon a pole at Westminster Hall, and the rest of the poor remains were thrust into a hole at the foot of the gallows.

The character of Cromwell has formed a fertile subject for historians and essayists. We have no intention to add to the number. It may be enough here to remark that the real greatness of the man, whatever be thought of his conduct in seizing on the supreme authority, is now becoming more and more generally understood and acknowledged by thoughtful men of all shades of opinion. For this better appreciation of Cromwell, much is undoubtedly due to his 'Letters and Speeches,' as edited and 'elucidated' by Carlyle; and to that work we refer the student who is desirous of coming as near as may be to the inner workings of Cromwell's mind, and of understanding the real significance of this great period in English history. He will do well also to peruse carefully the calm and impartial examination of Cromwell and his times by one of the most distinguished of living French statesmen, M. Guizot, whose position and experience, no less than his attainments and ability, eminently qualify him for such a task.

The resemblance between the fortunes of Cromwell and of him who in more recent times raised himself from insignificance to a throne, is strong enough to strike the generality of readers. Mr. Hallam has stated ('Const. Hist.') the most striking points in the parallel. But the conclusion of Bonaparte's life was very unlike that of the Protector; the fortunes of one had declined for years before his death, the other retained his authority to the last hour.

Cromwell left six children, two sons and four daughters. Of the daughters, Bridget was twice married, first to Ireton, and afterwards to Fleetwood; Elizabeth was the wife of John Clayton, Esq.; Mary married Lord Fauconberg; and Frances was wife first to Mr. Rich and afterwards to Sir John Russell of Chippingham. The sons are noticed below. His widow survived till 1665, when she died in the house of her son-in-law Claypole, at Norborough in Lincolnshire.

(Clarendon, *Hist. of Rebellion*; Hallam, *Const. Hist.*; Noble, *Memoirs of Cromwell's Family*; *Tracts on the Civil Wars*; Harris, *Life of Oliver Cromwell*; Carlyle, *Oliver Cromwell's Letters and Speeches*; Southey; Guizot; Villemain; and the various *Histories of England*.)

CROMWELL, RICHARD, the third son of Oliver Cromwell the Protector, but the eldest that survived him, was born at Huntingdon on the 4th of October 1626. He was educated at Felstead, in Essex, with his brothers Henry and Oliver, and thence removed to Lincoln's Inn, where he was admitted in 1647. His study of the law was only nominal, his time being in fact to a great extent wasted in the pursuit of pleasure. Although he had arrived at an age when it would have been most natural for him to have desired to join his father's troops, he appears to have shown little inclination to do so. Besides indolence and apathy, many causes have been assigned for this want of enterprise; some have supposed that his father would not suffer him to take arms; others, that Richard Cromwell's political opinions differed from the Protector's; and that as his companions were chiefly cavaliers, and the king's health had often been drunk at their carousals, he was favourable to the royal rather than the parliamentary cause. There is however no clear evidence to prove this last fact, unless we may reckon as such the fact that Richard, averse to spilling blood, when the king was condemned, petitioned his father for a remission of the sentence.

At the age of twenty-three he married Dorothy, the eldest daughter of Richard Major, Esq., of Hursley, in Hampshire, a lady sprung from a good family, endowed with many virtues, and possessed of a considerable fortune. This change in his circumstances induced him to leave his residence in London, and to establish himself at Hursley, where he lived in complete retirement, following the sports of the field and other rural pursuits. As soon however as Oliver Cromwell was made Protector, he called Richard from his obscurity, and nominated him for the counties of Monmouth and Southampton, for which he was elected member of parliament in 1654. His appointment as first lord of trade and navigation followed his election. In 1656, he was again chosen member of parliament for Hampshire and the University of Cambridge; and in the following year succeeded his father in the chancellorship of Oxford.

An accident now befel him which nearly cost him his life. After a levee held by the Protector, whilst he and other members of parliament were standing on the upper steps within the banquetting-house, the supporters gave way, and the whole staircase fell with an alarming crash; youth and a good constitution alone enabled him to recover from the fractures and other injuries that he sustained. After his health was restored, his father, still anxious for his elevation, made him a privy councillor, a colonel in the army, and leader of the newly-constituted House of Lords. When his father felt that his life was drawing to a close, in the summer of 1658, he sent for his eldest son to attend him in his sickness. Richard Cromwell immediately obeyed the summons, and found the symptoms of his father's illness such as to make him extremely apprehensive for its result. In a letter written in August to a friend near Abingdon ('Parl. Hist.' 21, p. 223), he expresses in feeling and sensible terms the fears which he entertained for his life. On the 3rd of September 1658, Oliver Cromwell died, and on the next day Richard Cromwell received the sceptre of the Commonwealth.

For a short time the peace of the kingdom was undisturbed, and

respect was paid to the new Protector at home by his subjects, and abroad by all foreign states. Thurloe, Whitelock, and Broghill were his chief counsellors, and in ordinary circumstances they would have made judicious advisers. But they were, in the face of so many opposing elements, incompetent to their task: and Richard Cromwell was wholly devoid of the energy which his affairs demanded. In such hands tranquillity could not long be maintained: the aspect of affairs very soon began to change. Discontents prevailed; the want of resources was felt; it became necessary to call a parliament (1659), for there was in the treasury no money with which to fulfil the engagements with foreign princes, that had been entered into by the late Protector. It was feared that the elections would go against the court; and every means were therefore taken to bias them. Oliver Cromwell's reformed model of representation was abandoned, and the right of returning members was restored to small boroughs, which, from gratitude, it was thought would be favourable to the court: but notwithstanding this, and all the other efforts of the government, the number of presbyterian and republican members nearly equalled that of the ministerial party. In the parliament, then, the weakness of the Protector's government was most apparent. Still it was to this body that he must trust; for in the army he had scarce any friends at all; the whole republican party were combining against his authority; Lambert was intriguing for his overthrow: even Fleetwood, his own brother-in-law, joined the discontented officers, whose faction, from the name of Fleetwood's house, in which they met, was called the 'Cabal of Wallingford House.' Richard, who possessed neither penetration nor resolution, took no step to subdue these rebels; the parliament, more alarmed, took the case in their own hands. A vote was passed that no council of officers should assemble without the Protector's consent: this brought the rupture to a crisis. The army demanded the dissolution of the parliament, which the Protector wanted resolution to deny. The dissolution was equivalent to his dethronement, and he soon afterwards signed his demission in form (22nd April 1659). His brief reign ended, Richard Cromwell descended into humble life, to the enjoyment of which his feeble unambitious character was better adapted than to the possession of power. He had no qualities which fitted him to rule. He was burdened with debts, arising partly from the pompous funeral of his father, the cost of which, amounting to 28,000*l.*, the state unworthily suffered to descend upon him. To assist him in these difficulties, the parliament voted him 20,000*l.*, annexing a condition that he should leave the palace of Whitehall. In consequence of this grant, he retired to Hampton Court, but so small a portion of the money was paid, that he was still in danger of being arrested by his creditors. To leave England was his only method of escape from them, and accordingly he resided sometimes in Geneva and sometimes at Paris. At length he ventured to return to this country: a house was hired for him at Chesbunt, near London, where at first he concealed himself under a feigned name, and continued to live in strict privacy, until the year 1712, when he died in his eighty-sixth year.

Richard Cromwell was the father of two sons and seven daughters: four of his children died young, and two only survived him.

(Hallam, *Const. Hist.*; Noble's *Memoirs*; Guizot, *History of Richard Cromwell and the Restoration*—especially the valuable documents in the Appendix; and the various *Histories*.)

CROMWELL, HENRY, the fourth son of Oliver Cromwell, Lord Protector, but the second and youngest that survived him, was born at Huntingdon in January 1627-28. He was educated at Felstead in Essex, and early enrolled in the parliamentary army. In 1649, having become a colonel, he went with his father to Ireland, where he behaved with considerable gallantry. He was one of the members for that kingdom in the Bare-Bones Parliament. He married in 1653 a daughter of Sir Francis Russell of Chippenham in Cambridgeshire, and resided at Whitehall until he was appointed Lord Deputy of Ireland, being at the time (1654) a member for the University of Cambridge. During the following year he was again sent to Ireland. It had become absolutely necessary that the estates and property of the natives should be protected from the rapacity of the republican leaders, who were aggrandising themselves at their expense; and Henry Cromwell was considered a fit person to undertake this task, both on account of his general abilities and the great esteem in which he was held in that country. The expectations of his friends were not disappointed, for the state received considerable benefit from his services as soon as he succeeded Fleetwood in his office. The impossibility of procuring money from England, and the limitations of his power, materially diminished his usefulness. At length, from these causes, his government became so irksome to him that his letters are one series of complaints, interspersed with offers to resign. Still further mortification however was in store for him. When his brother Richard became Protector, the council, over which he had little or no control, contracted still further the power of Henry Cromwell, who, in exchange for the title of Lord Deputy, received that of Lord Lieutenant—a miserable recompense for his lost authority.

After the deposition of his brother, Henry Cromwell was desirous of keeping Ireland for the king, and it was not until his submission was forcibly required by the parliament, that his object was finally relinquished. Henry now retired to Chippenham, whence in five or six years he removed to his estate at Soham in Cambridgeshire, where

he spent the remainder of his days, and died at the age of forty-six (1673-74). Henry Cromwell had five sons and two daughters: one of his children died young; the rest survived him.

CROMWELL, THOMAS, was born at Putney, near London, where, as is said, his father was a blacksmith, and afterwards a brewer. The date of his birth is not recorded, but it was probably about 1490. He was taught reading, writing, and a little Latin; and as soon as he grew up went to the continent, where he learned several foreign languages. He became clerk in an extensive factory at Antwerp, whence he was taken to Rome (1510) by some citizens of Boston in Lincolnshire, who thought that he would be of assistance to them in some business that they had with the pope. During this journey he learned by heart Erasmus's translation of the New Testament, and he continued to improve himself during his residence in Italy. Foxe states that Cromwell was present at the sack of Rome by the Duke of Bourbon, but this must be erroneous, as that event did not occur till 1527, whereas it is almost certain that he was in the service of Wolsey as early as 1525. Dr. Lingard says that "in his early youth Cromwell served as a trooper in the wars of Italy, and from the army passed to the service of a Venetian merchant," on quitting whom he returned to England. It is in fact highly probable that he returned to England in or about 1517, as somewhere about that time he married the daughter and heiress of Sir John Prior, knight, and widow of a Welsh gentleman named Williams. On his return to England Cromwell was received into Cardinal Wolsey's house, became his solicitor, and the chief agent in the foundation of his colleges at Oxford and Ipswich. He was also chosen a member of the House of Commons, where he increased his fame by his defence of Wolsey, who had there been indicted for treason. After the cardinal's disgrace, Cromwell was taken into the service of the king; in 1531 he was knighted, and made privy-councillor and master of the jewel-house. It is said that about this time Cromwell first suggested to Henry the project of throwing off the supremacy of the pope in ecclesiastical affairs. Certain it is that from this time he became the close confidant and adviser of the king, and that he rapidly rose to the most important offices in the state. In 1532 he became clerk of the hanaper in the Court of Chancery, and afterwards chancellor of the exchequer; in 1534 he was principal secretary of state, master of the rolls, and chancellor of the university of Cambridge; in 1535, visitor-general of English monasteries; and in 1536 keeper of the privy seal. He now resigned the mastership of the rolls, and was created Baron Cromwell of Okeham in Rutlandshire, and appointed vicar-general and vicegerent, in all religious matters the next in authority to the king, who was now the supreme head of the English church. His friendship with Cranmer was intimate, and their views respecting the Reformation very similar. It being Cromwell's object to destroy the pope's authority, he circulated new articles of faith, and enjoined the clergy to preach the king's supremacy, to remove images from their altars, and to promote the religious education of all young persons, teaching them the Creed, the Lord's Prayer, and the Ten Commandments. He commanded English Bibles to be placed in the churches, and took active means for the dissolution of the monasteries. These alterations, together with the great increase of his wealth, some of which it was suspected that he obtained by dishonest means, rendered him extremely unpopular, so that there were not wanting many enemies who endeavoured to prejudice the king against him. The king's esteem for him could not however be shaken: in 1537 he was appointed chief justice of all forests beyond Trent, and in August in the same year was elected knight of the garter, and nominated dean of Wells. The long list of Cromwell's titles and official appointments is still far from completed. In 1538 he was made constable of Carisbrook castle, and obtained a grant of the castle and lordship of Okeham. About this time he issued various injunctions [CRANMER] to the clergy, by one of which parish-registers were established; and in 1539, after having received from the king some thirty monastic manors and valuable estates, he was created Earl of Essex, and named lord chamberlain of England; at the same time Gregory, his son, obtained the barony of Okeham.

Hitherto there had been little check to the career of Cromwell's prosperity: his favour at Court had always been sufficient to stifle any popular complaints, but he now became aware that both Cranmer and himself were declining in the royal estimation. Gardiner (bishop of Winchester) and his party had gained some ascendancy over the king, and in proportion as the power of these advocates of the Roman Catholic faith increased, the influence of the reformers declined, and both they and their doctrines became unacceptable at court. In order to regain his former ground, or at least to intrench himself firmly in the powerful position which he still retained, Cromwell lost no opportunity of promoting Henry's marriage with Anne of Cleves, taking care to set before the king, as often as circumstances permitted, the many advantages which would arise from such a union. The cause of Cromwell's great zeal was this: Anne and all her friends were Lutherans, and Cromwell counted upon great support from a queen of his own choice, whose religious opinions were in direct opposition to the Roman Catholics. The complete failure of this scheme became the ruin of its contriver. An aversion to the promoter of the marriage quickly followed the king's disgust and disappointment at his ugly bride, and Henry now willingly opened his ears to the flood of complaints which were poured into them from every quarter

To the laity Cromwell was hateful, on account of the oppressive subsidies that he had raised notwithstanding the large sums which had accrued from the dissolution of the monasteries; to the nobility he was still more odious, on account of the titles and power that he had obtained notwithstanding the meanness of his birth; and to the Roman Catholics he was an object of aversion and horror, on account of the Protestant doctrines that he held and promulgated. As soon then as it was apparent that the capricious king, who had elevated him from an humble individual to be the most powerful subject in the realm, was no longer willing to support him, his downfall was certain. The numerous important acts of his administration supplied his enemies with abundant proofs of malversation and treason. He was arrested on the 10th of June 1540, and committed to prison. The letters that he wrote to the king praying for mercy were disregarded, though the king read them thrice over: he was accused on the 17th of June in the House of Lords, which sent the bill of attainder down to the House of Commons on the 19th. Here some objections were raised against the bill; but after a delay of ten days a new bill was framed by the Commons, which the Lords afterwards passed. This bill contained twelve articles of impeachment, accusing him, among other crimes, of being "the most false and corrupt traitor and deceiver that had been known in that reign," "of being a detestable heretic," and "of having acquired innumerable sums of money and treasure by oppression, bribery, and extortion." To these accusations he was not allowed to answer in court, for fear, as it may be supposed, that he would prove the king's orders, directions, or consent for doing many things of which he was accused. He was kept in close custody for six weeks, when any hope that he might have entertained of a reprieve was put an end to; the charms of Catherine Howard and the endeavours of the Duke of Norfolk and the Bishop of Winchester prevailed, and the king signed a warrant for his execution, which took place on Tower Hill on the 28th of July 1540. Thus fell this great minister, of whom, as indeed of most of his contemporaries, very opposite characters have been handed down to us by historians. His virtues are greatly magnified by the advocates of the Reformation, his vices by its opponents. It appears doubtful, from a speech that he made at his death, in which religion he died; but it is very probable that he was a Lutheran, and that he used the term Catholic Faith (which some have held was intentionally ambiguous in his speech and afterwards in Crammer's) in the Lutheran meaning of the term. Cromwell was no patriot: his own interest, elevation, and aggrandisement seem always to have been uppermost in his thoughts. He was ambitious, unscrupulous, rapacious, hypocritical, and suspicious. To counterbalance these evil qualities he had few virtues. He is said to have shown cruelty in the condemnation and execution of some heretics, but he could scarce have been without benevolence, for about 200 persons (Stow's 'Survey') were fed twice a day at his gate. He had a powerful understanding; a clear insight into political affairs; a very retentive memory; and his attention to business was frequent and assiduous. He was the promoter of many useful alterations in the laws, and especially in those respecting the church. These were his chief merits. In passing judgment upon him, the remembrance of the reckless tyrannical caprice of his master, of the rapidity of his own advancement, together with the licentiousness of the times, should enhance the value of his merits, and temper our condemnation of his crimes.

(Foxe, *Acts and Monuments*; Stow, *Annals*; Strype, *Memorials*; Lord Herbert, and other *Histories of England*; Burnet, *Reform.*; Collier, *Eccles. Hist.*; everything which can be alleged or suggested unfavourable to Cromwell will be found in Lingard.)

CROTCH, WILLIAM, Doctor of Music, was born in 1775, in the city of Norwich. While yet a child, he exhibited faculties of musical perception and execution which were quite marvellous, and rival those of Mozart. An account of his precocious talents was given by Dr. Burney, author of the 'History of Music,' and is printed in the 'Philosophical Transactions' for 1779, when the infant prodigy was only four years of age. Some anecdotes are also extant, written by the Hon. Daines Barrington, who says, "I first heard little Crotch on the 10th of December 1778, when he was only three years and a half old." The following notices are extracted from the memoranda which he made on returning home: "Plays 'God save the King' and 'Minuet de la Cour' almost throughout with chords; reaches a sixth with his little finger; cries 'no,' when I purposely introduced a wrong note; delights in chorals and running notes for the bass; plays for ten minutes extemporary passages, which have a tolerable connection with each other; seldom looks at the harpsichord, and yet generally hits the right intervals, though distant from each other. His father is an ingenious carpenter of Norwich, and had made an organ. His organ rather of a hard touch. Many of his passages hazardous and singular, some of which he executed by his knuckles, tumbling his hands over the keys. The accuracy of this child's ear is such that he not only pronounces immediately what note is struck, but in what key the music is composed."

As Crotch advanced in years he became a profound theorist and a skilful composer. In 1797, at the early age of twenty-two, he was appointed Professor of Music in the University of Oxford, and the university also conferred on him the degree of Doctor of Music. In 1822 he was appointed Principal of the Royal Academy of Music.

He performed in public for the last time in 1834 in Westminster Abbey, during the royal festival, when he presided at the organ on the third day. Dr. Crotch composed a very large number of pieces for the organ and pianoforte, the opera of 'Palatine,' and some pleasing vocal pieces, among which may be mentioned the fine ode for five voices, 'Mona on Snowdon calls.' He also published 'Elements of Musical Composition and Thorough-Bass,' 1812, and 'Specimens of various Styles of Music of all Ages,' 3 vols.

Dr. Crotch, during the latter years of his life, resided at Taunton, Somersetshire, with his son, the Rev. W. R. Crotch, master of the free grammar-school. He died December 29, 1847, when sitting at the dinner-table.

CROWNE, JOHN, an industrious play-writer, of the time of Charles II., was the son of an Independent preacher in Nova Scotia. Coming to England, and serving an old lady for some time as gentleman-usher, he next became an author by profession. He had the equivocal honour of being brought forward by the Earl of Rochester, as a dramatic rival of Dryden; and, even after he had been cast off by his capricious patron, he retained the court favour he had gained. His satires on the Whigs, especially in one of his comedies, were about to be rewarded by a post or pension, when he was disappointed by the king's death. The latter part of his life is very obscure; but he is believed to have died soon after 1703. He left in print seventeen plays. The tragedies, rhymed and bombastic, are among the worst specimens of the corrupt taste which then ruled in the drama. In the construction of the plots they and his comedies are alike perplexed and undramatic. But the comedies are his best works, and have some merit in their portraiture of characters. His two tragedies entitled 'The Destruction of Jerusalem' were highly popular when first represented; and his comedy of 'Sir Courtly Nice,' translated or imitated by him from the Spanish by desire of Charles II., was oftener than once reprinted.

CROZIER, CAPTAIN FRANCIS RAWDON MOIRA, second in command of the ill-fated Franklin expedition, was born at Banbridge, county Down, Ireland. He entered the navy in June 1810, and, under the command of Sir Thomas Staines, he sailed in the 'Briton' to the Pacific, and visited Pitcairn's Island, which was found peopled by the descendants of the mutineers of the 'Bounty.' In 1824 he was appointed master's-mate of the 'Fury,' and he accompanied Parry in three of his voyages to the Polar Sea.

In 1826 Mr. Crozier was made lieutenant, and was employed on the coasts of Spain and Portugal till December 1835, when he sailed with Captain (now Sir) James Ross, to search for the missing whalers in Baffin's Bay. His reputation for science, seamanship, and fertility of resource, secured his promotion; and he commanded the 'Terror' in the expedition under Sir J. Ross for the exploration of the antarctic regions, which sailed in 1839, and was absent three years. In March 1845 he was re-commissioned to the 'Terror,' and sailed with Franklin to discover the north-west passage; since which time he has not been heard of. He was in the prime of life on his departure, and died probably in his fiftieth year. He was a Fellow of the Royal and Astronomical societies, and was distinguished as much for devotion to duty as for love of science.

* CRUIKSHANK, GEORGE, was born in London about 1795. From his father, who was an artist of some standing, he acquired the principles of design, probably also of caricature, as the elder Cruikshank occasionally practised in that line. But George was not brought up to follow his father's profession, and it was some time before he hit upon his right vocation: he is even said to have thought seriously of adopting the theatrical calling, and for a while to have trod the stage. His earliest designs were made for publishers of cheap song and children's books; but his satiric vein soon came to the surface, and in the 'Scourge,' and one or two other periodicals, he early showed his proficiency that way. Having become acquainted with Mr. William Hone, he found for some time abundant occupation in making designs for the political and other publications of that gentleman. The Queen's trial in particular afforded him ample matter. One work, the 'Queen's Matrimonial Ladder,' for which he furnished the cuts, so caught the public fancy that it quickly ran through some fifty editions. 'Non Mi Ricordo,' the 'Political House that Jack Built,' the 'Political Showman,' and 'A Slap at Stop, or the Bridge-Street Gang,' had nearly equal success. But he soon began to tire of personal and political caricature, and after Mr. Hone ceased to publish works of that kind (about 1823-24), Mr. Cruikshank we believe did not, with very rare exceptions, make any more political designs. He now turned to the illustration of humorous tales, and the delineation of passing follies. Great as had been his success in his former field, it was more than equalled in this. There was a keenness of observation, a spirit and variety of expression, and a genuine humour—in a word, an unmistakable comic genius visible in these thoroughly original designs, which every one felt to be irresistible. It may fairly be doubted whether more hearty fun was ever embodied in designs than appeared in those which flowed with marvellous rapidity from Mr. Cruikshank's pencil between the years 1824-40. Before the first of these years he had been designing with great skill, but somewhat coarsely, a variety of aquatint plates for such works as 'Tom and Jerry' and 'Life in Paris;' about the last-named year he sailed into the sentimental latitudes, and spoiled his style by giving up his time to etching a series of coarse

plates for 'Jack Sheppard' and the 'Tower of London.' Among the many admirable designs which belong to the intermediate period may be mentioned—the 'Points of Humour,' the exquisite illustrations to 'Peter Schlemihl,' and Grimm's 'German Tales,' the rough but excellent sketches for Hone's 'Every-Day Book,' 'Tom Thumb,' 'Three Courses and a Dessert,' and the 'Comic Almanac,' which he sustained with undiminished ability for some dozen years; 'My Sketch-Book,' 'Illustrations of Phrenology,' 'Illustrations of the Novelists,' and the illustrations to 'Boz' and 'Oliver Twist.' Many of these were etched by Mr. Cruikshank himself with a great mastery over the needle, while some of those engraved on wood are among the best examples in their way of the wood-engraver's art.

After Mr. Cruikshank had tired of the dreary horrors of the Jack Sheppard school, he returned with all his old power to his former style. But he now began to aspire to be a moral teacher, and in the 'Bottle,' a series of eight plates, he illustrated, with as much earnestness of purpose as Hogarth, the evils of gin-drinking. These plates, of for him an unusually large size, were published at a very low price, and had an enormous circulation. Their sale was zealously promoted by the temperance societies, and made the subjects of popular addresses and lectures. Mr. Cruikshank himself joined the teetotallers, and for some years past he has given up a large portion of his time and energy to the furtherance of the cause of total abstinence from intoxicating drinks. He is one of the most frequent and effective speakers at public meetings, and he enjoys among the members of the society a remarkable amount of well-earned popularity.

During the last few years Mr. Cruikshank has chiefly occupied himself professionally with painting in oil. Among the pictures he has exhibited may be mentioned his 'Tam O'Shanter,' 'Dressing for the Day,' 'Titania and Bottom the Weaver,' 'A Runaway Knock,' 'Cinderella,' and 'Disturbing the Congregation,' the last of which was purchased by Prince Albert, and has been recently engraved. All of these paintings show considerable humour and artistic skill, but they will never win such hearty admirers as his inimitable little etchings and wood-cuts.

*CRUSENSTOLPE, MAGNUS JAKOB, a Swedish political and miscellaneous writer, was born at Jönköping March 11th, 1795. His grandfather, who had been ennobled by King Adolphus Frederic and raised to a judicial post, was degraded and reduced to the bar in 1773 by Gustavus III., on account of his political opinions, which were adverse to the 'regal revolution,' as it has been called, which had been effected by that monarch. The grandson pursued for some time a legal career, but was compelled to resign the offices he held in 1834, and has since supported himself on the profits of his literary works, and of a prize in the lottery which he was fortunate enough to win in 1837. For one of his works, 'Ställningar och Förhållanden' ('Positions and Relations'), which contained a series of anecdotes and observations reflecting on the government, he was tried in 1838, and condemned to three years' imprisonment in the fortress of Wäxholm. His condemnation gave rise to a series of riots, which led to loss of life. While undergoing his imprisonment, he composed his most popular work, 'Morianen,' which, in the form of a romance, comprises in fact an embellished history of the house of Holstein-Gottorp on the throne of Sweden. Another of his works, 'Carl Johan och Sveaskarne' ('Charles John and the Swedes'), presents a picture of the times of Bernadotte, extremely entertaining to read, but in which the reader is continually at a loss to know how much is fact and how much fiction. Another, the 'Historical Picture of the First Years of Gustavus IV.,' is more satisfactory in this respect, as avowedly and entirely historical; its materials are chiefly taken from the manuscripts of the Tessin library, which Crusenstolpe had purchased. A list of the whole of his works, which are numerous, is given in Palmblad's 'Biographical Lexicon.'

CRUSIUS, CHRISTIAN AUGUST, a philosophical writer, who enjoyed a great but transient reputation in the beginning of the last century. He was born in 1712 at Leuna, in Merseburg, and died in 1776, first professor of theology at Leipzig. His design was a reconciliation of philosophy with the orthodox theology. Considering the Wolfian philosophy the great enemy of religion, he made that the chief object of his attack. He was successful in exposing several of the dogmatical assertions of his opponents, particularly what are technically called the ontological and cosmological demonstrations of the being of a God. Unfortunately however he set up a system even more dogmatical than the one which he attempted to subvert, and he had the mortification to outlive the reputation which he had acquired.

CRUZ, JUANA INES DE LA, the most celebrated poetess whom Mexico has hitherto produced, and well known in Spain by the name of 'the Nun of Mexico,' was born about twelve leagues from that city, at St. Miguel de Nepantla, on the 12th of November 1651, and early displayed an ardent love for knowledge. At five years of age she could read and write, cypher, and sew; and soon after, when she was told there was a university at Mexico, she begged her father, Don Pedro de Asbaje, a Spaniard, to allow her to put on boy's clothes and go there. When she was afterwards taken to live in that city, she learned the Latin language in twenty lessons, and became such a proficient as to be able to write and speak it with fluency. She was appointed one of the ladies in attendance on the Marchioness of Mancera, the wife of the viceroy of Mexico; and on one occasion, when

she was seventeen, the marquis invited to an evening party forty of the most learned men in Mexico, professors of mathematics, &c., and brought her into conversation with them all. "Just as a royal galleon would defend itself from an attack of boats," so the viceroy more than once told her biographer Calleja, "did she disembarass herself of all the questions and arguments they could propose to her, each in his own particular branch." It was at this age that she resolved to become a nun; and though favoured by nature, and repeatedly besought in marriage, the principal objection that she felt to taking the veil was a doubt whether it would be allowable in a nun to occupy herself with books so much as she felt inclined to do. She lived twenty-seven years in the convent of St. Jerome at Mexico, and died on the 17th of April 1695 of the plague, leaving behind her a library of 4000 volumes. Her works, of which six editions had appeared in Spain before 1700 (and as many have been published since), extend to three quarto volumes, and comprise a number of plays, most of them on sacred subjects, but two of less serious character—one on the story of 'Theseus and Ariadne,' the other, 'Los Empeños de una Casa,' a comedy of the usual character of Spanish comedies, with the scene laid at Madrid. Mrs. Hale, in her 'Woman's Record' (New York, 1853), gives some pretty and spirited verses, translated from the Nun of Mexico, directed against the unjust depreciation of her sex. She was commonly called 'the Tenth Muse,' and the same title was bestowed on the other American poetess, her contemporary, Anne Bradstreet, of New England, who died in 1672, aged sixty, but whose poems were published in 1642, nine years before Ines de la Cruz was born.

CSOKONAI, MIHALY VITÉZ, an eminent Hungarian poet, was born at Debreczin, on the 17th of November 1773, and educated at the college there, where Joseph Kovács, who had published a very poor translation of the 'Æneid,' was at that time professor of poetry. Kovács, who was in the habit of making all the pupils write verses, whether they showed any talent for it or not, was surprised to find one of them who at once surpassed himself, and was accustomed to boast in after life that he had developed the talents of Csokonai. At the age of twenty, the young poet, who was by that time well acquainted with most of the leading literary men of Hungary, was himself elected to the professorship. At the age of twenty-two he was expelled for irregularities, of which it appears he was accused with too much justice. The rest of his life was mainly a struggle with poverty and ill-fortune, though his genius occasionally procured him powerful patrons. His last chance of retrieval appears to have been lost, when a lady of Presburg, whom he had celebrated under the name of Lilla, and who at one time appears to have favoured his suit, bestowed her hand on his rival, a merchant. After various wanderings to Pesth and Presburg, he died at Debreczin on the 23th of January 1805, in the house of his mother, who, early left a widow, had fostered his infant taste for reading, and now survived to superintend the publication of some of his poems. His reputation has risen higher since his death. There are several editions of his works, but by far the best and completest is that by Schedel, which was issued between 1844 and 1847, and forms part of the 'Nemzeti Könyvtár,' or 'National Library,' a collection of the Hungarian classics issued under the superintendence of the Kisfaludy Society. It contains selections from his correspondence, and is accompanied by an excellent 'Life' from the pen of Schedel, from which the above particulars are taken. Csokonai's productions, which are mostly of a comic and lively cast, comprise a series of love-poems to Lilla, three plays of a farcical character, and a burlesque epic entitled 'Dorottya, the name of the heroine. Schedel has judiciously omitted to reprint some poems, which Csokonai ought never to have written.

CSOMA DE KÖRÖS, ALEXANDER, is the form of name assumed in his published works, all of which are in English, by a scholar of Hungarian or rather of Transylvanian birth, whose name in his own language is written Körösi Csoma Sandor. He was born not long before 1790 at Körös in the district of Transylvania, inhabited by the race called Szeklers, supposed by many to be descendants of the ancient Huns. His parents, though of noble birth, were extremely poor, and their son received his education gratuitously at the college of Nagy-Enyed, the main support of which we are informed by Paget, the English traveller, is derived from a subscription raised some time ago in England, the proceeds of which, still lodged in the Bank of England, are sufficient to afford the college at the present day a revenue of 1000*l.* a year. There has always been among the Hungarians a great curiosity to learn from what country their ancestors originally came. That they were of Asiatic origin is generally admitted, rumours have been often current that tribes had been found in the Russian possessions in Asia speaking a language akin to the Magyar, which is common to the greater part of Hungary and Transylvania, and among others Klaproth, the Chinese scholar, has brought forward various grounds for believing that the Asiatic nation called by Arabian mediæval writers the Uigurs, must have been the same as the Magyars with a slightly altered name. These investigations and speculations took a strong hold of the fancy of the young Csoma de Körös. He often talked of them when a boy, and when he was about eighteen he told two of his school companions that he meant to travel across Asia to seek out the country of their ancestors. As he grew older however he ceased to say much on the subject, probably from finding

that it exposed him to ridicule, and it was supposed that he had dropped his intention. In 1815 he went to Göttingen ostensibly to study medicine, but in reality his chief view was to acquire a sufficient knowledge of oriental languages to qualify him for his purposes of travel. It was in 1820, when he was upwards of thirty years of age, that he set out on his pilgrimage. His friend Hegedus, one of the professors at Enyed, was surprised to hear from him one evening when he walked into his room lightly clad and with a little stick in his hand, as if about to set out on a country walk, that he came to take his leave, as he meant to start for the East to-morrow. He had received from his friend Michael Kenderey, one of the few who encouraged him, a contribution of 100 florins (about 10*l.*), and a promise of another 100 yearly, and on this and the produce of his medical skill he meant to rely for subsistence.

The friends had an animated conversation that evening, and the next morning Hegedus, who relates these particulars in an obituary notice which he wrote of Csoma, accompanied him part of his way, and followed him with his eyes to the banks of the Maros. He never saw him more. Almost the next news that the Transylvanians had of Csoma was in a letter from Teheran, dated the 21st of December 1820, addressed to the patrons of the college of Enyed. In this he mentioned that instead of going direct to Asia, he had, after crossing the Balkan and visiting Constantinople, embarked for Alexandria, probably to consult the Arabic libraries at Cairo, and traversing Egypt and Syria, concluded the first year of his travels at Teheran. He was at the time of writing the letter sanguine of finding the object of his search, a nation speaking Hungarian, at no great distance of either time or place, and thought he should be home in about a twelvemonth. Years went by after this and nothing was heard of him, and then a flying rumour came from India that some great Hungarian scholar was studying Tibetan in one of the monasteries of Tibet. At Teheran, where Csoma was very kindly assisted by the English envoy Sir Henry Willock, he appears, on hearing five or six words of Tibetan, to have been struck with their resemblance to Magyar, and to have resolved to master the language. Taciturn in his habits, and peculiarly averse to speaking of himself, he never gave even his friends any but the most general account of the years he spent in Tibet. It is only known that he wandered across Little Bucharica to the desert of Gobi, that partly with Moorcroft, the English traveller, who died before his return, and partly alone, he traversed many of the valleys of the Himalaya, and that he spent four years from 1827 to 1830 in the Buddhist monastery of Kanam, deeply engaged in the study of Tibetan. For four months of this time he never stirred out of a room nine feet square, in which he remained without fuel, with the temperature below the zero of Fahrenheit, studying from morning till night the Buddhist sacred books. He had written down 40,000 Tibetan words, when, in 1830, he left the mountains to carry his stores of learning to Calcutta, and there a discovery awaited him which he afterwards declared occasioned him the bitterest moments in his life. He had soon found that there was no real resemblance between Tibetan and Magyar, but he prosecuted the study in the hope that the literature of the language would throw some light on the early history of the nation of which he was in quest, and now learned from the scholars of Calcutta that the literature of Tibet consisted of translations from the Sanscrit, a language which he might have studied with ease at home. The disappointment was so bitter that it threw him on a bed of sickness, but there were consolations in store for him. His studies in the Buddhist monasteries had made him well acquainted with the literature of the Buddhist religion, to which Hodgson and Turnour were then beginning to call attention, and on this subject Csoma became an oracle.

The library of the Asiatic Society of Bengal contained eleven hundred volumes in Tibetan, which no one had hitherto been able to catalogue. Csoma not only undertook the task, but when he was paid for it, remarked that he should have been willing to pay if he had been a rich man for the pleasure of making the catalogue. The singular disinterestedness of his character, the frugality of his habits and their eccentricity, his strange costume, which was always the long warm blue cloak of Transylvania under an Indian sun, all made him a noted personage in Indian society, which however he shunned instead of courting. The Indian scholars, especially Prinsep and Wilson, treated him with marked generosity and kindness; he was provided with apartments at the library of the Asiatic Society, and for some time officiated as librarian; his articles in English on subjects of Tibetan literature were revised by Professor Wilson and published in the journal of the Society, or in the 'Asiatic Researches,' and he was engaged at the government expense to prepare a Tibetan grammar and dictionary. From the Indian journals his fame travelled homeward, and the Transylvanians were delighted to hear that their long-missing countryman was now a celebrated scholar on the banks of the Ganges. The Transylvanian diet voted him a sum of about 140*l.* for his support; but Csoma, who received it with extreme gratification as a token of his country's approval, had already more money than he knew how to employ, and handed this over to Prinsep to purchase Indian books and manuscripts to be presented to native seats of learning on his return. He continued for some years at or about Calcutta, diligently employed in the study of Sanscrit and other languages, avoiding the society of Europeans, and for some

time making only excursions of no great moment. In 1842 he prepared for a final expedition to accomplish the great object of his life. He was at that time convinced that the land of the Ugurs was to be found to the east and north of Lassa, the capital of Eastern Tibet, and on the western confines of China. On the 26th of March 1842, he arrived at Darjeeling on his way to Sikkim in Tibet, and Dr. Campbell, the superintendent at that station, sent the vakeel of the rajah of Sikkim to visit him, to convince himself that the rajah might permit him to enter the country without danger. "The vakeel," says Dr. Campbell, "who is a man of intelligence and some learning, was altogether annoyed at finding a Feringhee a complete master of the colloquial language of Tibet, and so much his own superior in acquaintance with the religion and literature of that country." While Csoma awaited at Darjeeling a reply to his application to the rajah, he was seized with illness, refused to take medicine, grew rapidly worse, and on the 11th of April expired without a groan or struggle.

The news of his death was received with great regret throughout India and Europe, and more especially in his native country. The celebrated Hungarian novelist Eötvös, the author of the 'Village Notary,' the English translation of which was so successful a few years ago, pronounced a funeral oration on him in October 1843, at a meeting of the Hungarian Academy, of which in his absence Csoma had been elected a member. It is from this oration that our particulars respecting his Hungarian life have been taken, those relating to his career in India are chiefly derived from the Indian journals. There is one passage in Eötvös which an Englishman can hardly deny himself the gratification of giving at length.

"Proudly and majestically stands the British nation among the nations of Europe; the five parts of the globe acknowledge its power, and its banner floats in command of the ocean; but it is not this which constitutes the highest glory of Albion—which inspires every thinking man with involuntary reverence at the mention of its name. The constancy with which it contends for the triumphs of mind; the victories it has won in the field of humanity and science; the kindred feeling which every great thought, every lofty sentiment, the just esteem which all true merit like that of Körösi excites in the English nation,—this it is which identifies its existence with civilisation, its supremacy with the supremacy of all that is high and noble; which makes its name great and glorious among the nations of the earth. It is to the English nation that we stand indebted, after God, for the glory that redounds to us from what was effected by Körösi. In Teheran, Willock; in Tibet, Moorcroft; in Calcutta, Prinsep; in Darjeeling, Campbell—always and everywhere it was Englishmen who aided our countryman with their advice and their benefits; who, recognising his merits, did heartily for him what his country could not do, or had failed to do, for her illustrious son; and if by the Tibetan Grammar and Dictionary he redeemed his obligations, and could receive without a blush the benefits of strangers, I yet discharge a sacred duty when, in the name of this Academy, in the name of every admirer of Körösi, in the name of the country at large, I publicly return our thanks to the most glorious nation of this earth for the sympathy and assistance which our countryman received at the hands both of its individual citizens and of its government."

The original purpose of Csoma's travels to the East was not attained. His example, however, has had imitators. Castrén [CASTRÉN], who travelled to Russia in search of the dialects of Finnish, was, in fact, on the same quest as Csoma, as Finnish and Hungarian are certainly connected, though the degree of their connection, like that of the Tartar languages in general, is a fruitful subject of discussion. But in searching for one thing, the Transylvanian traveller found another. He was not so unfortunate as he imagined in having devoted himself to the study of Tibetan; for, in doing so, he stumbled on a new field. In Remusat's 'Récherches sur les langues Tatars,' published in 1820, but which Csoma had not seen till he saw it at Calcutta, the most unsatisfactory chapter is that on Tibetan, in which he successfully demonstrates that all written on the subject by Fourmont and Georgi is a mass of blunders, but is unable to point out what is to be substituted. The Dictionary of the Bhotanta language (another name for Tibetan), published by Marshman at Serampore in 1826, from an Italian manuscript, is described as worthless by Schmidt of St. Petersburg and Fougaux of Paris, the two great living authorities on the subject of Tibetan, who, on the contrary, unite in declaring that Csoma had completely entered into the spirit of the language; that his Dictionary is a standard work, and that if they have succeeded in clearing up some points even more than he did, it is to his guidance that they owe their proficiency. The title of the work is characteristic, 'Essay towards a Dictionary Tibetan and English: prepared with the assistance of Bandé Sange, Rgyas Phun-Tahoge, a learned Lama of Zangkar, by Alexander Csoma de Körösi, Siculo-Hungarian of Transylvania, during a residence at Kanam, in the Himalaya Mountains, on the confines of India and Tibet, 1827-30.' It was published in one volume quarto at Calcutta, in 1834, and the Grammar followed in the same year. The articles on Tibetan literature by the author in the Journal of the Asiatic Society of Bengal are numerous; and his analysis of the Kah-Gyur, the principal sacred book of the Buddhist religion, is printed in the twentieth volume of the 'Asiatic Researches.' In the preface to his

Dictionary, he insinuates that he had discovered a striking connection between Sanscrit and Hungarian; but his views on this subject are not generally regarded as sound. In the course of his travels and researches, Csoma had altogether studied seventeen or eighteen languages, in several of which he was a proficient. His English is the English of a foreigner.

CTESIAS, the son of Ctesiochus, was a Greek physician and historian, who flourished about the end of the fifth century B.C. He belonged to an Asclepiad house at Cnidos, but spent seventeen years of his life at the court of Artaxerxes Mnemon. (Diodor. ii. 32.) We gather from Tzetzes (Chil. i. 1, 82), that he was taken prisoner at the battle of Cynaxa (401 B.C.), and Diodorus says that he was raised from the situation of a captive to his post of royal physician; but it appears from Xenophon and Plutarch ('Anab.' i. 8, § 27; vit. 'Artaxerxes,' c. xi.) that he was one of Artaxerxes' immediate attendants at that battle, so that of course he could not have fallen into the hands of the Persians on that occasion. It is more probable that the great estimation in which Greek physicians were held in Persia, where they had, since the time of Democedes, completely superseded the Egyptian practitioners, induced Ctesias to follow the example of some of his countrymen, and betake himself to a country where his art was so much more appreciated and so much better rewarded than in Greece. Ctesias wrote—1, 'Persian History,' in twenty-three books, of which the first six treated of the Assyrian monarchy, and the remainder carried down the history of Persia to the year 398 B.C. (Diod. xiv. 46; and the end of the 'Persica' in Photius.) 2, 'Indian History,' in one book. 3, 'A Treatise on Mountains.' 4, 'A Description of Sea-coasts.' 5, 'On the Revenues of Asia.' 6, 'On Medicine.' We have many fragments of his historical writings, especially of the 'Persian History,' which are mainly preserved in the 'Myriobiblon' of Photius: there are also fragments in Diodorus, Elian, and other writers. Diodorus says (ii. 32) that he had access to the royal archives; but Aristotle, Plutarch, and Lucian, charge him in strong terms with inaccuracy and falsehood. Mr. Clinton thinks that Ctesias had no intention of misrepresenting, but that his materials were not trustworthy ('Fasti Hellenici,' ii. p. 308); and an elaborate justification of his general veracity has been attempted by Bähr, in the introduction to the best edition of the remains of this author which has yet appeared. Ctesias wrote mainly in the Ionic dialect.

CTESIBIUS, an Alexandrian Greek who lived about B.C. 150-120, the instructor of Hero (according to Pliny), and the inventor of various hydraulic and other machines, according to Pliny, Vitruvius, Philo of Byzantium, Athenæus, &c. This is all we know of Ctesibius except that he wrote various works, which are referred to by Vitruvius, and cited (esp. 1) with those of Archimedes, where mention is made of authors on physics. A manuscript of Geodesy is said to be in the Vatican, and another entitled 'Beloposica' in some English library (Heilbronner is authority for both, who cites Possevinus 'Bibl. Sel.', edit. Rom. c. 8, p. 201, and the catalogue of the Cambridge library (f)). There is a life of Ctesibius by Bernardino Baldi, Aug. Vend., 1614.

Besides a clepsydra of complex construction which is attributed to Ctesibius by Vitruvius, the remaining inventions attributed to him are the water organ, mentioned by Pliny and Vitruvius, a pump for raising water, described by the latter, and, according to Philo of Byzantium, a machine similar in principle to the air-gun. But all these contrivances are imperfectly described, excepting only the pump, which was like what we now call a forcing-pump. The water was raised by exhaustion into a cylinder with an entering and issuing valve: it entered by means of the former, and was expelled through the latter by the descent of the piston.

CTESIPHON, an Athenian, son of Leosthenes, of the deme Anaphlystus. He is known for a decree by which he proposed to present Demosthenes with a golden crown as a public acknowledgment of his services to the state. An accusation founded on this decree was brought against Ctesiphon by Æschines, who charged him with unconstitutional proceedings. Demosthenes replied in his celebrated oration 'On the Crown,' and Ctesiphon was acquitted. The attack and the defence are both extant. The case was tried B.C. 330. (Demosthenes, 'On the Crown,' §§ 243, 266; Clinton, 'Fast. Hel.'). [ÆSCHINES; DEMOSTHENES.]

CUBITT, THOMAS, was born in 1788, and was the son of a labouring man at Buxton, a village in Norfolk. Thrown early on his own resources, and denied the advantages of what is called a liberal education, he nevertheless rose into eminence by skill and industry combined with integrity, and amassed a large fortune by the improvements which he effected in the architecture and sanitary arrangement of London. His father died while he was still a youth. The trade to which he was brought up was that of a carpenter. He worked at the bench for some time, and then went out to India in the capacity of ship's carpenter. Having accumulated some small amount of money during his voyage out and home again, he became a master-carpenter and then a builder in Gray's-inn-road. He was here engaged to build the Metropolitan Institution in Finsbury-circus. About 1823 he contracted for the improvement of the property of the late Duke of Bedford in the neighbourhood of Russell and Tavistock squares, and a year or two later entered into a similar engagement with the late Marquis of Westminster and Mr. Lowndes for erecting mansions on

their property between Knightsbridge and Westminster. The skill with which he laid out and built what is now frequently called 'Belgravia,' recommended him to the late Mr. Kemp, who employed him to build Kemp Town at Brighton. He subsequently laid out and built Clapham Park, and Southern Belgravia, including Warwick and Ecclestone squares at Pimlico. Mr. Cubitt was one of the first persons to propose a comprehensive scheme of draining London by carrying the sewerage to a point in the river Thames considerably below the city. He was also the author of other sanitary plans for the prevention of nuisances from smoke, &c., and the appropriation of open spaces in the suburbs of London as parks for the people. When her Majesty and Prince Albert determined on rebuilding Osborne in the Isle of Wight, the work was entrusted to Mr. Cubitt. For several years Mr. Thomas Cubitt held the honorary post of examiner of candidates for district surveyorships, and at one time was president of the Builders' Society. Himself originally a working man, he felt and laboured for the working classes. Thus he erected a workman's library and school-room near his establishment at Thames Bank, and devised a plan for supplying their families with the comforts of life from his own premises. On one occasion, when his large works at Thames Bank were burnt down, thinking nothing of his own loss, he commenced at once a subscription for replacing the tools of his workmen. He died rather suddenly at Denbies, Surrey, December 26, 1855, having just finished his mansion there, and completed his contracts in Belgravia. His brother, Mr. Alderman William Cubitt, formerly his partner in Gray's-inn-road, was sheriff of London in 1847, and has represented Andover in parliament since that date.

* CUBITT, SIR WILLIAM, of a different family to the subject of the preceding article, was born at Dilham in Norfolk in 1785. While still a youth he showed a decided talent for the construction of machinery. He was apprenticed to a joiner; and in 1807 made known his invention of the self-regulating sails for windmills, having previously commenced business as a millwright. Shortly after he became connected with the Messrs. Ransome of Ipswich, celebrated as agricultural instrument makers, but whose business is not confined to that branch of manufacture. Here Mr. Cubitt's talents as a general engineer were more fully developed. He constructed gas-works, and invented the tread-mill for prisons. In 1826 he settled in London as a civil engineer; and his reputation procured him immediate employment, while his ingenuity, industry, and success ensured its continuance. In 1827 an act was passed for the improvement of the Norwich and Lowestoft Navigation, and Mr. Cubitt was appointed engineer. The object was to open a navigation for sea-going vessels from Yarmouth or Lowestoft to Norwich. To effect this Mr. Cubitt united the river Yare with the Waveney, thence to the small lake of Oulton Broad, through Lake Lothing, with a passage onward to the sea, 700 yards long and 40 wide; Lake Lothing being thus formed into an artificial harbour, the tide-lock of which will admit vessels 34 feet long, and 21 feet in beam. This undertaking was completed in 1829. Among his subsequent employments, he designed the South Eastern Railway, including the removal of the South Down Cliff by blasting, which feat was accomplished under his superintendence. He was officially appointed, being then President of the Society of Civil Engineers, to exercise a superintending watchfulness over the construction of the building for the Great Exhibition of 1851 in Hyde Park; he received the honour of knighthood for thus contributing his scientific experience in carrying out that national undertaking.

CUDWORTH, RALPH, was born at Aller, in Somersetshire, in 1617. Having been entered at Emmanuel College, Cambridge, in 1630, when he was but thirteen, he commenced residence in 1632, and became in due course of time, as his father had been before him, a fellow of Emmanuel. He acted for some time as tutor in the college, and had among his pupils the afterwards celebrated Sir William Temple. He had taken the degree of M.A. in 1639; he took that of B.D. in 1644, maintaining upon this occasion the two following theses: 1. 'Dantur boni et mali rationes æternæ et indispensabiles;' 2. 'Dantur substantiæ incorporeæ suâ naturâ immortales.' In 1644 he was also appointed master of Clare Hall; and in the succeeding year was elected to the regius professorship of Hebrew. On receiving this appointment he devoted himself with zeal to the subject of Jewish antiquities. He took the degree of D.D. in 1651. Though holding the two situations which have been mentioned, and besides these the living of North Cadbury, in Somersetshire, worth 300*l.* a year, to which he had been presented by his college shortly after taking his Master's degree, he did not find his means sufficient for his support. It does not appear that he was a man extravagant in his habits; but owing, it is said, to pecuniary difficulties, he now absented himself for some time from Cambridge. He returned in 1654, having been chosen master of Christ's College. He now married, and the remainder of his life was spent in this college. In 1662 he was presented by the then Bishop of London to the vicarage of Ashwell, in Hertfordshire; and in 1678 he was installed prebendary of Gloucester. In this last-mentioned year appeared his great work, the 'True Intellectual System of the Universe;' or rather (for though complete in itself, it is but a fragment of a larger work which he designed), the first part of the 'Intellectual System.' This first part is devoted to the refutation of atheism. The whole work was to consist of three parts; but the second and third parts,

which were to treat respectively of the nature of moral distinctions and of free will, were, though written, never published by him. Dr. Birch, in the memoir prefixed to his edition of the 'Intellectual System,' having related the calumnious charges of atheism brought against Cudworth on the appearance of this work, goes on to quote the following remark of Warburton's:—"The silly calumny was believed; the much injured author grew disgusted; his ardour slackened; and the rest and far greater part of the defence never appeared," (p. 22.) Though this does not necessarily imply that the remainder of the work was not written, the inference would not be a very forced one. Nor does Dr. Birch ever explicitly state that the second and third parts were written, contenting himself with the remark—"He left several posthumous works, most of which seem to be a continuation of his 'Intellectual System,' of which he had given the world only the first part," (p. 31.) A reference merely to Dr. Cudworth's preface, in which he makes a division of his subject, or to the beginning of his first chapter, would have shown that the treatise on Eternal and Immutable Morality, which has been published since his death is the second part, and the treatise on Liberty and Necessity, which is still in manuscript, is the third part of the work.

Dr. Cudworth died at Cambridge in 1688, in the seventy-first year of his age, and was buried in Christ's College. He left one daughter, who married Sir Francis Masham, and who is known, under the name of Lady Masham, as the friend of Locke.

Dr. Cudworth was one of that set of Cambridge divines known as Latitudinarians, on whom Bishop Burnet has passed a high eulogium in his history of the reign of Charles II. The chief others at this time were Drs. Whitcomb, Wilkins, Henry More, and Worthington. "Dr. Whitcomb," says Burnet, "set young students much on reading the ancient philosophers, chiefly Plato, Tully, and Plotin; and on considering the Christian religion as a doctrine sent from God, both to elevate and sweeten human nature, in which he was a great example, as well as wise and kind instructor. Cudworth carried this on with a great strength of genius and a vast compass of learning. He was a man of great conduct and prudence, upon which his enemies did very falsely accuse him of craft and dissimulation." ('Hist. of his own Time,' vol. i. p. 321.)

The 'Intellectual System,' or that (properly the first) part of it which now passes under the name, is directed, as has been said, against atheism. This is one of three, as Cudworth conceives, false systems or hypotheses of the universe, or one of three possible modes of fatalism. They are thus briefly described in the preface:—"Of the three fatalisms or false hypotheses of the universe mentioned in the beginning of this book, one is absolute Atheism, another immoral Theism, or religion without any natural justice and morality (all just and unjust, according to this hypothesis, being mere thetical or factitious things, made by arbitrary will and command only), the third and last, such a Theism as acknowledges not only a God or omnipotent understanding Being, but also natural justice and morality, founded in him, and derived from him; nevertheless, no liberty from necessity anywhere, and therefore no distributive or retributive justice in the world." Before erecting the true intellectual system of the universe (the epithet *intellectual* being used, as he tells us, "to distinguish it from the other, vulgarly so called, systems of the world, that is, the visible and corporeal world, the Ptolemaic, Tychoenic, and Copernican"), it was his object to demolish these false systems. And the first of them, Atheism, or the atheistic fate, is attempted to be demolished in the first part, which is all that we have under the name of Intellectual System. It is a work of great learning, and also of great acuteness. But grave charges have been founded upon this work. "There wanted not country clergymen," says Warburton, "to lead the cry and tell the world that, under pretence of defending revelation, he wrote in the very manner that an artful infidel might naturally be supposed to use in writing against it; . . . that with incredible industry and reading, he had rummaged all antiquity for atheistical arguments, which he neither knew how, nor intended, to answer; in a word, that he was an atheist in his heart, and an Arian in his book." ('Divine Legation of Moses,' vol. iii., ed. 1765: Preface.) The accusation alluded to in these passages is made in a circuitous way by a Mr. John Turner, in a 'Discourse of the Messiah.'

In attacking atheism, or the atheistic fate, Dr. Cudworth describes the atomic physiology which, as held by Democritus, and other ancient philosophers, involved atheism. It being his object to demolish atheism under every form, and therefore the atomic atheism, he yet adopts the atomic physiology, contending that "so far from being either the mother or nurse of atheism, or any ways favourable thereto (as is vulgarly supposed), it is indeed the most opposite to it of any, and the greatest defence against the same." For the better confutation of other forms of atheism, to which he gives the names Hylozoic and Cosmo-plastic, he makes the hypothesis of an "artificial, regular, and plastic nature," working in complete subordination to the Deity. And to avert an argument brought against the oneness of the Deity, from its unnaturalness as shown by the general prevalence of Polytheism among the Pagan nations, he contends that "the Pagan theologians all along acknowledged one sovereign and omnipotent Deity, from which all their other gods were generated or created," and that their Polytheism was but a polyonymy of one God.

The 'Treatise on Eternal and Immutable Morality' corresponds to

the second part of the 'Intellectual System.' It is directed against those who "affirm justice and injustice to be only by law and not by nature;" among which affirmers he places, erroneously in our opinion, Hobbes.

Besides the 'Intellectual System,' Dr. Cudworth published, 1, 'A Discourse concerning the true Notion of the Lord's Supper,' in which he maintains, as Warburton has since maintained, that the Lord's Supper is a feast upon a sacrifice; 2, a treatise, entitled 'The Union of Christ and the Church Shadowed, or in a Shadow;' 3, 'A Sermon on John ii. 3-4, preached in 1647 before the House of Commons on a Day of Public Humiliation;' 4, 'A Sermon preached in 1664 at Lincoln's Inn, on 1 Cor. xv. 57;' 5, a treatise, entitled 'Deus Justificator, or the Divine Goodness vindicated and cleared, against the assertors of absolute and inconditionate Reprobation.'

Dr. Cudworth left several works in manuscript, only one of which has yet been published, namely, the 'Treatise concerning Eternal and Immutable Morality,' which appeared with a preface by Dr. Chandler, bishop of Durham, in 1731. The rest are—1, 'A Discourse of Moral Good and Evil;' 2, 'A Discourse of Liberty and Necessity, in which the grounds of the Atheistical Philosophy are confuted, and Morality vindicated and explained;' 3, 'A Commentary on Daniel's Prophecy of the Seventy Weeks;' 4, 'Of the Verity of the Christian Religion against the Jews;' 5, 'A Discourse of the Creation of the World and Immortality of the Soul;' 6, 'A Treatise on Hebrew Learning;' 7, 'An Explanation of Hobbes's Notion of God, and of the Extension of Spirits.' These manuscripts, after having passed through many dangers, were finally purchased for the British Museum, in which institution they now are.

An abridgment of the 'Intellectual System' was published in 1706 by Mr. Wise, Fellow of Exeter College, Oxford, in 2 vols. 4to. In 1733 a Latin translation was published by Dr. Mosheim at Jena, in which the numerous errors in Cudworth's numerous quotations are corrected, and whose style is less complicated than that of the original; a French translation, which had been commenced by M. Bourdelin, a member of the French Academy, was prevented from being finished by the death of the translator. That part of the 'Intellectual System' which treats of the 'plastic nature' gave rise to a controversy between Mr. Bayle and M. Le Clerc; the former of whom contended that such an hypothesis went to show the possibility of Hylozoism, while the latter defended Cudworth by representing it as a mere instrument of the Deity. M. Le Clerc's articles, which are valuable commentaries on this part of Cudworth's work, are in the 'Bibliothèque Choisie,' tom. v., vi., vii., ix.

(Kippis, *Biographia Britannica*; Mosheim and Birch, *Lives*.)

CUJACIUS, CUJAS, JACQUES, was born at Toulouse in the year 1520. The day of his birth is unknown. His father, a tanner of Toulouse, was named Cujas, which the son changed into Cujas, for the purpose of making the name better suited for the Latinized form of Cujacius. In the latter part of his life he often signed De Cujas. Cujas, at an early age, distinguished himself by his talents and assiduity, and is said to have learned Greek and Latin by himself without any teacher. He studied law at Toulouse under Arnold Ferrier, for whom he entertained a high respect all his life; but he acquired the best part of his extensive knowledge by his own industry. With unwearied labour he studied all the works of the best civilians, and exercised himself in discussions with his fellow-students. In 1547 he began to lecture on Justinian's Institutes with great applause, and soon acquired such a reputation that the most distinguished men of the country, as President Dufaur and John de Foix, sent their sons to Toulouse to study under Cujas. In 1554 a professorship of the Roman law being vacant in the University of Toulouse, Cujas was a candidate, but, by the intrigues of his enemies, a man of very moderate talents, Stephen Forcadet, was preferred. Shortly after, being invited to Cahors as professor of law, he removed there with the greater part of his pupils. In the following year Margaret de Valois, at the suggestion of the Chancellor l'Hôpital, invited Cujas, as professor of law, to the university of Bourges. At that time there were two celebrated lawyers in Bourges, Hugh Doneau (Donellus) and Francis Duaren (Duarenus), both of whom became the rivals and enemies of Cujas. This was particularly the case with Duaren, who excited the students against Cujas to such a degree that, as Cujas also had a party of his own among the students, great disturbances would have arisen if he had not left the place. Having removed to Paris he was invited by a deputation from the city of Valentia to accept a professorship in that university. Cujas accepted the invitation; but Duaren having died in the year 1559, he returned to Bourges, where he resided till 1566. In the meantime Margaret de Valois, his patroness, had married the Duke of Savoy, who gave Cujas an invitation as professor to the University of Turin. Not liking Italy, he returned to Valence as professor, and lived there till 1573, with some short interruptions, when he left on account of the religious quarrels which disturbed that city. During his residence in Valence the reputation of Cujas rose to its height. Young men from all parts of Europe, and especially from Germany, not only students of law but those who were devoted to other sciences, came to Valence to study under Cujas. Among his pupils was Joseph Scaliger, the most celebrated philologist of his time, and James Augustus de Thou (Thuanus), the French historian. Henri III. of France made Cujas counsellor in

the parliament of Grenoble, and loaded him with honours. In 1575 Cujas returned to Bourges as professor; but to avoid the religious troubles he again left Bourges for a year, during which he lectured on the civil law at Paris. Returning to Bourges he resided there till his death, having refused an invitation from Pope Gregory XIII., as professor in the university of Bologna.

The latter years of his life were greatly troubled by the religious disturbances which then distracted France. On the death of Henri III. the party of the Cardinal de Bourbon made great promises to Cujas, if he would write in favour of the cardinal against the rights of Henri IV. Cujas refused the proposals, and the fanatics of Bourges being excited against him by his enemies, he nearly lost his life in a tumult. On the 4th of October 1590 Cujas died of grief, as it is said, for the wretched situation of his country, in which civil war had dissolved all social order. Both friends and enemies united in honouring him with a splendid funeral.

Cujas was twice married. He had a son of great talents, who died in 1581; and a daughter by his second marriage, who was notorious for her disorderly life.

Cujas was distinguished both as a teacher and a writer. His merits principally consisted in substituting a more rational system in place of the unscientific method of Bartolus, and in grounding his interpretation of the civil law on a profound study of the original authors, and of the manuscripts of the Roman law. He possessed in his own library 500 manuscripts on the Roman law. His knowledge of archaeology also and his exact acquaintance with the ancient languages gave him a decided superiority over other civilians. In teaching as well as in his writings he followed the exegetical method, in which he may still be considered as a model.

The works of Cujas are very numerous. They are commonly divided into 'Opera Priora,' which were published in his life by himself: first at Paris, 1577, 5 vols. fol., and again in 1583; and 'Opera Posthuma,' which were edited by his friends after his death. Both the 'Opera Priora' and 'Posthuma' were first collected and edited by Alexander Scot, Lyon, 1614. The most complete edition is that by Fabrot, Paris, 1658, 10 vols. fol. As it is very difficult to find what we want in the works of Cujas, the 'Promptuarium Operum Jacobi Cujaci; auctore Dom. Albinusai,' Naples, 1763, 2 vols. fol., is of great assistance.

The works of Cujas consist: 1, of editions of the original works on the civil law, principally of the 'Codex Theodosianus,' 'Pauli receptæ sententiæ,' 'Justinian's Institutes,' of the three latter books of the 'Codex Justinianus,' of the 'Consuetudines Feudorum,' with notes, and a translation of the sixtieth book of the 'Basilika,' of which he also published an edition; 2, of commentaries, notes, and interpretations relating to most parts of the Institutes, Pandects, Code, and Novels; a 'Commentary on the Decretals;' and Lectures on many passages of the Pandects; 3, other important works, as his 'Observationum et Emendationum libri xlviii,' a work which civilians in the time of Cujas called 'opus incomparabile et divinum.' It contains corrections of the original works on law and of a great number of other authors, both Greek and Latin. This work is a real treasure to philologists; 4, 'Paratitla ad Digesta, et in libros ix., Codicis,' which is a summary of the titles of the Pandects and the Constitutions of the Code.

(*Éloge de Cujas*, par Bernardi, Lyon, 1775; *Histoire de Cujas*, par Berriot; Saint Prix, *History of the Roman Law*, which is the best biography of Cujas; *Ed. Spangenberg*; *Cujas und seine Zeugenossen*, Leipzig, 1822.)

CULLEN, WILLIAM, was born in Lanarkshire, in the year 1712. His parents being in humble circumstances, he commenced the study and even the practice of physic under certain disadvantages; and after serving an apprenticeship to a surgeon-apothecary in Glasgow, he became surgeon to a merchant vessel, trading between London and the West Indies. He soon returned to his own district, and practised in the country parish of Shotts, a region proverbial, even in Scotland, for bleakness and poverty. But having been introduced to the Duke of Argyll, who was on a visit to a gentleman in the neighbourhood, he acquired his good opinion; and was led soon after to remove to Hamilton. There he was admitted a councillor in 1737, and was chief magistrate in 1739 and 1740; and he formed a partnership with a young man destined to attain equal celebrity, William Hunter. The chief object of this connection was to enable them to improve their medical education; and accordingly they agreed that one of them should alternately be allowed to study during the winter at some medical school, while the other should carry on the business in the country for the profit of both parties. Cullen took the first turn, and passed his winter at Edinburgh. Hunter, when his turn arrived, went to London, where he soon recommended himself to Dr. Douglas, a lecturer on anatomy and midwifery, who engaged him as an assistant. Thus ensued a premature dissolution of partnership; for Cullen threw no obstacles in the way of his friend's advancement, but readily cancelled the articles. They maintained ever after a cordial communication by letters, though it does not appear that they again met.

The Duke of Hamilton having been suddenly taken ill at his palace, sent for Cullen, who not only benefited him by his skill, but attracted him by his conversation. It appears to have been the interest of this nobleman which procured him the situation of lecturer of chemistry

in the University of Glasgow; and having previously taken his Doctor's degree, he began his first course in 1746. His medical practice daily increased; and when a vacancy occurred in 1751, he was appointed by the king to the professorship of medicine. It was now that he began to show the rare talent of giving science an attractive form, diffusing clearness over abstract subjects, and making the most difficult points accessible to ordinary capacities.

In 1756 he was called to Edinburgh to fill the chair of chemistry, vacated by the death of Dr. Plummer. While holding this office, he for several years delivered clinical lectures at the royal infirmary. Alston, the professor of materia medica, died in 1763, and was succeeded by Cullen, who, though now in the middle of his chemical course, began his new subject a few days after his nomination. So great was his popularity, that while only eight or ten pupils had entered under Alston, he attracted above a hundred. On the death of Dr. Whytt, in 1766, Cullen took the chair of theoretical medicine, resigning that of chemistry to his pupil Black. The chair of practical medicine next became vacant by the death of Dr. Rutherford. Gregory started as a rival candidate to Cullen; but by an amicable compromise it was agreed that the chairs of theoretical and practical medicine should be shared between them, each lecturing on both subjects; but when Gregory was suddenly cut off in the prime of life, Cullen occupied the practical professorship alone, till within a few months of his death. As a lecturer, Dr. Cullen, like all who have excelled in that difficult branch of the profession, carried with him not merely the regard but the enthusiasm of his pupils. Alibert bears testimony to the impression he made upon the foreign students who resorted to his lectures, and who preserved indelible recollections of his power to convince and to awaken. He lectured from short notes and this nearly extemporaneous delivery no doubt contributed to that warmth and variety of style which tradition ascribes to his lectures, but which are certainly not the characteristics of his published works. Cullen died on the 5th of February 1790. The following is a list of Dr. Cullen's works: 1. 'First Lines of the Practice of Physic,' Edin., 1777, 4 vols., 8vo. This work has been frequently reprinted, and has been translated into French, German, Italian, and Latin. Dr. Cullen's system, as delivered in this book and in his lectures, superseded that of Boerhaave, of which the humoral pathology forms a part. Cullen's division of diseases into four classes is so simple, and yet so ingenious that it is still adopted by some English lecturers. The first class contains the Pyrexia, or febrile diseases; the second, the Neuroses, or nervous diseases; the third, the Cachexia, or diseases of an ill habit of body; the fourth, the Locales, or local diseases. To give an example of each, pleurisy belongs to the first class, epilepsy to the second, scurvy to the third, and tumours to the fourth. [BROWN, JOHN, M.D.] 2. 'Institutions of Medicine,' Edin., 1777, 12mo. This is a treatise on physiology, which was translated into French, German, and Latin. 3. 'An Essay on the Cold produced by evaporating Fluids, and of some other means of producing Cold,' Edin., 1777. This is annexed to Dr. Black's Experiments upon Magnesia alba, &c. 4. 'A Letter to Lord Cathcart, president of the Board of Police in Scotland, concerning the Recovery of Persons drowned and seemingly dead,' Edin., 1784, 8vo. 5. 'Synopsis Nosologiae Methodica,' Edin., 1785, 2 vols., 8vo. The first volume contains the nosologies of Sauvages, Linnaeus, Vogel, Sagar, and Macbride; the second contains Cullen's own, which is by far the best. This work was translated into German, with some additions, Leipzig, 1786, 2 vols., 8vo. 6. 'A Treatise of the Materia Medica,' Edin., 1789, 2 vols., 4to. Translated into French and Italian, and twice into German; one of the German translations is by Hahnemann, Leipzig, 1790, 2 vols., 8vo. Cullen's clinical lectures were published in 1797, Lond., 8vo. Dr. Young ('Med. Liter.'), after the title of the book, puts the word surreptitious, so that it was probably printed from the note-book of some student.

CUMBERLAND, RICHARD, was born in the parish of St. Ann, near Aldersgate, in London, on the 13th of July 1632. He received the early part of his education at St. Paul's School, and went thence to Magdalen College, Cambridge, in 1649. After taking his Master's degree he thought of entering the medical profession, and accordingly studied medicine for a short time; but he soon relinquished this intention, and took orders. In 1658 he was appointed to the rectory of Brampton, in Northamptonshire, where he remained till 1667, when Sir Orlando Bridgman, who had been his contemporary at Cambridge, and had now become lord keeper, first made him his chaplain, and shortly afterwards bestowed on him the living of Allhallows, in Stamford. In both places he performed the duties of minister with the most exemplary assiduity. In Stamford he regularly preached three times every Sunday, having taken upon himself a weekly lectureship in addition to his parochial duties. His 'Inquiry into the Laws of Nature,' which was written while he was chaplain to Sir Orlando Bridgman, appeared in 1672, the year in which Puffendorf published his 'Treatise on the Law of Nature and Nations.' His 'Essay on Jewish Weights and Measures,' a work of great learning and acuteness, was published in 1686.

After the Revolution, Dr. Cumberland was raised to the see of Peterborough, in the room of Dr. Thomas White, who refused the new oath. The manner of his appointment was highly honourable to him, and not less to King William. "The king was told," says Mr. Payne, his chaplain, to whom we are indebted for a brief, and that the

only, memoir of Cumberland, "that Dr. Cumberland was the fittest man he could nominate to the bishopric of Peterborough. . . . The doctor walked after his usual manner on a post-day to the coffee-house, and read in the newspaper that one Dr. Cumberland, of Stamford, was named to the bishopric of Peterborough; a greater surprise to himself than to anybody else." (Preface to Sanchoniathon's 'History,' p. xii.) This was in the sixtieth year of his age; but his health was still good, and he entered with great zeal on the performance of his new duties. He had commenced, some years before, a critical examination of Sanchoniathon's 'Phœnician History;' and this work still occupied him for some years after he was made a bishop. It led him to several cognate inquiries, the results of which were published some time after his death under the title of 'Origines Antiquissimæ, or Attempts for Discovering the Times of the first Planting of Nations.' Neither was the series of dissertations on Sanchoniathon's History published during his lifetime. They were both edited by Mr. Payne, and published, the latter in 1720, the former in 1724. At the age of eighty-three Dr. Cumberland, having been presented by Dr. Wilkins, with a copy of his Coptic Testament, then just published, commenced, like another Cato, the study of Coptic. "At this age," says Mr. Payne, "he mastered the language, and went through great part of this version, and would often give me excellent hints and remarks as he proceeded in reading of it." He died on the 9th of October 1718, in the eighty-seventh year of his age.

Dr. Cumberland's private character appears to have been a perfect model of virtue. He was a man also of most extensive learning. "He was thoroughly acquainted with all the branches of philosophy: he had good judgment in physics, knew everything that was curious in anatomy, had an intimacy with the classics. Indeed he was a stranger to no part of learning, but every subject he had occasion to talk of, he was as much a master of it as if the direction of his studies had chiefly lain that way. He was thoroughly conversant in Scripture, and had laid up that treasure in his mind. No hard passage ever occurred, either occasionally or in reading, but he could readily give the meaning of it, and the several interpretations, without needing to consult his book."

The 'Inquiry into the Laws of Nations' ('De Legibus Naturæ Disquisitio Philosophica, in qua eorum forma, summa capita, ordo, promulgatio, et obligatio, e rerum natura investigantur; quin etiam Elementa Philosophiæ Hobbianæ, cum morali tum civilis, considerantur et refutantur') was called forth by the political and moral works of Hobbes. Hobbes is charged therein with atheism; he is represented, as he is also represented in Cudworth's 'Eternal and Immutable Morality,' as denying any standard of moral good and evil other than one fashioned by human law; he is upbraided for the forms of expression that in a state of nature all men have a right to all things, and that the state of nature is a state of war. These differences between Hobbes and Cumberland may be all traced to a misapprehension of the former's meaning. As regards Cumberland's own views of moral science, they are substantially correct. Objections may be made to the phrases, 'law of nature' and 'right reason,' by which last he denotes the set of faculties employed in the determination of moral good and evil. But though in a science where the chief disputes that have arisen are verbal disputes, phraseology cannot be accounted unimportant; and though that phraseology, combined with clumsiness of style and arrangement, has prevented a general perception of the substantial merits of the work, we must, while we regret the defect and its consequences, do justice to a really correct system. Tendency to effect the general good is made the standard of morality. To endeavour to effect the greatest amount of general good is the one great duty, or the one great 'law of nature;' and we know, according to Cumberland, that it is a duty or law of nature, or law of God, because we know that an individual derives the greatest happiness from the exercise of benevolence, and that God desires the greatest possible happiness of all his creatures. Carrying out the fundamental principle, that the greatest general good is to be sought, he deduces the several particular duties or particular 'laws of nature.' He founds government upon, and tests it by, the same principle.

The 'Inquiry,' as may be inferred from the Latin title which has been given, was written in Latin. It was printed in a most inaccurate way, and the innumerable errors of the original edition have been perpetuated in the several German and London reprints. Dr. Cumberland left an interleaved copy with a few corrections and additions; in this same copy the whole text was revised by Dr. Bentley; and thus enriched, the copy was presented to the library of Trinity College, Cambridge, by Richard Cumberland, the great-grandson of the bishop, and grandson of Dr. Bentley. An abridged translation was published by Mr. James Tyrrel in 1761, during Dr. Cumberland's lifetime. Mr. Maxwell, an Irish clergyman, published a translation in 1727, prefixing and appending some original dissertations. M. Barbeyrac published a translation into French in 1744, having been allowed the use of the interleaved copy containing the author's and Dr. Bentley's corrections. A third English translation by the Rev. John Towers, D.D., appeared in 1760.

(Payne's Preface to Cumberland's Sanchoniathon's History; Kippis, *Biographia Britannica*.)

CUMBERLAND, RICHARD, a dramatic writer and miscellaneous author of the last century, great-grandson of Richard Cumberland,

bishop of Peterborough, and grandson by the mother's side of Dr. Richard Bentley, was born February 19, 1732, in the lodge of Trinity College, Cambridge. He was placed successively at the public schools of Bury St. Edmunds and Westminster, and at the early age of fourteen commenced his residence at Trinity College, Cambridge. Though during his two first years he had entirely neglected his mathematical studies, he distinguished himself highly by readiness and skill as a disputant in the schools, and obtained the degree of tenth wrangler. Two years after he was elected Fellow of Trinity. It was his intention to enter the church, and devote himself to literature and the duties of his profession. From these views he was withdrawn by being appointed in the same year private secretary to the Earl of Halifax, then first lord of trade, whom he accompanied, on his appointment to be lord-lieutenant, to Ireland in 1760. Through this connection his father became bishop first of Clonfert, afterwards of Kilmore. After passing through one or two subordinate offices, Cumberland was appointed secretary to the Board of Trade, soon after Lord George Germaine became first lord in 1775, and held that office until the suppression of the board in 1782. In 1780 he was sent on a confidential and secret mission to the court of Madrid. This appointment proved the source of no small loss and vexation, in consequence of his expenditure to the extent of 4500*l.* beyond the money which he received at starting, of which no portion ever was repaid. On this subject we have only his own *ex parte*, but uncontradicted, statement: there is every appearance that he was exceedingly ill-used.

After the reduction of the Board of Trade, Cumberland received a compensation-allowance, and retired to husband his diminished means at Tunbridge Wells. He now devoted himself altogether to literature, which had hitherto been only his amusement; and tried his powers in the multifarious departments of opera, farce, comedy, tragedy; occasional, lyric, and sacred poetry; pamphlets, novels, essays, and even divinity; but he will hardly be remembered except as an essayist, and as the author of several successful comedies, of which only the 'West Indian,' the 'Wheel of Fortune,' and the 'Jew,' need be mentioned. The 'West Indian' obtained great popularity on its first appearance, and is still a stock piece. The 'Jew' was an honourable attempt to combat popular prejudice against the Jewish nation. The 'Wheel of Fortune' is identified with John Kemble, who made Penruddock one of his very effective characters. Many other of his dramatic pieces, of which there are at least thirty-two, were popular at the time of their production; and even those which had little sterling merit added for a time to his reputation, by keeping his name continually before the public.

As an essayist, Cumberland rode to fame on the shoulders of Bentley, from whose manuscripts he derived the learning of those series of papers in the 'Observer' on Greek poetry, which contain a rich collection of translated fragments of the comic poets. The merits of the translations however belong to Cumberland. There are also a number of valuable critical essays, chiefly on the drama. The entire work proceeded from Cumberland's pen, and affords honourable evidence of the author's fertility of imagination, knowledge, humour, and varied power of composition. His translation of the 'Clouds of Aristophanes' is elegant, but he has altogether missed the spirit of the original.

One of Cumberland's pamphlets that appeared without his name, entitled 'Curtius rescued from the Gulph, or the Reply Courteous to the Rev. Dr. Parr, in answer to his learned pamphlet, entitled "A Sequel,"' &c., is no unfavourable specimen of the author's powers of humour and sarcasm, and his readiness at paying off a mass of learned quotations in coin of the same but a more current kind.

His memoirs, published in 1806, is a very amusing book, full of interesting anecdotes of the men of his time, which will give the reader a thorough insight into the vain and irritable character of the author. His reputation was unblemished in the discharge both of his public and private duties, and his society was much courted for his brilliant conversation. Mr. Cumberland died, after a few days' illness, May 7, 1811.

* CUMMING, JOHN, D.D., a native of Aberdeenshire, Scotland, was born in 1810, and after completing his literary and theological studies with a view to the Christian ministry in connection with the established Church of Scotland, he accepted an engagement as a tutor in a school near London. Having been licensed as a probationer by the presbytery of London, he became in 1832 minister of the Scotch church in Crown-court, Covent-Garden, the duties of which office he still discharges with well-sustained efficiency and acceptance. Dr. Cumming has distinguished himself as a popular preacher, an acute and skillful controversialist, and a diligent and successful author. As secretary of the Protestant Reformation Society he has been frequently called to take part in the public agitation of the questions in dispute between Roman Catholics and Protestants, and has on several occasions held public discussions with adherents of the Roman Catholic Church. As a friend of establishments, he has defended the propriety of the connection between church and state against the arguments of the friends of the voluntary principle; as attached to the Church of Scotland, he has been the principal representative in London of those who resisted the anti-patronage, non-intrusion, and Free-church movements; and in questions of church polity he has generally been associated with the adherents of the moderate party in the Scottish

establishment. Dr. Cumming's published works are numerous, including three volumes of discourses on the Book of Revelations, Daily Bible Readings, and a variety of practical and devotional religious works. Of the peculiar views developed in many of these works the reader is left to form his own opinions. One of his published sermons, entitled 'Salvation,' was preached by command before the Queen in the parish church of Crathie, when her Majesty was residing at Balmoral.

CUNEGO, DOMENICO, a distinguished Italian engraver, and one of the best of the 18th century, was born at Verona in 1727. He commenced to study as a painter under Francesco Ferrari, but he found engraving more suited to his taste, and at the age of eighteen he adopted it as his profession. Being a correct draftsman, he was enabled himself to make, from the pictures he engraved, the drawings from which he worked. Cunego settled in Rome in 1761, where his first works were a series of Roman ruins after Clerisseau, for the Count Girolamo dal Pozzo. In 1773 Gavin Hamilton published his 'Schola Italica,' of which the best and the greater part of the plates were engraved by Cunego. He engraved twenty-two, including the three creations—of the water, of the sun and the moon, and of Adam, from the frescoes of Michel Angelo on the ceiling of the Sistine Chapel; 'La Fornarina' of Raffaele, from the Barberini portrait; and 'Galatea,' from the fresco of Raffaele in the Farnesina. The others are from Giorgione, Titian, the Caracci, Domenichino, Guido, and other celebrated painters.

In 1785 Cunego was invited to Berlin to superintend an Engraving Institute (Kupferstich-Institute), which was established by a merchant of the name of Pascal; but after a trial of four years the undertaking was abandoned, and Cunego returned in 1789 to Rome. He however executed a great many plates, chiefly portraits, during his sojourn in Berlin, including several mezzotint and line portraits of Frederic II. and the royal family of Prussia, after E. F. Cunningham, a Scotch painter, then in repute at Berlin. Besides the works already mentioned, Cunego engraved eleven mythological subjects after Gavin Hamilton, and numerous other works, religious and profane, after various masters. He engraved also an outline of the great fresco of the 'Last Judgment' by Michel Angelo, in the Sistine Chapel. He died at Rome in 1794. Cunego's execution, as far as respects the mere line, was not the most perfect; but his style was light, elegant, and correct; and he was perhaps the best historical engraver in Italy of his immediate time, until he was surpassed in his later years by his junior and rival Volpato. His two sons, Aloisi and Giuseppe, likewise practised engraving with success.

(Gandellini, *Notizie storiche degli Intagliatori*, &c.; Huber, *Manuel des Amateurs*, &c.; Göthe, *Winkelmann und sein Jahrhundert*; Ticozzi, *Dizionario degli Architetti*, &c.)

CUNITZ, MARIA, born at Schweidnitz, in Silesia, about the beginning of the 17th century. She was remarkable, according to report, for the great variety of her knowledge, but the only published specimen is her 'Urania Propitia, sive Tabulae Astronomicae,' &c., printed at Oels in 1650, and at Frankfurt in 1651. This work was composed in a Polish convent, the civil troubles having driven the authoress from her country. It is an attempt to simplify the methods derived from Kepler's laws, and in particular to avoid the use of logarithms; more remarkable from the circumstance of the writer being a female than from any particular merit.

The principal instructor of Maria Cunitz in astronomy was a countryman of her own named Loewen, whom she married on the death of her father. The preface and dedication of the tables were written by him. She died at Pitschen in Silesia, probably after 1669.

(Delambre, *Astron. Moderne*; Lalande, *Bibliog. Astron.* The latter cites Desvignoles, *Bibl. Germ.*, vol. iii., and Scheibel, *Bibl. Astron.*, pp. 361-378.)

CUNNINGHAM, JOHN, the son of a Scotchman settled in Dublin as a wine-merchant, was born there in 1729. An ill-judged passion for the stage tempted him away from home at an early age. His father afterwards became insolvent; and a pride not discreditable to him forbade him to return and be a burden on his family. Accordingly he continued during his short life to pursue the precarious career of an itinerant player. For a good many of his later years he was chiefly employed at Edinburgh and in the north of England, where his personal character was highly respected. He was the author of a farce now quite unknown, and of several small volumes of poetry, chiefly pastoral, whose sweetness has obtained for some of them a corner in popular collections, and entitles their author to a place in the list of minor English poets.

CUNNINGHAM, ALLAN, was born at Blackwood in Dumfriesshire, in 1735, of parents in humble circumstances, though not of humble descent, as one of his ancestors lost the family patrimony in Ayrshire by taking the side of Montrose in the time of the Commonwealth. "His father," says Allan Cunningham, "was a man fond of collecting all that was characteristic of his country;" an inquiry which the son appears to have prosecuted, if not with more zeal, at least with more effect. Young Allan was taken away from school at the early age of eleven, and was bound to a stonemason. Hogg gives us some account of Allan's appearance and character in early life in his 'Reminiscences of Former Days.' He describes him at the age of eighteen as "a dark ungainly youth, with a broadly frame for his age, and strongly-marked manly features, the very model of Burns, and

exactly such a man." Hogg continues, that young as Allan Cunningham then was, he had heard of the name, and he thought he had seen one or two of his juvenile pieces.

In 1810 he came to London, and his name first appeared in print at the same time, as a contributor in the collection of Cromek's 'Remains of Nithsdale and Galloway Song.' This collection, purporting to be the Nithsdale and Galloway relics, was entirely recast and much of it written by Allan Cunningham; and Hogg states that when he first saw the book he perceived at once the strains of Allan Cunningham, especially in the 'Mermaid of Galloway,' from the peculiarity of his style, which he had already noticed, and he adds that "Allan Cunningham was the author of all that was beautiful in the work."

For some time after his arrival in London, Allan Cunningham maintained himself by reporting for newspapers, and contributing to periodicals, especially the 'London Magazine,' to which he was one of the principal supports. At a later period, the situation which he obtained in Chantrey's studio, as foreman or principal assistant in working the marble, and for many years the confidential manager of his extensive statuary establishment, enabled him to prosecute his literary taste without hazard. The following are his chief works:—'Sir Marmaduke Maxwell,' a drama; 'Paul Jones' and 'Sir Michael Scot,' novels; 'Songs of Scotland, ancient and modern, with Introduction and Notes, Historical and Critical, and Characters of the Lyric Poets,' 4 vols. 8vo, 1825; 'The Lives of the most eminent British Painters, Sculptors, and Architects,' in Murray's 'Family Library,' 6 vols. 12mo, 1829-33; the Literary Illustrations to Major's 'Cabinet Gallery of Pictures,' 1833-34; 'The Maid of Elvar,' a poem; 'Lord Roldan,' a romance; 'The Life of Burns,' and 'The Life of Sir David Wilkie,' 3 vols. 8vo, 1843, a posthumous publication. Allan Cunningham died on the 5th of November 1842, aged fifty-seven.

Allan Cunningham was highly valued by his literary contemporaries, and especially so by Sir Walter Scott. Hogg, after recounting his first meeting with him, says, "I never missed an opportunity of meeting with Allan when it was in my power to do so. I was astonished at the luxuriousness of his fancy. It was boundless; but it was the luxury of a rich garden overrun with rampant weeds. He was likewise then a great mannerist in expression, and no man could mistake his verses for those of any other man. I remember seeing some imitations of Ossian by him, which I thought exceedingly good; and it struck me that that style of composition was peculiarly fitted for his vast and fervent imagination." His "style of poetry is greatly changed of late for the better. I have never seen any style improved so much. It is free of all that crudeness and mannerism that once marked it so decidedly. He is now uniformly lively, serious, descriptive, or pathetic, as he changes his subject; but formerly he jumbled all these together, as in a boiling cauldron, and when once he began it was impossible to calculate where or when he was going to end."

Allan Cunningham's 'Lives of the Painters' was a very popular work. It contains memoirs of Hogarth, Wilson, Reynolds, Gainsborough, West, Barry, Blake, Opie, Morland, Bird, Fuseli, Jamesone, Ramsay, Romney, Runciman, Copley, Mortimer, Raeburn, Hoppner, Owen, Harlow, Bonington, Cosway, Allan, Northcote, Sir G. Beaumont, Lawrence, Jackson, Liverseege, and James Burnet, painters; of Gibbons, Cibber, Roubiliac, Wilton, Banks, Nollekens, Bacon, Mrs. Damer, and Flaxman, sculptors; and of William of Wykeham, Inigo Jones, Wren, Vanbrugh, Gibbs, Kent, Earl of Burlington, and Sir W. Chambers, architects. It is written in an easy, fluent, and forcible style. The less satisfactory lives are those of West, Blake, Bird, Fuseli, Jamesone, Cosway, Northcote, Wilton, and Bacon; in some of these there is the occasional appearance of a spirit of critical severity, remarkable in a man of great kindness of disposition.

*CUNNINGHAM, PETER, the eldest son of Allan Cunningham, was born in Pimlico, April 7, 1816. He was educated at a private school, and when only eighteen years of age he entered the public service as a junior clerk in the Audit Office, a situation bestowed upon him by Sir Robert Peel as a tribute to the merits of his father. The duties of his office were so efficiently fulfilled as to occasion his promotion in 1854 to one of the chief clerkships. Mr. P. Cunningham commenced his literary career before entering office by the publication in 1833 of 'The Life of Drummond of Hawthornden.' This was followed in 1835 by 'Songs of England and Scotland,' in 2 vols.; and in 1841 by a new edition of Campbell's 'Specimens of the British Poets,' with additions, in 1 vol. In 1849 his 'Handbook of London' was published, in 2 vols.; and a second edition with additions and corrections, in 1 vol., in 1850. This work, though condensed in its descriptions, is fuller of valuable information founded upon extensive research than many works far more voluminous. But, at the same time, it is not a dry catalogue of places and persons; it abounds in brief but valuable anecdotes that illustrate political and literary history, and present curious pictures of manners. For these we are always referred to authorities, with precise dates. No topographical work was ever compiled with greater care. Mr. Cunningham has also edited, for Mr. Murray's 'Library of British Classics,' the 'Works of Oliver Goldsmith,' in 4 vols., 1854; and 'Johnson's Lives of the Poets,' with additional lives, in 3 vols., 1854.

Mr. Cunningham has, in addition to being a contributor to many periodical works—'Fraser's Magazine,' 'Household Words,' the 'Athenæum,' the 'Illustrated News,' &c. &c.—written the following

works:—'The Handbook to Westminster Abbey,' 1842; 'The Life of Inigo Jones,' published by the Shakspeare Society in 1848; 'Modern London,' 1851; 'Prefatory Memoir of J. M. W. Turner,' prefixed to John Burnet's 'Turner and his Works,' 1852; and 'The Story of Nell Gwynn,' 1852.

CURRIE, JAMES, M.D., was born 31st of May 1756, at Kirkpatrick-Fleming, in Dumfriesshire, of which parish his father was clergyman. Being originally intended for a mercantile life, as soon as he had received the rudiments of a liberal education he went to Virginia; but upon the breaking out of the American war in 1776 he returned home, and soon after commenced the study of medicine at the University of Edinburgh. Having completed the usual course, he took his degree of M.D. at Glasgow in 1780, and immediately proceeded to London. His intention was to go out to Jamaica, but a sudden attack of illness preventing him from sailing after he had taken his passage, he settled and began to practise in Liverpool in 1781. Here he soon met with great success in his profession. His first publication was a biographical memoir of a deceased friend, which was printed in the 'Transactions of the Manchester Philosophical and Literary Society' for 1785. In 1790 a paper on tetanus and convulsive disorders, which he communicated to the third volume of the 'Memoirs of the London Medical Society,' considerably extended his professional reputation. In 1792 he was elected a Fellow of the Royal Society. In 1798 he published a pamphlet against the policy of the war with France, under the title of 'A Letter, Commercial and Political, addressed to the Right Hon. William Pitt, by Jasper Wilson, Esq.,' which attracted a good deal of attention. In 1797 appeared the work on which his professional reputation principally rests, entitled 'Medical Reports on the Effects of Water, cold and warm, as a remedy in Febrile Diseases.' The method of treatment here recommended by Dr. Currie, affusion in cold water in cases of fever, though a remedy not to be trusted except to the most skilful hands, has since been applied in suitable circumstances with extraordinary success. A second volume of the 'Reports' appeared in 1804, and the author was preparing a new edition of the whole work when he died. The name of Dr. Currie is best known to general readers by his edition of the works of Robert Burns, including both his Poems and Letters, which he published for the benefit of the poet's family, in 4 vols. 8vo, in 1800. It was introduced by a criticism on the writings of Burns, and 'Some Observations on the character and condition of the Scottish Peasantry,' both of which papers were drawn up with much elegance and ability. This edition has formed the basis of every succeeding collection of the poet's works. In 1804 Dr. Currie felt his health rapidly giving way; and leaving Liverpool, he spent some time in Bath and Clifton. In March 1805 he considered himself to be so far restored, that he took a house and commenced practising in Bath; but his illness soon returned, and he died at Sidmouth on the 31st of August in the same year.

CUVIER, GEORGES-CHRETIEN-LEOPOLD-DAGOBERT, BARON, was born 23rd of August 1769, at Montbéliard, now in the department of Doubs, but which at that time was a county belonging to the dukes of Wurtemberg. His father, a half-pay officer of a Swiss regiment in the French service, had married late in life a young and accomplished woman, who took especial care of Cuvier's early education. He was sent to study first at Tübingen, and he afterwards entered the Academia Carolina, then newly-established at Stuttgart by Prince Charles of Wurtemberg for the purpose of training up young men for public and diplomatic offices. Cuvier however bestowed most of his time on natural history; he collected specimens, and drew and coloured insects, birds, and plants during his hours of recreation. The limited circumstances of his family obliged him to remove from Stuttgart before he obtained any public employment; and at twenty-one years of age he accepted the situation of tutor to the only son of Count d'Hericy in Normandy. The family residence being near the sea, the study of marine animals became a part of Cuvier's occupation. He compared the living species with the fossil remains found in the neighbourhood; and the dissection of a species of cuttle-fish led him to study the anatomy of the mollusca, and to reduce to order this hitherto neglected branch of zoology. While he was thus employed, a society was formed at Valmont, in his neighbourhood, for the encouragement of agriculture. L'Abbé Teissier, a venerable and learned old man, the author of the articles on agriculture in the 'Encyclopédie Méthodique,' had taken refuge at Valmont from the revolution, disguising his obnoxious character of Abbé under the garb and profession of a surgeon. At a meeting of the new society he expressed his opinions on his favourite subject in a manner which forcibly reminded young Cuvier of the articles which he had read in the 'Encyclopédie.' At the end of the sitting Cuvier addressed the stranger by the name of L'Abbé Teissier: the abbé was alarmed, but Cuvier soon removed his apprehensions, and an intimacy was formed between them.

When the reign of terror had ceased, Teissier wrote to Jussieu and other friends at Paris in terms of high commendation of his new acquaintance. The result was that Cuvier was requested to forward some of his papers to the Society of Natural History, and shortly after, in 1795, being then twenty-six years of age, he went to Paris, and in the same year was appointed assistant to Mertrud in the superintendence of the Jardin des Plantes, which locality became from that time

his home, and the scene of his labours and of his fame. Here he began the creation of that now splendid collection of comparative anatomy, and in December of the same year he opened his first course on that branch of science. In 1796 the National Institute was formed, and Cuvier was one of its first members. In 1798 he published his 'Tableau Élémentaire de l'Histoire Naturelle des Animaux,' and afterwards his 'Mémoire sur les Ossements Fossiles des Quadrupèdes,' and 'Mémoire sur les Ossements Fossiles qui se trouvent dans les Gypses de Montmartre.' He continued to illustrate the subject of fossil remains by subsequent memoirs. In the year 1800 he was named professor of natural philosophy at the College de France, continuing at the same time his lectures on comparative anatomy at the Jardin des Plantes. In that year were published the first two volumes of his 'Leçons d'Anatomie Comparée,' which met with the greatest success. The three following volumes appeared in 1805. In 1802 the First Consul Bonaparte appointed Cuvier one of the six inspectors-general for establishing lycea, or public schools, which were supported by the government, in thirty towns of France. Cuvier established those of Marseille, Nice, and Bordeaux. He was about the same time appointed perpetual secretary to the Institute for the Department of Natural Sciences, with a salary of 6000 francs. In 1803 he married the widow of M. Duvancel, a former fermier-général: four children whom he had by this marriage all died before him. In 1808 he was commissioned by Napoleon to write a report on the progress of the natural sciences from the year 1789. The luminous and interesting treatise which he produced on this occasion was formally presented to Napoleon in the council of state. Cuvier declares the true object of science to be, "to lead the mind of man towards its noble destination—a knowledge of truth; to spread sound and wholesome ideas among the lowest classes of the people; to draw human beings from the empire of prejudices and passions; to make reason the arbitrator and supreme guide of public opinion." His next appointment was that of counsellor for life of the new Imperial University, in which capacity he had frequent personal intercourse with Napoleon. In 1809-10 he was charged with the organisation of the new academies, the name designed to be given to the old universities of the Italian states which were annexed to the empire. He organised those of Piedmont, Genoa, and Tuscany. His reports of those missions exhibit the mild and enlightened spirit which he brought to the task. In 1811 he was sent on a similar mission to Holland and the Hanseatic towns: his report especially concerning Holland is very interesting, as the subject of public instruction in that country is not generally known. He paid particular attention not only to the higher branches of education, but also to popular or elementary instruction: his principle was, that instruction would lead to civilisation, and civilisation to morality, and therefore that primary or elementary instruction should give to the people every means of fully exercising their industry without disgusting them with their condition; that secondary instruction, such as in the lycea, should expand the mind, without rendering it false or presumptuous; and that special or scientific instruction should give to France magistrates, physicians, advocates, generals, clergymen, professors, and other men of learning.

In 1813 Cuvier was sent to Rome, then annexed to the French empire, to organise the universities there. Although his being a Protestant rendered this mission the more delicate, yet his enlightened tolerance and benignity of manner gained him the general esteem and approbation in the capital of the Catholic world. Soon after Napoleon appointed him *maitre-des-requêtes* to the council of state, and in 1814, just before his abdication, he named him councillor of state, an appointment which was confirmed by Louis XVIII., who soon after appointed him chancellor of the university, an office which he held till his death.

Cuvier published in 1817 a second edition of the 'Recherches sur les Ossements Fossiles,' in 5 vols. 8vo, and also his 'Règne Animal,' in 4 vols., in which the whole subject-matter of zoology, beginning with man, is arranged according to the principle of organisation. In 1818 he made a journey to England, where he was received with appropriate honour. In the same year he was elected a member of the French Academy. In 1819 he was appointed president of the committee of the interior in the council of state, an office which, fortunately for him, was beyond the sphere of political intrigues, and only required order, impartiality, and an exact knowledge of the laws and principles of the administration. In the same year Louis XVIII., as a personal mark of his regard, created him a baron. He was appointed also temporary grand master of the university, an office however which he willingly resigned for that of grand master of the Faculties of Protestant Theology in 1822. He himself stipulated that he should receive no salary for this latter office. He was made at the same time one of the vice-presidents of the Bible Society. Through his care fifty new Protestant cures were created in France. He also established new professorships of history, living languages, and natural history, in the minor schools of the kingdom. In 1825 he republished, separately, the preliminary discourse to the 'Recherches sur les Ossements Fossiles,' which is generally known by the title of 'Discours sur les Révolutions de la Surface du Globe,' and has been translated into most European languages under the title of 'Theory of the Earth.' This work is a series of deductions from actual facts, authenticated by his own researches into the fossil remains, classed according to the strata in which they were found. Cuvier draws the following conclusions: 1st.

That in the strata called primitive there are no remains of life or organised existence. 2nd. That all organised existences were not created at the same time, but at different times, probably very remote from each other—vegetables before animals, the mollusca and fishes before reptiles, and the latter before the mammalia. The transition-limestone exhibits the remains of the lowest forms of existence; the chalk and clay conceal the remains of fishes, reptiles, and quadrupeds, the beings of a former order of things which have now disappeared. 3rd. That among fossil remains no vestige appears of man or his works, no bones of monkeys are found, no specimen of the whole tribe of quadrumanous animals. 4th. That the fossil remains in the more recent strata are those which approach nearest to the present type of the corresponding living species. 5th. That the stratified layers which form the crust of the globe are divisible into two classes, one formed by fresh water and the other formed in the waters of the sea; a fact which leads to the conclusion that several parts of the globe have been alternately covered by the sea and by fresh water. From these and other facts Cuvier concludes that the actual order of things on the surface of our globe did not commence at a very remote time: he agrees with Deluc and Dolomieu, that the surface of the earth was subject to a great and sudden revolution not longer than five or six thousand years ago, and that this catastrophe caused the disappearance of countries formerly the abode of man and of species of animals now unknown to us; but he also believes that the countries now inhabited had been at some former period, long before the creation of man, inhabited by land animals, which were destroyed by some previous convulsion, and that this globe has undergone two or three such visitations, which destroyed as many orders of animals, of which we find the remains in the various strata. In many respects this work has been left in arrears by the rapid advances of scientific research and deduction, but it has not been superseded; and it will remain a noble monument to its author's extraordinary attainments and great mental power.

In 1826 Charles X. bestowed on Cuvier the decoration of grand officer of the legion of honour; and the king of Würtemberg, his former sovereign, made him commander of his order of the crown. In 1827, Cuvier, as a member of the cabinet of the interior, was intrusted with the superintendence of all affairs concerning the different religions professed in France, except the Catholic. In the same year he had the misfortune to lose his only remaining child, a daughter, amiable and accomplished, and on the eve of her marriage; a loss from which he never entirely recovered. In 1829 appeared the first volume of his '*Histoire Naturelle des Poissons*,' a splendid work, of which however he lived to see only the first eight volumes published. It contains more than 5000 species of fishes, described from real specimens and classed, with observations on their anatomy, and critical researches on their nomenclature, ancient as well as modern.

In 1830 Cuvier opened a course in the Collège de France on the history and progress of science, and especially of the natural sciences, in all ages. In the same year he paid a second visit to England, and it was during his absence from Paris that the revolution of July took place. On his return he was graciously received by the new king Louis Philippe, who in 1832 made him a peer of France. On the 8th of May of that year he opened the third and concluding part of his course of lectures on the history of science, by summing up all that he had previously said; he then pointed out what remained for him to say respecting this earth and its changes, and announced his intention of unfolding his own manner of viewing the present state of creation. This discourse, delivered in a calm solemn manner, produced a deep impression on his hearers, which was increased when he added the concluding words—"These will be the objects of our future investigations, if time, health, and strength shall be given to me to continue and finish them with you." That was his last lecture. The following day he fell ill, and soon after paralysis manifested itself. He saw the approach of death with resignation, and he expired on the 13th of May 1832, at the age of sixty-three. He was buried in the cemetery of Père-la-Chaise: his funeral was attended by deputations from the Council of State, the several academies, by members of the two Chambers, &c.

The career of this great and good man, passed quietly, but most usefully, in the pursuits of science, and in instructing and benefiting mankind, during forty years the most eventful in the history of France and of Europe, forms a striking contrast with that of the conquerors and politicians who agitated the world during the same period. His works, of which we have mentioned a few of the most important, are very numerous, and even a mere catalogue of them would exceed our limits. The reader will find a full list of them in chronological order in the very interesting 'Memoir' by Mrs. R. Lee, named below. Besides his scientific works, Cuvier wrote numerous éloges, among others, of Bruguieres, Daubenton, Lemonnier, Priestley, Adanson, Saussure, Bonnet, Fourcroy, Pallas, Rumford, Werner, Sir Joseph Banks, Delambre, Berthollet, Lacépède, Fabroni, Ramond, Sir Humphry Davy, &c. These éloges, which are really interesting biographies, have been published in 3 vols. 8vo. He also contributed to the '*Dictionnaire des Sciences Medicales*,' the '*Biographie Universelle*,' and to the '*Dictionnaire des Sciences Naturelles*.'

(Mrs. R. Lee, *Memoir of Baron Cuvier*; Duvernoy, *Notice Historique sur les Ouvrages et la Vie de M. le Baron G. Cuvier*; A. De Candolle,

Notice sur la Vie et les Ouvrages de G. Cuvier, in the *Bibliothèque Universelle de Genève*, vol. xlix.; and the *Éloges* of Messrs. Parisot, Flourens, Pasquier, Laurillard, &c.)

CUVIER, FREDERIC, the younger brother of Georges Cuvier, was born at Montbéliard, June 28, 1773. Frederic, like his more famous brother, early devoted himself to the study of natural history; and though he never accomplished anything comparable in scientific value, he was perhaps little his inferior in research, and he contributed many works of considerable learning and interest to the naturalist's library. Of his separate works, the best known is his '*Histoire Naturelle des Mammifères*,' published in 1824, in which scientific precision and popular interest are very happily combined. This work is much admired in France for its elegance and purity of style. M. Frederic Cuvier was a careful observer, and has given the result of his reading and observation in numerous papers on zoology in the '*Dictionnaire des Sciences Naturelles*.' The important volume on 'Cetacea,' in the supplement to Georges Cuvier's edition of Buffon, is by Frederic Cuvier; the introduction is especially marked by broad and comprehensive views. But M. F. Cuvier's most strictly scientific work is one he published in 1822 on the 'Teeth of Animals,' and which is believed to have had considerable influence in leading to the adoption of a more rigorous method of classifying the *Mammalia*. M. Frederic Cuvier, who was greatly esteemed for his personal qualities as well as for his extensive acquisitions, died at Strasbourg, on the 17th of July 1838.

CUYP. [Kuyt.]

CYBÒ, a Genoese family, said to be of Greek extraction, several individuals of which distinguished themselves in the military service of their country during the middle ages. Pope Innocent VIII., who was elected in 1485, was of this family; and his grandson, Lorenzo Cybò, married, about 1520, Ricciarda Malaspina, heiress of the princely fiefs of Massa and Carrara. His son, Alberico Cybò Malaspina, after the death of his parents, became lord of Massa and marquis of Carrara in 1553, and his titles were confirmed by a diploma of the Emperor Maximilian, dated August 1568. Alberico is still remembered both at Massa and at Carrara as a wise and beneficent prince. He died at a very advanced age in 1623, and was succeeded by his grandson Charles, who, dying in 1662, was succeeded by his son Alberico II. Alberico II. obtained of the emperor Leopold I. the title of principality for his marquisate of Carrara, and he and his successors were thenceforth styled dukes of Massa and princes of Carrara. Alberico II. died in 1690, and was succeeded by his son Charles II. Alberico III., Charles's son, succeeded his father in 1710, and received the investiture of Massa and Carrara by a diploma of the Emperor Charles VI. Alberico III. died childless in 1715, and was succeeded by his younger brother Alderano, who died in 1731, leaving three daughters, the eldest of whom, named Maria Theresa, married Ercole Rinaldo of Este, prince of Modena, in 1741, having obtained for herself from the emperor Francis I. the investiture of her maternal inheritance. Maria Theresa died in 1790, before her husband, and was succeeded in her dominions of Massa and Carrara by her only child, Maria Beatrice, who remained after the death of her father the heiress of the two houses of Este and Cybò Malaspina. She had married, in 1771, the Archduke Ferdinand of Austria, by whom she had the late duke Francis IV. of Modena and other children. Maria Beatrice continued to administer her principalities of Massa and Carrara till the French revolutionary invasion. [BACIOCCHI.] The treaty of Vienna of 1815 restored Maria Beatrice to her dominions of Massa and Carrara. Maria Beatrice died in 1829, and her dominions reverted to her son, Francis IV. of Modena, who assumed the title of Duke of Massa and Carrara, and who was succeeded in January 1846 by his son, Francis V., the present duke. (Repetti, *Dizionario Geografico Storico della Toscana*, art. 'Massa'; Viani, *Memorie Storiche della Famiglia Cybò*.)

CYPRIANUS, ST., THASCIUS CÆCILIUS, one of the most eloquent of the Latin fathers, was archbishop of Carthage towards the middle of the third century. The facts and dates relating to the early portion of his life are stated by different writers with a variation which occasions uncertainty. He was probably born about A.D. 200, at Carthage, where, before his conversion to Christianity, he acquired considerable affluence as a teacher of oratory, then so indispensable to success in all public affairs. His career as a Christian appears not to have exceeded ten or twelve years; for it was not until about the fiftieth year of his age that he was gained over to the church of Carthage by Cæcilius, a presbyter, whose name he henceforth adopted. On his conversion, he sold his mansion and estate for the benefit of the poor, and observed, in his mode of life, the most ascetic severity. It is stated however that, from some unexplained circumstance, he afterwards became repossessed of his property. Having held for two years the office of presbyter, to which he was elected on his joining the Christian community, he was importuned by the people to become their bishop, in opposition to several other presbyters who sought the promotion, and he is said to have been shut up in his house by the assembled populace, who barricaded all the outlets to prevent his escape, which in vain he attempted to make at an upper window. He was consequently installed archbishop of Carthage, but the persecution under the Emperor Decius having soon afterwards commenced, Cyprian fled, and so closely concealed himself during about a year and a half, that the place of his retreat appears never to have been known. This flight and long desertion of his flock occasioned much scandal

against the church, and caused the clergy of Rome to address those of Carthage on the subject. (Cypr., 'Epist.' 2.) The plea anxiously alleged by the archbishop and his apologist Pontius is an especial revelation from God in a vision. ('Deus secedere me iussit,' 'Epist.' 9.) That this however was a fiction is shown in 'Epist.' 5, where one Tertullus is made responsible for the advice ("à Tertullo ratio reddetur.") When the persecution was abated, Cyprian, having suffered only proscription and the confiscation of his property, returned to Carthage, and being reinstated in his bishopric, he held several councils, at one of which 85 bishops attended to legislate concerning the rebaptising of heretics, apostates, and deserters, who, after escaping the severity of Decius by renouncing their religious profession, desired to be re-admitted into the church. On the renewal of the persecution by the Emperor Valerian, about six years afterwards, Cyprian was brought before the proconsul Paternus, with nine bishops of Numidia, who were condemned as profane disturbers of the peace, and sent to work in the mines. Cyprian was banished to Curubis, about 40 miles from Carthage. By Galerius, the successor of Paternus, he was restored to his former dignities; but on his refusal to sacrifice to the pagan deities in obedience to the emperor's commands, he was seized by a band of soldiers, and was sentenced to be beheaded as an enemy to the gods, and a dangerous seducer of the people. He was led from the consular palace of Sextus to an adjoining field surrounded with trees, which were filled with thousands of spectators, in the midst of whom he submitted with much fortitude to his sentence. That the populace must have experienced a great reversion of sentiment towards their archbishop since they constrained his acceptance of office, is evident from this acquiescence in his death, and from the fact that, previous to this event, they loudly demanded in the theatres that he should be thrown to the lions. This change arose apparently from the harsh and ascetic austerity of Cyprian in denouncing not only idolatry and licentiousness, but the reasonable and natural gratification of the passions.

The writings of Cyprian are numerous and valuable, as containing much curious and important information concerning the doctrines and discipline of the primitive church: they consist of two kinds, epistles, and tracts or sermons. Of the epistles there are 83, many of which appear to have been written during the eighteen months of his concealment. The following few notices will show the kind of subject to which these epistles relate. In the one to Donatus he relates, with much rhetorical embellishment, the circumstances of his own conversion, and shows the advantages of monastic seclusion and abstinence. In that to his priests and deacons he gives advice about escaping from persecution. The one to Cornelius contains passages of much importance to the apologists of the church of Rome, in which are mentioned, "Petri cathedra atque ecclesia principalis unde unitas sacerdotalis exorta est." The epistle to Iudea contains the judgment of Cyprian and a council of bishops in favour of infant baptism. Another to Magnus on the same subject asserts that sprinkling is no less efficacious than dipping. One to Pomponius reproves the licentious abuses of monachism, and the prevalent custom of virgins living with the clergy, ostensibly for pious instruction, but really for sensual indulgence. An epistle to Cæcilius is important as insisting upon the absolute indispensableness of mixing water with the eucharistic wine. In some ancient manuscripts three epistles are given besides the above-mentioned number, one of which, from Pope Cornelius to St. Cyprian, is replete with abuse and insolence.

The following are the principal tracts of Cyprian:—'*De lapsis*,' that is, concerning those who, from persecution, had lapsed into idolatry, in which are several miraculous stories of very incredible character. '*On the Unity of the Church*:' this is a treatise which both from the Roman and English hierarchy has received especial attention. It strongly denounces all schismatic separation, declaring that there is no crown, even for martyrdom, out of the pale of the true church. The discourse '*On Mortality*' was written at the time of a dreadful plague, which for several years devastated the Roman empire, and is chiefly remarkable as showing the lamentable want of a due estimate of the value of life which distinguished the religious enthusiasm of that age. The '*Exhortation to Martyrdom*' consists of twelve chapters of scriptural passages exhibited to encourage and stimulate the faithful in submitting to tortures and death. The treatise '*Against the Jews*' is also a series of texts, quoted and verbally applied, as usual at that time, without any regard to the sense of the context. In the tract '*On the Dress of Virgins*' ('*De Habitu Virginum*') many facts are mentioned which illustrate the social state of those times. A severe denunciation is directed against the passion among rich and youthful females for immodest attire, extravagant ornaments, the use of paint and cosmetics, and the dyeing of black hair a flaxen yellow in imitation of the Germans. The immoral habits of unmarried women appear to have furnished an especial subject for the sermons not only of Cyprian, but of all the primitive fathers. Besides a discourse on the Lord's Prayer, which has received high commendation, there are four which are considered to be wrongly ascribed to St. Cyprian; one is a turgid declamation in praise of Martyrdom; the second is on Chastity; and the other two against Theatres, and against the heretic Novatian.

The style of Cyprian much resembles that of his master and favourite author Tertullian. He treats the same subjects in the same

manner, and though his language is more artificial, it is similar in harshness and occasional barbarisms. His eloquence is admired however by Jerome and even by Lactantius. In credulity he appears to have had but few equals, if indeed he believed (which is very doubtful) all the miraculous stories he relates; for besides his own continual visions, which happened generally to authorise some act of episcopal power unapproved by his clergy and people, he seriously appeals not only to the deeds of demoniacs or rather maniacs, and to the dreams of poor and ignorant women, but to the revelations of 'little boys full of the Holy Ghost.' ('Epist.' 9.)

There are several good editions of his works, among which may be mentioned that of the '*Opera Omnia*,' Oxford, fol., 1682, and Amsterdam, 1700; but the editio optima is that of Paris, in fol., 1726. The following translation of the whole is in general accurate and faithful: '*The genuine Works of St. Cyprian, with his Life, as written by his Deacon Pontius, all done into English from the Oxford edition, and illustrated with notes, by Nathaniel Marshall, LL.B.*' fol., 1717. The whole works and life have also been translated into French, by Lombert, 1682. Translations of separate tracts are very numerous. That '*On Mortality*,' with others, is Englished by Elyot, 1534; by Brende, 1553; by Story, 1556; and by Lupset, 1560. '*On the Lord's Prayer*,' by Paynel, 1539. '*On Virgins*,' by Barksdale, 1675. '*On the Unity of the Church*,' by Bishop Fell, 4to, 1681; and by Horsburgh, 1815. The life and martyrdom of Cyprian, by Pontius, his intimate friend, is still extant, and printed in several editions of the '*Opera Omnia*;' but the style is too rhetorical for simple truth. The substance of this account is given in Lardner's '*Credib.*' vol. iii.

(*Lives of the Saints*, by the Rev. Alban Butler, vol. ix., p. 172, contains an elaborate biography of Cyprian; Dr. Adam Clarke, *Succession of Sacred Lit.*, vol. i., p. 177; Cave, *Hist. Lit.*; Le Clerc, *Biblioth.*; Tillemont and Bollandus; Poole, *Life and Times of Cyprian*, Oxford, 1840; Taylor, *Ancient Christianity*; Dr. Middleton, *Inquiry*.)

CYRIL, ST., of Jerusalem, was born in that city about A.D. 315, and received among the clergy there an education for the church. In 345 he was ordained priest and catechist by Maximus, the Patriarch, or, which is in fact the same thing, Archbishop of Jerusalem. On the death of that prelate in 350, Cyril was chosen to succeed him; and the commencement of his episcopate is said to have been signalled by a wonderful luminous appearance in the heavens, called the '*Apparition of the Cross*.' It is spoken of in the Chronicle of Alexandria, by Socrates (lib. ii. c. 28), by Philostorgius (lib. iii. c. 26), and by several other ecclesiastical historians. The letter immediately written by St. Cyril to the Emperor Constantius describing this miraculous phenomenon, is quoted in proof of the fact by Sozomen, Glycas, Theophanes, John of Nicaea, Eutychius, and many subsequent writers: Dr. Cave, in his '*Life of St. Cyril*,' inserts it entire. It is stated that on the nones (7th) of May, 351, at nine in the morning, a great mass of light, far brighter than the sun, was observed over Golgotha, and extending to Mount Olivet (two English miles); that it assumed the form of a cross, and was seen during several hours by all the inhabitants of Jerusalem.

The zeal with which St. Cyril enforced and defended the doctrine of the consubstantiality of the Son, with the jealousy about precedence, and the ambitious encroachment of jurisdiction, which characterise the episcopal history of that age, occasioned Acacius, the Arian bishop of Caesarea, to commence a course of persecution against him, which terminated in his deposition by a council in 357. On this he retired to Tarsus until 359, when, by a council of Seleucia, he was re-established in his see, but through the party of Acacius he was deposed a second time by a council of Constantinople in 360. On the accession of Julian, who, to increase the broils of the church, recalled all the exiled bishops, Cyril returned to his bishopric, from which, under the Emperor Valens, he was in 367 expelled a third time by Eudoxus, the Arian bishop of Constantinople. Finally, under Theodosius, who favoured the Trinitarian sect, he was again restored by a council of Constantinople in 381; and notwithstanding the ambitious and schismatic contests of the bishops and clergy, he remained in his see until his death in 386. An incident noticed by all the biographers of St. Cyril, is the celebrated attempt of the Emperor Julian to rebuild the temple of the Jews at Jerusalem, ostensibly for the purpose of promoting their religion, but really with the sinister view of falsifying the prophecies respecting its irreparable destruction. It is said that notwithstanding the enthusiastic expectations of the Jews, and the prodigious preparations and actual commencement of the work, St. Cyril's reliance on the infallibility of the Scriptures, induced him to persevere in predicting the failure of the project; and that accordingly a series of earthquakes, storms of lightning, and subterraneous eruptions of fire and smoke destroyed all the materials and a multitude of workmen, the garments of those who escaped being impressed with shining phosphoric crosses, which even by washing could not be effaced. The particulars of this miraculous fulfilment of Cyril's prediction are related by St. Gregory Nazian ('*Orat.* 4 advers. Julian'); by Theodoret, Socrates, St. Chrysostom, Philostorgius, Sozomen, and St. Ambrose. See also Bishop Warburton's Dissertation on the subject, p. 88.

The extant writings of St. Cyril are in the Greek language, and consist of eighteen books of catecheses, or sermons, delivered during Lent to the catechumens, called before baptism *Illuminati*; five similar

discourses delivered during Easter week to the neophytes after baptism, called *Mystagogic*, being explanatory of the mysteries of the Christian sacraments; a treatise on words, and the letter to Constantius; besides which, several homilies and epistles are sometimes improperly included. Rivetus, in his 'Criticus Sacer' (lib. iii., c. 8, 9, 10, 'De Cyrilli Catechesibus'), considers the five *Mystagogies*, and the letter to Constantius, as supposititious; but by Vossius, Cave, Mill, Whittaker, and Bishop Bull, they are received as genuine. The books of Catecheses are crowded with quotations from Scripture, and the style is dull and tiresomely prolix; but the facts they contain relating to the doctrines and discipline of the Eastern church in the 4th century are extremely interesting to the student of Christian antiquities. In the first Catechesis are described the effects of baptism. The fourth gives an exposition of all the Christian doctrines, and treats of numerous questions concerning the body, soul, virginity, marriage, &c. The subsequent discourses exhibit and enjoin a belief in the miraculous virtues of the relics of saints, which are represented as worthy of all veneration; in the efficacy of prayers and sacrifices for the dead; in the powers of exorcism, consecrated unction, oil, and water. Christians are exhorted to cross themselves on every occasion and action throughout the day. The enthusiastic adoration of the cross displayed by St. Cyril was probably owing to his officiating in the church of the Holy Cross in Jerusalem, where, after the 'Invention of the Cross,' it was deposited in a silver case, and shown by the archbishop to thousands of pilgrims, who each took a little chip of it without occasioning any diminution of its bulk; hence one of his proofs of the truth of the gospel history of the Crucifixion is the fact of the world being full of chips of the cross. A description of this cross is given by Dom Touttée at the end of his edition of Cyril's works.

The doctrine of the uninterrupted and perpetual virginity of Mary is taught by Cyril. The state of virginity in general is extolled as equal to that of angels, with an assurance that, in the day of judgment, the noblest crowns will be carried off by the virgins. The resurrection is proved and illustrated by the story of the Phoenix. That Cyril's superstitious credulity and love of the marvellous was remarkably great is apparent not only from such instances as the above, but by his relating, without suspicion of their truth, the most puerile and absurd stories. In the five *Mystagogies* are described the ceremonies which precede baptism; the anointing with oil the forehead, face, ears, and nose; the forms of exorcism, the holy chrism, confirmation, the eucharist, liturgy, and communion. The dogma of transubstantiation is most explicitly enforced: we are said to be made consubstantial and consanguineal with Christ by his body and blood being distributed through our bodies, and extremely minute directions are given for the mode of receiving the eucharist bread and wine.

Millé's edition of the 'Opera Omnia,' Grace et Latine, fol., 1703, contains notes, three indices, and the various readings; but the editio optima is that by Augustus Touttée, a Maurist monk, Gr. et Lat., fol., 1720.

(*Lives of Saints*, by the Rev. Alban Butler, vol. iii.; Dr. Adam Clarke, *Succession Sac. Lit.*, vol. i.; Lardner, vol. iv.; Grodecus, *Vita St. Cyrilli*; Tillemont, Guericke, &c.)

CYRIL, ST. (CYRILLUS), of Alexandria, was educated under his uncle Theophilus, the bishop of Alexandria, by whom St. Chrysostom was persecuted and deposed. On the death of Theophilus in 412, Cyril was elected patriarch, that is, archbishop of Alexandria. His episcopal power was first displayed in shutting up and plundering the churches of the puritan sect founded by Novatian. Cyril next exhibited his zeal against heretics by heading a furious mob of fanatics, who drove out all the numerous Jewish population from Alexandria, where, since the time of Alexander, its founder, they had enjoyed many privileges, and were politically important as contributors to the public revenue. This arrogant proceeding therefore highly excited the anger of Orestes, the governor of the city, and made him henceforth the implacable opponent of the bishop, who, in the name of the Holy Trinity and Gospels, in vain implored a reconciliation. In consequence of the enmity thus created, and of Cyril's resentment of the checks opposed to his ambitious encroachments on the jurisdiction of the civil power, a murderous attack was made on the governor in his chariot by a band of 500 monks; and one who severely wounded him having suffered death on the rack, Cyril, in his church, pronounced a pompous eulogy over his body as that of a glorious martyr. (Soc., l. vii., c. 14.) By the philosopher Eunapius ('*Vita Eusebii*') these monks are described as swine in human form. The tragic story of Hypatia, the daughter of the mathematician Theon of Alexandria, furnishes further evidence of the revengeful disposition of St. Cyril. This lady, whose wonderful abilities enabled her to preside over the Alexandrine school of Platonic philosophy, was the especial object of the bishop's enmity, partly, as is said, arising from envy at the depth and extent of her knowledge, which drew to her lectures the greatest philosophers and statesmen, and a crowd of students from Greece and Asia; but chiefly because of her intimacy with the governor and her great influence over him, which Cyril and his clergy suspected was exerted against them. The consequent murder of Hypatia is circumstantially related by several ecclesiastical historians. (Soc., l. vii., c. 18 and 15; Nicephorus, l. xiv., c. 16; Damascius, in '*Vita Isidori*'; Hesyechius and Suidas, in '*Travels*'; Photius, '*Annot. ad Socrat.*' l. vii., c. 16.) In these accounts it is stated that Cyril, having vowed the

destruction of this accomplished woman, a party of infuriated wretches, whom Nicephorus (*ubi supra*) expressly declares to have been Cyril's clergy, led on by Peter, a preacher, seized her in the street, and having dragged her into a church, completely stripped her, tore her to pieces, carried the mangled fragments of her body through the streets, and finally burnt them to ashes, 415. (See Toland's '*Hypatia, or the History of a most beautiful, virtuous, learned, and accomplished Lady, who was torn to pieces by the Clergy of Alexandria, to gratify the Cruelty of their Archbishop, undeservedly styled St. Cyril*,' 8vo, 1730. The story of Hypatia has been made, as will be remembered, the subject of a sort of philosophical novel by the Rev. Charles Kingsley.)

The titles of Doctor of the Incarnation and Champion of the Virgin have been given to Cyril, on account of his long and tumultuous dispute with Nestorius, bishop of Constantinople, who denied the mystery of the hypostatic union, and contended that the Divinity cannot be born of a woman—that the divine nature was not incarnate in but only attendant on Jesus as a man, and therefore that Mary was not entitled to the appellation then commonly used of Mother of God. (Pluquet.) The condemnation and deposition of Nestorius having been decreed by Pope Celestine, Cyril was appointed his vicerent to execute the sentence, for which he assembled and presided at a council of sixty bishops at Ephesus. But John, the patriarch of Antioch, having a few days afterwards held a council of forty-one bishops, who supported Nestorius and excommunicated Cyril, the two parties appealed to the Emperor Theodosius, who forthwith committed both Cyril and Nestorius to prison, where they remained for some time under rigorous treatment. Cyril, by the influence of Celestine, was at length liberated and restored (431) to the see of Alexandria, which he retained until his death, which occurred in 444.

The works of Cyril are numerous, and chiefly on subjects connected with the Arian controversy, the incarnation, consubstantiality of the Son, and similar difficult points, which are involved in additional obscurity by an intricate perplexity of style and the use of barbarous Greek. The following are some of the principal treatises:—'*Thesaurus on the Trinity*,' intended as a complete refutation of Arianism. In '*Dialogues on the Incarnation*,' in '*Five Books against Nestorius*,' and in an ample '*Commentary on St. John's Gospel*,' the same subject is continued. Ten books against Julian contain replies to that emperor's three books against the Gospels, which, if Cyril's quotations are faithful, were as weak and absurd as the answers. Seventeen books '*On Worship in Spirit and Truth*,' show that all the Mosaic institutions were an allegory of the Gospel; "a proof," says Dr. Adam Clarke, "how Scripture may be tortured to say any thing." Thirteen books on the Pentateuch and the Prophets are written with a similar view. Thirty paschal Homilies, announcing, as customary at Alexandria, the time of Easter. Sixty-one Epistles nearly all relate to the Nestorian controversy. Cyril's 'Synodical Letter' contains twelve solemn curses against Nestorius, who as solemnly replied with twelve curses against Cyril. In a treatise against the Anthropomorphites, or those Egyptian monks who taught that as man is made in the express image of his Maker, God has the form and substance of a human body Cyril reproves them for their gluttony and idleness, and answers with great metaphysical skill a series of perplexing queries, but such as were most unworthy to be either asked or answered by Christian divines. Cyril throughout his works enforces the adoration of Mary as the mother of God, and explicitly teaches the doctrine of transubstantiation, declaring that by taking the Lord's body we become consubstantial with God, being blended together like two portions of melted wax. "The history of none among the Christian fathers," says Dr. Adam Clarke, "is more disgraceful to the Christian character than that of St. Cyril of Alexandria—a man immoderately ambitious, violent, and headstrong; a breeder of disturbances; haughty, imperious, and as unfit for a bishop as a violent, bigoted, unskilful theologian could possibly be—but resolved that if the meek inherit the earth, the violent should have possession of the seas." The editio optima of the '*Opera Omnia*' of Cyril is that in 7 tom. fol., Greek and Lat., Paris, 1638. Spanheim's edition of Julian's works contains Cyril's work against Julian.

(Clarke, *Succession Sac. Lit.*, vol. ii. p. 137; Cave, *Hist. Lit.*, vol. i.; Socrates, *ubi supra*; Tillemont, tom. xiv. p. 272; Butler, *Lives of Saints*; Ceillier, tom. xiii. p. 241; Rivetus, *Critic. Sac.*; Lardner; Neander, &c.)

CYRILLUS, the author of a Greek glossary, which some have attributed to the bishop of the same name. It is printed in the appendix to the London edition of H. Stephen's Greek Lexicon, 1826.

CYRUS I., founder of the Persian monarchy, began to reign about B.C. 559. Even in the time of Herodotus the history of Cyrus was so obscured by legendary tales that the truth could not be separated from the fiction. His original name appears to have been Agradatos (Strabo, p. 729 d.): the word Cyrus is said to have signified the sun, and this name was probably assumed by him when he became king. (Heeren, '*Ideen*.) Cyrus was the son of Cambyzes, a Persian, and Mandane, daughter of Astyages, king of Media, and hence was called by the oracle a mule. (Herod. i. 91.) In consequence of a dream of Astyages, which portended that the offspring of his daughter would take the throne of the Medes, he ordered Cyrus to be destroyed as soon as he was born. Harpagus, a person of rank in the king's

household, was charged with the commission, but being reluctant to execute it, gave the child to the king's herdsman to put to death. The herdsman's wife, who just at this time was delivered of a still-born male child, persuaded her husband to preserve the life of the royal infant, and their own dead child was accordingly exposed instead of Cyrus, whom they brought up under their own roof. Among his boyish playmates Cyrus exhibited all the royal symptoms of an inclination to command and be obeyed. In their games the youths made him king, and the severity with which he enforced his orders on one of these occasions led to his being brought before Astyages, who recognised in his features a likeness to himself, and found that the time of the exposure of his grandson and the age of Cyrus agreed. The circumstances of his preservation were disclosed, and he was sent to his real parents. Astyages was less enraged against the herdsman than against Harpagus, on whom he wreaked his vengeance by the murder of his son: the youth's mangled limbs were dressed and served up at supper when Harpagus was present, and the head, hands, and feet were afterwards shown to the father in a basket, with insulting expressions. Harpagus said nothing, but meditated revenge; and it was not long before he succeeded in rousing Cyrus against Astyages. Cyrus induced the Persians to revolt against the Medes, and dethroned Astyages B.C. 560. He next attacked and took Sardis, and made Croesus prisoner B.C. 546. [CROESUS.] He besieged and took the city of Babylon B.C. 538, which he entered by diverting the course of the Euphrates and leading his army into the city by the dry bed of the river (i. 190-191.) At last he carried his arms against the Massagetae, and was defeated and slain by Tomyris, their queen (B.C. 529), who had his head cut off and put into a leathern bag full of human blood, saying, "Though I am alive and have conquered you, you have undone me by taking my son; but I will, as I threatened, satiate you with blood." He had reigned twenty-nine years (i. 214.) This is the account given by Herodotus, which, with a few variations, is copied by Justin. Xenophon's work on the education of Cyrus is rather an historical romance than a history, and therefore his narrative is less to be depended on than that of Herodotus, from which it differs materially. Both Xenophon and Ctesias ('Persica,' c. 8) [CTESIAS], make Cyrus die quietly a natural death. (See the last chapter of Cicero 'De Senectute.') The account of Ctesias as to his death is conformable with the story in Arrian ('Anab.' vi. 29) of the body of Cyrus being interred at Pasargadae. [ALEXANDER III.] The fame of Cyrus appears to have lasted to the downfall of the Persian empire; he was regarded by his countrymen as their great national hero; and his fame is still preserved in the annals of modern Persia. The Persians gave him the title of father (iii. 89), while they called his son, Cambyses, a tyrant. The capture of Babylon by Cyrus is the point at which sacred history first touches on profane. (Clinton, 'Fast. Hel.' p. 301.) Cyrus left two sons, Cambyses, who succeeded him on the throne, and Smerdis, who was murdered by the command of Cambyses. (Herod. iii. 30.)

CYRUS II. was the son of Darius II. and Parysatis. Artaxerxes, the eldest son of Darius, succeeded him as king; but Cyrus disputed the right of succession, and founded his own claim on the fact that he was the first-born after the accession of his father. Cyrus was the favourite of his mother, Parysatis, and was indebted to her intercession with Artaxerxes for the preservation of his life after he had been charged with a conspiracy against the king. He was sent back to his government in the western provinces of Asia Minor, but did not relinquish his designs on Artaxerxes. Indignant at the disgrace he had suffered by being sentenced to death, he resolved, if possible, to dethrone his brother. The great difficulty was to raise a sufficient force without exciting his brother's suspicions. Clearchus, a Lacedaemonian general, undertook to raise a body of Greek troops for the purpose of making war on some Thracian tribes. Aristippus in Thessalia, and Proxenus in Boeotia, raised troops for similar purposes and with a similar object. Artaxerxes had originally been apprised of the designs of Cyrus by Tissaphernes, but the cities which were in the government of Tissaphernes now all revolted to Cyrus, with the exception of Miletus. A war thus arising between Tissaphernes and Cyrus, gave Cyrus a pretext for openly collecting his forces, and even for soliciting the aid of the king, to whom he made heavy complaints of the conduct of Tissaphernes. Artaxerxes was thus blinded to the real aims of Cyrus, who explained his intentions to no Greek but Clearchus, lest they should be deterred from joining him by the boldness of the attempt. When his forces were all collected, he set out from Sardis, the seat of the Persian authority in Western Asia (B.C. 401), without the soldiers knowing anything more of the objects of the expedition than that he was going to march against the Pisidians, who had infested his province. Tissaphernes however with his characteristic cunning saw that the preparations were much too great to be really intended against the Pisidians, and accordingly he went with all expedition to inform the king. Artaxerxes no sooner heard of the armament of Cyrus than he began to make preparations for opposing him. Cyrus in the meantime was continuing his march through the southern provinces of Asia Minor, passing through Celaeae, Pelte, Thymbrium, Tyraeum, Iconium, and Dana, till he arrived at the foot of the Taurus, which he crossed and arrived at Tarsus. Here the Greeks refused to march any farther: they suspected that they were going against the king and

declared that they were hired for no such purpose. The tumult was partially appeased by the influence of Clearchus, who persuaded them to send deputies to Cyrus to enquire what was the real object of the expedition. Cyrus, by an artful evasion, which however was partly seen through by the soldiers, pretended that he had an enemy, Abrocomas, on the banks of the Euphrates, at the distance of a few days' march, and that he was advancing against him. A promise of half as much pay again as they had received before, induced them to proceed; but it was not till some time after that it was openly stated that they were going against the king. At last, on arriving at the plain of Cynaxa, in the province of Babylon, Cyrus found Artaxerxes ready to oppose him with an immense army. Clearchus advised Cyrus not to expose his own person, but he rejected the counsel. As soon as the enemy approached, the Greeks attacked them with such vigour that the disorderly and ill-assorted army of the king forthwith took to flight. While Artaxerxes was preparing to attack in the flank, Cyrus advanced against him with a large body of horse, and with his own hand killed Artagersees, the captain of the king's guards, and routed the whole troop. Just at this moment, spying the king himself, and crying out "I see him!" he rushed forward and engaged with him in close combat. He killed his brother's horse and wounded the king himself. The king mounted another horse, but Cyrus attacked him again, and gave him another wound, and was in the act of giving him a third when he himself was slain. The select guards and friends of Cyrus, not choosing to survive their master, killed themselves on his body. With the life of Cyrus ended the cause in which he died, and the Greeks effected their retreat under the command of Xenophon and others. [XENOPHON.] The whole expedition occupied fifteen months.

The character of Cyrus is highly eulogised by Xenophon ('Anab.' i. c. 9.) In his childhood and youth he excelled all his companions in those pursuits which belonged to their rank. He was fond of war and hunting. His justice was conspicuous in all his conduct, both public and private, and he never suffered the evil-doer to go unpunished. To those who deserved reward for services he was unbounded in his munificence, and his friends received frequent tokens of his kind remembrance. On the whole it was the opinion of Xenophon that no individual had ever secured the affections of a greater number of men, whether Greeks or others. According to a passage in Xenophon quoted by Cicero ('De Senectute,' c. 17), Cyrus was fond of agricultural and horticultural labours, and worked with his own hands.

(Xenophon, *Anabasis*, i.; Plutarch, *Artaxerxes*; Diodorus Siculus, xiv.)

CZACKI, TADEUSZ, an eminent Polish statesman and author, was born in 1765 or 1766, at Poryck in Volhynia, where his father was a large landed proprietor. Czacki's life has been written by two of his personal friends—by Stanislas Potocki in a funeral panegyric read before the society of 'Friends of Science' at Warsaw in 1817, and by Mostowski in the supplement to the 'Biographie Universelle' published in 1836; and it is curious to observe how frequently they differ in the facts of his biography. According to Potocki he was "educated under the eye of his father, and was the consolation and support of his old age;" according to Mostowski he was "deprived from infancy of the assistance of his father, who was kept for seven years a prisoner in Russia." Again, at a later period of life he was, according to Mostowski, for some years a professor at the university of Cracow; Potocki does not allude to the circumstance, but speaks in the portion of his narrative relating to that period of his life of his eminent services in re-establishing the banks at Warsaw. It is agreed by both that Czacki, unlike most of his countrymen of the same rank, received his education in Poland alone; that he was early distinguished by his consummate knowledge of Polish affairs; and that at the age of two- or three-and-twenty he became one of the most active ministers of the cabinet of King Stanislas Poniatowski, reforming the system of weights and measures, proposing improvements in the water-communication, drawing up a map of the rivers of Poland, and finally taking a part in the construction of the new constitution of the Third of May 1791, which was followed by the hostilities terminating in the final dismemberment of Poland. Czacki took an active part in these disastrous times as an adherent of the patriotic party, and his estates were in consequence confiscated by the Russian victors. The accession of the Emperor Paul to the throne of Russia led to the liberation of Polish captives, and the restoration of Polish estates, and among others Czacki received back his large possessions in Volhynia, and from this period he became known as the munificent patron of Polish education. He was allowed to found a high school, which was opened at Krzemieniec in 1805, to which he devoted almost the whole of his property and his time, and in which he introduced instruction in the fine arts and in bodily exercises, as well as in the sciences and the languages, with so much success that it speedily became the most popular school in Poland for both sexes, and numbered about six hundred pupils. The suspicions of the Russians were excited that the instruction given was of too patriotic a character, and a commission was appointed in 1807 to inquire into the management of the school, when Czacki vindicated himself so much to the satisfaction of the Emperor Alexander, that he was appointed deputy of Prince Czartoryski, superintendent of public instruction. These suspicions however revived, and it is perhaps doing no injustice to Czacki to suppose

that he was not extremely anxious to inculcate into the minds of the youth of Poland the principle of unlimited submission to Russian sway. He again cleared himself before a second Russian commission in 1810, but the school was broken up for the time by Napoleon's invasion of Russia in 1812, and in the following year, on the 8th of February 1813, Czacki died rather suddenly at Dubno.

A collection of Czacki's works was issued in three volumes in 1843 at Posen by the indefatigable Count Edward Raczyński. He states in the preface that many of the single books had at that time become rare, and were eagerly bought at high prices. The best however and most extensive is that 'O Litewskich i Polskich Prawach' ('On Lithuanian and Polish Laws'), which is not a work of legal learning merely, but of miscellaneous information on subjects to which the laws relate, Czacki inserting for instance, when he comes to speak of the coinage, one of the completest treatises extant on Polish numismatics. His shorter works, 'On the Jews,' 'On the Gypsies,' 'On the Statistics of Poland,' &c., are all rich in information on the subjects treated, and are written in a concise and entertaining style, which has been censured for the unusual fault in an antiquary of being too condensed.

CZARTORYSKI, FAMILY OF. The Czartoryski family is descended from Korygello, one of the sons of Olgerd, the founder of the Jagellonian dynasty of Poland. A son of Korygello, having in the early part of the 15th century become possessor of a domain called Czartorys, assumed the name of Czartoryski. His descendants in course of time came to be reckoned among the wealthiest and most influential of the Polish nobility; but it was not till towards the middle of the 18th century that the Czartoryskis began to take a leading part in public affairs. At that time, PRINCE MICHAEL CZARTORYSKI (born 1696, died 1775), who had been successively castellan of Wilna, vice-chancellor of Lithuania, and (in 1752) grand-chancellor, and his brother, PRINCE AUGUSTUS (born 1697, died 1782), a palatine and lieutenant-general of the army of the crown, determined to endeavour to raise the country from the state of anarchy into which it had fallen by changing the constitution of Poland into that of a well-organised and powerful monarchy. They were both men of considerable activity and energy, and they held positions of great influence; but they were opposed by the majority of the nobles, who were unwilling to part with any of their privileges. The nobles were supported by the Saxon dynasty, and by Austria, and the Czartoryskis turned to Russia for assistance. Catharine, who was then on the Russian throne, readily rendered them her support, and by her influence her favourite, Stanislas, a relative of the Czartoryskis, was elected king. But they soon found that in calling in Russian aid they had destroyed the last spark of national independence. The Russian court, within a short time, overturned all the reforms which the Czartoryskis had introduced, and then followed the dismemberment of the kingdom.

ADAM CASSIMIR CZARTORYSKI, son of Prince Augustus, was president of the diet which elected Stanislas Poniatowski. While earnestly labouring to carry out the views of his father and uncle for the regeneration of Poland, he yet, like them, believed that it was through Russian influence that this object was to be accomplished. He took little part in the struggles of his countrymen after the first partition of Poland, and he wholly retired from public life in 1813. He took up his residence in Austria, and died in Gallizia in 1823. Prince Adam Cassimir was starost-general of Podolia, and master of the ordnance (feldzeugmeister) in the Austrian army.

*ADAM GEORGE CZARTORYSKI, son of Prince Adam Cassimir, and perhaps the most eminent of the family, was born at Warsaw on the 14th of January 1770. Having received a careful education, for the completion of which he visited France and England, he was introduced into the public service; and on the second partition of Poland in 1792 he joined the Lithuanian army under Zabiello, in the campaign against Russia. On the destruction of that army and the division of the last remnant of the country between the three invading powers, Adam Czartoryski was, by command of Catharine, sent with his brother Constantine as hostages to St. Petersburg. Here he was attached to the Grand-duke Alexander Pavlovich, whose favour he obtained by his prudence and ability. So high a reputation indeed did he gain for these qualities, that in 1797 the Emperor Paul appointed him ambassador to Sardinia. Alexander soon after his accession to the throne recalled Czartoryski, and in 1802 appointed him assistant to the minister of foreign affairs. He was present at the battle of Austerlitz in 1805, and in 1807 took part officially in the conferences at Tilsit. He withdrew afterwards from public life, but in 1813 accompanied the Emperor Alexander to Vienna and to Paris. In the various changes which occurred in Polish affairs during the following years Adam Czartoryski, when not an actor was an observant spectator; but entertaining feelings of strong personal friendship for Alexander, he continued to repose confidence in his good intentions towards his country, and he did what he could to induce his countrymen to remain quiet. At the same time he appears to have laboured in secret to keep up a spirit of nationality. When the Academy of Wilna was raised into a university in 1803, Czartoryski was appointed curator of it. The students on more than one occasion showed symptoms of dissatisfaction with the Russian yoke, and the tyranny of the Grand-duke Constantine at length excited them to such a degree that it was easy for the Russian police to establish a charge of

sedition against them. Constantine directed the most severe measures to be adopted. A large number of the students were arrested and thrown into prison, others were sent to Siberia, or forced to serve as common soldiers in the army. Czartoryski indignantly protested against these proceedings, and finding his remonstrances disregarded, he threw up his office. His successor, Novossiltzoff stated in his report to the emperor on the condition of the university, that "the Prince Czartoryski by his occupancy during twenty years of the curatorship of the University of Wilna, has thrown back for at least a century the amalgamation of Lithuania with Russia."

On the breaking out of the Polish revolution in 1830, Czartoryski entered with all his heart into the popular movement. As president of the provisional government he summoned a national diet in December 1830. The diet in January 1831 declared the throne of Poland vacant, and elected Adam Czartoryski president of the national government. The prince in accepting the office offered the half of his immense fortune to the public service. Under his direction vigorous measures were adopted, and for awhile success attended the Polish arms. But in addition to the insufficiency of the national resources for opposing the enormous power of Russia, and the covert aid which Prussia afforded to the Czar, there was the perhaps greater evil of internal dissension. This eventually broke out into open insurrection at Warsaw, August 15, 1831, and the government of Adam Czartoryski formally resigned its functions. The prince himself volunteered to serve as a private in the national army; but the national cause was crushed. Adam Czartoryski was specially excluded from the benefits of the general amnesty, and his estates were confiscated. But he escaped in safety to Paris, where on the proceeds of his Austrian property he has since resided, and where he and his wife, a member of the eminent Polish family Sapieha, have been foremost in every friendly service to the less affluent among their expatriated fellow-countrymen.

*CONSTANTINE ADAM CZARTORYSKI, born in October 1773, who was sent with his brother Adam as a hostage to St. Petersburg in 1795, returned to Poland in 1800; in 1809 was named Colonel of a Polish regiment of infantry, and in that capacity served in the campaign of Moscow in 1812. He quitted the Russian service in 1813, and retired to Vienna.

*CZUCZOR, GERGELY, or GREGORY, a living Hungarian poet, prose-writer, and lexicographer, considered by his countrymen to stand in the first rank of their men of letters, and remarkable for the singularity of the incidents of his life, as well as the number and value of his literary productions. He was born on the 17th of December 1800, at Andód, in the county of Nyitra, of Catholic parents. In his seventeenth year he entered the Benedictine order, and after the usual novitiate and years of preliminary study, in his twenty-fourth year he took holy orders. By his frequent and impressive preaching, and by his attention to his priestly duties during the time of the cholera, he acquired a high degree of public esteem. At the same time he was securing a name in literature by the composition of a series of epic poems, of which the first, 'Augsburgi Ütközet' ('The Battle of Augsburg') appeared in 1824; the second, 'Aradi Gyűlés' ('The Meeting at Arad') in 1828; and a third, still incomplete, the best of the three, on the exploits of John Hunyadi, the great Transylvanian hero, was issued in portions in the 'Aurora,' an annual edited by Charles Kisfaludy, which was for some years the receptacle of the best productions of Hungarian literature. When the Hungarian Learned Society was established, which now bears the name of the Hungarian Academy, Czuczor was elected a member at its first meeting. This was in 1831; and in 1835, after several contributions on historical subjects to the 'Transactions' of the Society, he was chosen assistant-secretary, while his friend Schedel, better known by his assumed name of Toldy, held that of secretary-in-chief. In the next year a collection of Czuczor's poetical works was published at Buda under the editorship of Schedel, and from that moment his career, hitherto so brilliant, was troubled and unhappy. The volumes contained some songs and ballads of high poetical merit, at which exception was taken as of an improper character to come from the pen of a priest. The friends of Czuczor defended him against what they stigmatised as a revival of mediæval prejudice; but he was involved in a series of unequal contests with his ecclesiastical superiors. His 'Poetical Works' were prohibited at Vienna, and he was forbidden to publish anything without submitting it to the previous censure of the Abbot of St. Martin, to whose jurisdiction he belonged. Czuczor had at that time just entered into engagements to contribute to the 'Athenæum,' a periodical established by Schedel at Pesth, on the plan of the English 'Athenæum,' and the only effect of this injunction was that his articles did not appear in his own name but under different signatures, among others of Andódi, which was sufficiently transparent, as the name of his birthplace was Andód. The abbot of St. Martin's revoked the permission which had been given him to reside at Pesth to attend to his secretaryship, and recalled him to his convent.

For some years Czuczor again pursued his course in comparative obscurity as a Benedictine, though he was entrusted with the delivery of lectures, which were attended by numerous audiences, and occupied himself with some literary labours, among others a translation of Sparks's 'Life of Washington.' The death of some of his ecclesiastical superiors produced a relaxation of the severity with which he had

been treated, and which a large party in Hungary regarded as persecution. He was permitted to revisit Pesth, and there his reputation stood so high that in 1844, when the Academy decided that the great work of compiling a national dictionary which it resolved to undertake should be conducted under the superintendence of one individual, the choice unanimously fell on Czuczor. He was allowed to accept the illustrious task, and the advance he made was so rapid that in 1848 he had already reached the letter I. In the revolution of that year Czuczor joined the party of Kossuth, and in December gave utterance to his political feelings in an article in Kossuth's newspaper, entitled 'Riado,' ('The Tocsin.') The consequences to himself were most disastrous. On the 18th of January 1849 when the Austrians entered Pesth, he was seized and taken before a military tribunal, which condemned him to six years' imprisonment in irons. The president of the Academy, Count Teleki, himself the historian of Hunyadi, of whom Czuczor was the poet, interceded with Prince Windischgrätz for a mitigation of punishment, chiefly on account of the national importance of the lexicographical duties in which Czuczor was engaged, and

on the 14th of February he was, as a favour, released from his fetters. On the 21st of May the Hungarians took Buda by storm, and among the prisoners whom they found in the castle was Czuczor, who, by his intercession, saved the lives of an Austrian regiment from the rage of the victors. His health had so suffered by his imprisonment that he left the capital for Tibany to try the effect of country air. The final success of the Imperialists, aided by the Russians, left him no choice except between imprisonment and exile, and he surrendered to General Kempen. He resumed his labours on the dictionary at the Franciscan monastery at Pesth, at which he was first confined, and at Kufstein to which he was afterwards removed, he was allowed a separate cell for that purpose. The amnesty of 1850 set him again at liberty, and by the reports of the proceedings of the academy in the 'Uj Magyar Museum,' we perceive that he is steadily advancing in his lexicographical labours. Our notice of his biography is chiefly taken from an article apparently by Schedel in the 'Ujabb kori Ismeretek Tara,' published in 1850.

D

DACIER, ANDRÉ, was born at Castres in 1651, and studied at Saumur under Taneguy Lefèvre, whose daughter Anne (born in 1654) he married in 1683. Both husband and wife became eminent among the classical scholars of the 17th century. They were employed with others to comment upon and edit a series of the ancient authors for the dauphin, which form the collection 'Ad usum Delphini.' Madame Dacier's commentaries are considered as superior to those of her husband. She edited Calimachus, Florus, Aurelius Victor, Eutropius, and the history which goes by the name of Dictys Cretensis, all of which have been repeatedly reprinted, with her notes. She published French translations of the *Amphitryon*, *Rudens*, and *Lepidicus* of Plautus, with a good preface; of the comedies of Terence, of the *Plutus* and the *Clouds* of Aristophanes, and of *Anacreon* and *Sappho*. She also translated the *Iliad* and the *Odyssey*, with a preface and notes. This led to a controversy between her and La Motte, who had spoken slightly of Homer. Madame Dacier wrote in 1714 'Considérations sur les Causes de la Corruption du Goût,' in which she defended the cause of Homer with great vivacity, as she did also against Father Hardouin, who had written an 'Apology of Homer,' which was more a censure than an apology. The warmth however with which both the Daciers resented anything that was said against the ancient writers was carried to the extreme, and had at times something ludicrous in it; but Madame Dacier's enthusiasm was real, and unaccompanied by pedantry or conceit. Neither did her learned lucubrations make her neglect her domestic duties as a wife and a mother; and she was generous and charitable towards the poor. She died in 1720, and her husband in 1722. The latter, besides his editions of the classics, translated also into French the works of Hippocrates, the 'Œdipus' and 'Electra' of Sophocles, the 'Poetica' of Aristotle, and the lives of Plutarch, which last translation is inferior to Amyot's; he also translated Horace, but neither the translation nor the notes are much esteemed. The 'Bibliothèque des Anciens Philosophes,' 9 vols. 12mo, was published under Dacier's name, but he only furnished some of Plato's dialogues and the Manual of Epictetus. Dacier was a member of the Academy of Inscriptions, secretary to the French Academy, and keeper of the Cabinet of the Louvre, and he had a pension of 2000 francs from Louis XIV.

DAGINCOURT, JEAN-BAPTISTE-LOUIS-VEROUX, was born at Beauvais, April 7, 1730. He received a superior education, on completing which he served for a short time in a cavalry regiment, but quitted it while yet young, and was named *fermier-général* by Louis XIV. Having devoted himself to the study of archaeology, he in 1777-78 visited England, Holland, and Germany, and spent the three following years in the chief cities of Italy, his object being to examine the treasures of art and antiquities. He then returned to France, but soon after went to reside in Rome, in order to prepare a work he had long been meditating on the history of the fine arts. This very extensive and valuable production appeared in parts, and was only completed in 1823, long after M. D'Agincourt's death. It was entitled 'L'Histoire de l'Art par les Monuments, depuis sa Décadence au Quatrième Siècle jusqu'à son Renouveau au Seizième,' and is in 6 vols. large folio, with 325 plates. The 'Histoire de l'Art par les Monuments,' though displaying no great grasp of mind, is a monument to the untiring industry of its author, and a work of great value to the student by bringing together so great a variety of examples in all the various branches of art. An English edition has been published with the plates arranged in a more compact form. M. D'Agincourt also published a 'Recueil de Fragments de Sculpture Antique, en terre cinte,' 4to, Paris, 1814. He died at Rome, September 24, 1814.

DAGOBERT I., son of Clotarius II., succeeded him in 628 in the Frankish monarchy. He gave his brother Caribert a part of Aquitania, with the city of Toulouse; but Caribert dying in 630, Dagobert reunited the whole monarchy under his sceptre, and caused Chilperic, Caribert's eldest son, to be put to death. Boggis, another son of Caribert, was

the head of the line of the dukes of Aquitaine and of the counts of Armagnac. Dagobert sustained wars against the Saxons from England, the Vascones of the Pyrenees, the Slavonians, and the Bretons, and he obliged Judicaël, the prince of Brittany, to give him satisfaction for the incursions which he had made into his territories. When the Bulgarians were flying from before the Huns, they took refuge in Austrasia, where Dagobert granted them an asylum; but soon after, fearing that these guests might become too powerful for him, he gave orders to have them all massacred in one night, when 10,000 families were put to the sword. Dagobert was cruel and debauched, like all the rest of the Merovingian kings; and yet in the old ballads and chronicles he is called 'le bon Roi Dagobert.' He published the laws of the Franks; he encouraged commerce, and opened negotiations for that purpose with the Byzantine emperors; and he made Paris his permanent residence. The wealth and splendour of his court are extolled by the chroniclers. Eligius, or Eloi, a skilful goldsmith of the time, became his treasurer and confidential minister, and was later in life made bishop of Noyon. Dagobert died in 638 in his thirty-sixth year, and left two sons, Siegbert II., who succeeded him in Austrasia, and Clovis II., who became king of Burgundy and Neustria.

DAGOBERT II., son of Siegbert II., king of Austrasia, was shut up in a convent after his father's death in 656 by Grimoald, maire of the palace, who gave the crown to his own son. Dagobert was sent to Scotland, and the report of his death was spread in France. In Scotland he married Mathilda, a Scotch princess, and after many years returned, and was acknowledged king of Austrasia. He was murdered in 679 by Ebroin, maire of the palace of Thierry III., king of Burgundy and Neustria. Pepin d'Heristel succeeded Dagobert in Austrasia, not as king, but with the title of duke.

DAGOBERT III. succeeded his father Childebert III. as king of the Franks in 711. Pepin d'Heristel continued to enjoy the whole authority, as he had done under the preceding reigns, owing to which circumstance the nominal kings have been styled in history 'Rois Fainéants.' Pepin died in 714, and Rainfroy succeeded as maire of the palace. In 715 Dagobert died, leaving a child called Thierry, who was afterwards called Thierry IV., and was set up as a nominal king by Charles Martel, the natural son of Pepin d'Heristel. (Henschenius, *Historical Dissertation on the Three Dagoberts*, 4to, 1653; Sismondi, *Hist. des Français*; Michelet, *Hist. de France*.)

DAGUERRE, LOUIS JACQUES MANDÉ, was born in 1789 at Cormeille in the department of Seine-et-Oise, France. At the outset of life he obtained a situation in a government office, but he early quitted that employment, and became a pupil of M. Degotti, scene-painter at the opera. As a scene-painter, Daguerre in a few years surpassed his instructor, and placed himself on a level with the first professors of that art in Paris, while he quickly extended the capabilities of the art by various ingenious contrivances, which he invented for producing increased pictorial effect. He also assisted M. Prévost in the preparation of his panoramic views of the great cities of the world. The experience he thus acquired suggested to M. Daguerre the idea of producing a kind of scenic exhibition, in which the illusion should be more perfect than in the panorama, and he invented, in conjunction with Bouton, a method of so throwing coloured lights and shadows upon the view, as to produce the appearance of changes of season, day and night, storm and sunshine, &c. This they termed a diorama, and when exhibited, July 1822, in a circular structure erected for the purpose in Paris, the success was complete. The diorama in fact, made what the Parisians term a sensation, and no long time elapsed before Messrs. Bouton and Daguerre erected a similar building in London, to which each picture was removed, when it had been exhibited for its season in Paris. For some seventeen years picture followed picture, each rivalling its predecessor, but in 1839 a fire destroyed the building, and the view then exhibiting in it. Daguerre's loss was very great, and the building was not re-erected, as

the public interest in dioramas, which had now lost their novelty, was beginning to flag.

M. Daguerre had before this been directing his attention to a matter which was destined to secure for him a more permanent reputation than his scenery or his dioramas. This was the mechanical production of fac-simile delineations of objects by the chemical action of light. As early as about the middle of the 16th century, Fabricius had discovered the property which salts of silver possess of changing colour when exposed to the action of light, and this property had been the subject of many experiments by scientific men. Sir Humphry Davy among recent chemists had sought by various applications of this property to obtain copies of simple objects, but though he succeeded in doing this, he was unable to prevent them from being effaced when exposed to the light. In France M. Niepce began about 1814 to pursue a similar course of experiments, and he succeeded in rendering the images he obtained insensible to the subsequent action of the light; but his discovery remained very incomplete when Daguerre commenced similar experiments. About 1829 Niepce and Daguerre joined in the prosecution of their investigations. Niepce died in 1833, before they had made any decided approach to success. But Daguerre persevered, and at length his zeal and rare ingenuity met with an ample reward. He discovered in fact a method by which he was able so to prepare metallic plates, that by placing them in the darkened chamber of a camera-obscura, they received a distinct impression of the images thrown upon them by the lens of the camera, which he was enabled by a subsequent process to render indelible. It does not belong to this section of our work to state the steps by which he arrived at this grand discovery, or the method he finally adopted for producing, rendering visible, and fixing this sun-picture. It will be enough to say that with remarkable patience and ingenuity he surmounted every difficulty, and eventually produced his discovery, as to its principles, perfect. Other experimentalists had in this country and elsewhere been at work, unknown to Daguerre, at the same idea, but to M. Daguerre is due the priority of publication of the discovery, and no doubt also the priority of discovery, as far as the producing sun-pictures upon metallic plates is concerned. What has proved to be the more generally applicable process of photography, was as unquestionably the result of the independent investigations of our own countryman, Mr. Talbot; but, as was to be expected, both the processes as now practised are very different to what they were when originally promulgated by their inventors or discoverers.

Great was the excitement among both learned and unlearned when in January 1839 M. Arago gave, at a sitting of the Académie des Sciences, an account of the new method by which, as was said, the sun himself became the artist, and some of the delineations, with all their wonderful delicacy of detail, were exhibited. At the same time Daguerre made a public exhibition of numerous pictures produced by what he termed the 'Méthode Niepce perfectionnée.' An examination of the merits of the new method was, at the suggestion of M. Arago, promptly ordered by the French government to be made, and in consequence of the favourable nature of the report, M. Daguerre was in June 1839 nominated an Officer of the Legion of Honour; and the project of a law was on the same day presented to the Chambers—by whom it was readily adopted—which accorded to M. Daguerre, on condition of the full publication of his method, an annuity for life of 6000 francs, and one of 4000 francs to the representative of M. Niepce. [NIEPCE.] The rapid extension and improvement of the process of Daguerre (or the Daguerreotype, as it soon came to be generally called) after its being thus freely made public property, was due perhaps more to others than to M. Daguerre, who however never ceased to labour at its improvement during the remainder of his life. He died July 12th, 1851, at Petit-Brie-sur-Marne, where a handsome monument has been erected by subscription to his memory.

M. Daguerre is the author of two short works—'Histoire et Description des procédés du Daguerreotype, et du Diorama,' 8vo, Paris, 1839; and 'Nouveau Moyen de préparer la couche sensible des plaques destinées à recevoir les images photographiques,' 8vo, Paris, 1844.

(Arago, *Rapport à l'Académie des Sciences*; A. de Lacaze, art. *Daguerre* in *Nouv. Biog. Gen.*; and the various historical notices of the Daguerreotype and Photography.)

* DAHL, JOHANN CHRISTIAN, one of the most eminent of the modern German school of landscape painters, was born at Bergen in Norway, February 24th, 1778. He was originally designed for the church, but on reaching manhood abandoned the study of theology for that of art, to which he had been inclined from childhood. In 1811 he went to Denmark; some years later he removed to Berlin; and he then proceeded to Rome, where he enjoyed the friendship and advice of Bartholdy and Thorwaldsen. Since 1821 he has resided at Dresden; he has been largely patronised by the court and leading admirers of art in Denmark, and has seen his reputation extend throughout Germany, and his pictures find purchasers among the collectors of England and America. Dahl has painted many views of Italian and Tyrolean scenery, and not a few landscape compositions; but it is by his representations of the remarkable scenery of his native country that he is best known, and on them his fame will depend. To an eye accustomed to the rich colouring of the Italian masters and the freshness of that of the English landscape painters, there is much that is unsatisfactory in the colouring of Dahl's land-

scapes, and there is also a good deal of mannerism in their general style, yet the wild grandeur of Norwegian scenery has probably by no one else been so extensively and well painted, or under such various aspects. The coast and marine views of Herr Dahl are by many of his admirers more highly esteemed than even his rock and forest scenery.

DAHL, MICHAEL, a Swedish portrait-painter, was born at Stockholm in 1656, was taught painting by Ernstsen Klocke, and came to England in 1678. He went about a year afterwards to Paris, where he remained a year; and from thence to Italy, where he spent three years in its principal cities. In 1688 Dahl came again to England, where he had a very successful career. During the reigns of Anne and George I., Dahl was the principal rival of Sir Godfrey Kneller. Walpole mentions, among other works by Dahl, a portrait of his mother at Houghton, which he says possessed great grace. There is an equestrian portrait by Dahl, at Windsor, of Charles XI. of Sweden, and there are several portraits in the gallery of admirals at Hampton Court, and some whole-lengths of ladies at Petworth. He died in London in 1743, and was buried in St. James's church.

DAILLÉ, JEAN, was born at Chatelleraut in 1594, of a Protestant family. In 1612 he undertook the education of the two grandsons of Duplessis Mornay, the friend of Henri IV., and he travelled with them in several countries of Europe. At Venice he became acquainted with the famous Fra Paolo Sarpi. On his return to France he became pastor at Charenton in 1626. He published many works on divinity, both in Latin and French, and especially on controversial subjects; and was esteemed one of the most learned and powerful advocates of the Protestant doctrines in his time. His principal productions are:—*Traité de l'emploi des SS. Pères pour le jugement des différends de la religion*, Geneva, 1682, which was also published in Latin, with the title 'De Usu Patrum'; it is one of Daillé's best works and still much esteemed; 'De la croyance des Pères sur le fait des images'; 'Adversus Latinorum traditionem de religiosi cultus objecto'; 'De cultibus religiosi Latinorum.' These three last works attempt to prove, that in the early or primitive Christian church there was no religious worship paid to the host, to relics, cross, images, &c. 'De confirmatione et extrema unctione'; 'De sacramentali aive auriculari Latinorum Confessione,' Geneva, 1661. This last work puts forth the strongest arguments against the practice of auricular or private confession. 'De scriptis quæ sub Dionysii Areopagitæ et Sancti Ignatii Antiocheni nominibus circumferuntur,' Geneva, 1666. Daillé, in this work, which exhibits much historical and critical learning, looks upon the works attributed to Dionysius and Ignatius, of Antioch, as apocryphal. 'De pænis et satisfactionibus humanis.' He also wrote an apology of the reformed churches and numerous sermons, which have been collected in several volumes, and also 'Dernières heures de Duplessis Mornay,' Leyden, 1647. Daillé died at Paris April 15, 1670. His son, Adrien Daillé, left France at the revocation of the Edict of Nantes, and retired to Zürich, where he wrote his father's life.

DALBERG, KARL THEODOR ANTON MARIA VON, was born on the 8th of February 1744, at Hemsheim. The barony of Dalberg was the oldest in Germany, and his father held high offices under the Archbishop-Elector of Mainz. Young Dalberg received a sound education at home, and when only fifteen was sent to the University of Göttingen, whence he removed to that of Heidelberg, where in 1761 he received the degree of LL.D. He then travelled for a while, and on his return resolved to devote himself to the clerical profession, for which purpose he studied theology and the canon law at Worms, Mannheim, and Mainz. He soon received ecclesiastical preferment, being made a prebendary of Mainz, and a canon of Würzburg and Worms. In 1772 he received the appointment of governor of Erfurt, and during his long continuance in that office distinguished himself highly by his judicious and benevolent conduct. He was unwearied in encouraging art, science, commerce, and agriculture; and the little town and district under his government flourished so remarkably as to testify to his capabilities for a higher situation. He maintained an intercourse during his whole life with the highest minds of Germany—Herder, Göthe, Wieland, Schiller, &c. His abilities and virtues attracted the attention of the Emperor Joseph and of Frederick the Great, by whose influence, in 1787, he was chosen coadjutor in the archbishopric and electorate of Mainz, to which, on the death of the archbishop in 1802, he succeeded, as also to the dignity of archchancellor of the empire. By the treaty of Luneville however the electorate was abolished, part of the territory surrendered to France, and the remainder secularised. In order to recompense him in some degree, the districts of Ratisbon, Aschaffenburg, and Wetzlar were assigned to him.

In 1804 Dalberg went to Paris to arrange with Pope Pius VII. the affairs of the German Roman Catholic Church, and to obtain, if possible, some milder terms from Napoleon. This journey brought him into ill repute with his countrymen, who, from the extreme complaisance he evinced, naming Cardinal Fesch as his successor, and becoming a corresponding member of the Institute, believed that he had sacrificed his country in order to forward his own preferment. He certainly became a favourite with Napoleon, who caused him to be made Prince-Primate of the Rhenish Confederation, and President of the Assembly of the States. In 1810 he surrendered the principality of Ratisbon to Bavaria, and Napoleon in consequence created him

Grand-Duke of Frankfurt, with a condition that Eugene Beauharnois, Napoleon's step-son, should be named his successor instead of Cardinal Fesch. Dalberg's grandeur however was very evanescent. In 1813 he was forced to renounce all his secular acquisitions, and withdraw himself to his spiritual duties as archbishop of Ratisbon, the only dignity he retained, and in that town he died on the 10th of February 1817.

Throughout his career Dalberg maintained his character for active benevolence. During his last residence at Ratisbon, notwithstanding his age, he fulfilled the duties of his office in an efficient and conscientious manner, relieving the poor, assisting the industrious, encouraging the good, and reproving the bad, alike by his example and his discourse, in which he was never severe or impatient. As a scholar his reputation was very high, and there were few branches of art or science of which he had not considerable knowledge. His writings were chiefly on subjects of practical philosophy and aesthetics, which a winning eloquence of style rendered very popular. The principal are, 'Betrachtung über das Universum' ('Contemplations of the Universe'), 1777; 'Grundsätze der Esthetik' ('Principles of Aesthetics'), 1791; 'Von dem Bewusstsein als allgemeinem Grunde der Weltweisheit' ('Of the Memory as the General Foundation of Knowledge'), 1793; 'Von dem Einflusse der Wissenschaften und Künste in Beziehung auf öffentliche Ruhe' ('On the Influence of the Sciences and Arts with reference to the Public Quiet'), 1793; and 'Perikles, über den Einfluss der schönen Künste auf das öffentliche Glück' ('Pericles, on the Influence of the Fine Arts on the Public Prosperity'), 1806. He also contributed many valuable papers to various German periodical works.

DALBY, ISAAC, one of the many self-taught men of this country, who have attained considerable eminence in mathematical science by the mere force of genius, and in defiance of the obstacles opposed by fortune to their progress, was born in Gloucestershire, in the year 1744, and he appears to have been instructed in the rudiments of Latin and arithmetic at a grammar-school in that county. By his friends he was destined to be a clothworker, but his taste leading him to the study of mathematics, he laboured, by the aid of Stone's 'Euclid,' Simpson's 'Algebra,' and Martin's 'Trigonometry,' to qualify himself to be an usher in a country school. In that capacity he was employed for about three years, when he opened a school on his own account in another part of the country, but meeting with no success, he came up to London in 1772. Here he received the appointment of usher to teach arithmetic in Archbishop Tenison's grammar-school near Charing Cross, and while fulfilling the duties of that employment he became known to many of the most celebrated men of science in town. Among these were Dr. Maskeline, the astronomer royal, Dr. Hutton and Mr. Bonnycastle, both of the Royal Military Academy at Woolwich, the Rev. Messrs. Crakelt and Lawson, and Mr. Landen, Mr. Wales, mathematical master of Christ's Hospital, and Mr. Witchel, master of the Royal Naval Academy at Portsmouth. Mr. Bayly, who had been employed in making astronomical observations in a building erected near Highgate by the Hon. Topham Beauclerk for philosophical purposes, being engaged to sail with Captain Cook, Dalby, after having been about a year at the school above mentioned, was appointed to succeed him. In this situation, besides his duties as observer and librarian, he performed, under Dr. Fordyce, that of experimenter in chemistry; and amidst these employments he found time to make himself acquainted with the French language and revive his knowledge of Latin. In 1781, Mr. Beauclerk's establishment being broken up, and the library, instruments, &c., sold, Dalby was engaged to make a catalogue of the library of Lord Beauchamp; and in the following year he was appointed mathematical master of the Naval School at Chelsea. This was supported by voluntary contributions, and it succeeded for a time under the management of Mr. Jonas Hanway; but the subscriptions falling off, the institution was given up.

In 1787 Mr. Ramsden, the distinguished maker of philosophical instruments, to whom for several years Dalby had been known, recommended him, as an assistant, to Major-General Roy, who was then employed in the trigonometrical observations for connecting the meridians of Greenwich and Paris; and during that and the following year he was employed in extending the triangulation through Kent and part of Sussex to the coast opposite France. Dalby was subsequently employed in making the computations preparatory to the publication of the account of the proceedings; and on this occasion he was led to apply a theorem (ascribed to Albert Girard) to the purpose of computing the excess of the three angles of a spherical triangle above two right angles. The account was published in the 'Philosophical Transactions' for 1790; and in the volume for the same year is a paper by Dalby on the figure of the earth, in which it is proved that the 'excess' is, without sensible error, the same whether the earth be a sphere or a spheroid. General Roy died in 1790, and in the following year Dalby was engaged, together with Colonel Williams and Captain (since Major-General) Mudge, to carry on the survey of England. The operations commenced by a re-measurement of the original base on Hounslow Heath, and before Mr. Dalby quitted that service the triangulation was extended through the southern counties of England to the Land's End. The accounts of the survey were published in the 'Philosophical Transactions'; but in 1793 Dalby, together with Colonel Mudge, made a revision of General Roy's papers, and connected the operations of that officer with those which

had subsequently taken place to the end of 1796: these form the subjects of a volume which was published separately.

In the year 1790, on the formation of the Royal Military College at High Wycombe, Dalby was appointed professor of mathematics in the senior department of that institution. He continued to hold that appointment during the years that the department to which he belonged remained at High Wycombe, and subsequently to its removal to Farnham in Surrey; but in 1820, it being then united to the junior department at Sandhurst in Berkshire, his infirmities obliged him to resign. He continued however to reside at Farnham till his death, which took place October 14, 1824, when he was in the eighty-first year of his age.

His attention to his duties was unremitting; and besides his contributions to the 'Ladies' Diary' and other works, he wrote for the use of the Military College, a valuable 'Course of Mathematics,' in 2 vols., which, with successive improvements, extended to a sixth edition.

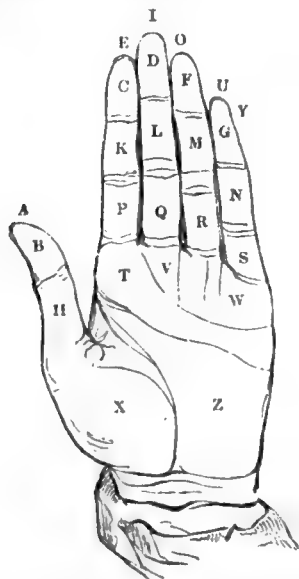
(Leybourn, *Mathematical Repository*, vol. v.)

D'ALEMBERT. [ALEMBERT, D.]

DALGARN, GEORGE. The following short notice of this original but neglected author is in Anthony-a-Wood's 'Athenae Oxonienses,' vol. iii., p. 506. "The reader may be pleased to know, that one George Dalgarno, a Scot, wrote a book entitled 'Ars Signorum, Vulgo Character Universalis et Lingua Philosophica,' London, 1661. This book before it went to press the author communicated to Dr. Wilkins, who, from thence taking a hint of greater matter, carried it on, and brought it up to that which you see extant. This Dalgarno was born at Old Aberdeen, and bred in the university of New Aberdeen; taught a private grammar-school with good success for about thirty years together in the parishes of St. Michael and St. Mary Magdalen in Oxford; wrote also 'Didascalopopus, or the Deaf and Dumb Man's Tutor;' and dying of a fever on the 28th of August 1687, aged sixty, or more, was buried in the north body of the church of St. Mary Magdalen." According to the above account, Dalgarno was born in or before the year 1627, and he must have been residing at Oxford in the year 1657; whether previous to that time, it does not appear, but it may not be erroneous to conclude that he went to Oxford to avail himself of the advantages of that seat of learning. From the works which Dalgarno left behind him, it may be concluded that he was a man of original talent, and of great acquirements; his speculations concerning a universal language, a favourite subject with the learned men of his time, undoubtedly preceded those of Bishop Wilkins, at that time dean of Ripon, and he received the testimony of Dr. Seth Ward, the bishop of Salisbury, Dr. John Wallis, and others, that he had discovered a secret "which by the learned men of former ages had been reckoned among the desiderata of learning." We have carefully sought for some acknowledgment of the merits of Dalgarno in the 'Essay towards a Real Character' of Bishop Wilkins, but his name is not once mentioned, though assistance from Dr. Ward and others is noticed. Wilkins's work was published in 1668. Its appearance had been delayed for two years in consequence of the whole impression, when nearly printed, with the exception of two copies, having been destroyed in the great fire of London. Allowing for this delay, Dalgarno's work had the priority by several years, and Dr. Wilkins had the advantage of seeing it "before it went to press." This treatise, 'Ars Signorum,' &c., exhibits a classification of ideas, and a series of arbitrary signs or characters adapted to the classification, so as to represent each idea by a specific character, without reference to any language of words. All those persons who are acquainted with the 'Essay' of Wilkins will see the germ of it in this design of Dalgarno's. The 'Didascalopopus' develops views on the instruction of the deaf and dumb, both comprehensive and practical. It is a truly philosophical guide, by which the writer shows how capable the deaf and dumb are of understanding and applying a written language, and of their capacity to speak and to understand the speech of other persons. He shows that the art of teaching this class of persons requires the exercise of common sense, perseverance, and ordinary patience, under a teacher, fertile in expedients, and one who is able to turn even disadvantages and difficulties to a good account. Dalgarno's style is quaint and pedantic, and rather abounds with long and technological words, which serve to exhibit the learning of the author more than to increase the perspicuity of his work. But this was the garb which learning too often assumed in his day. To Dalgarno is due the credit of inventing what is perhaps the first manual alphabet for the use of the deaf and dumb, and the one from which the two-handed finger-alphabet now in use has probably been derived. As few copies of his work are now to be met with, we shall give his hand-alphabet, and accompany it by as much of his own explanation as seems necessary for understanding his views on dactylology. "After much search and many changes, I have at last fixt upon a finger or hand-alphabet according to my mind; for I think it cannot be considerably mended, either by myself or any other (without making tinker's work), for the purposes of which I have intended it; that is, a distinct placing of and easy pointing to the single letters; with the like distinct and easy abbreviation of double and triple consonants.

"The scheme (I think) is so distinct and plain in itself, that it needs not much explication, at least for the single letters, which are as

distinct by their places as the middle and two extremes of a right line can make them. The rules of practice are two:—1. Touch the places of the vowels with a cross touch with any finger of the right hand. 2. Poynt to the consonants with the thumb of the right



hand. This is all that I think to be needful for explaining the scheme, so far as concerns the single letters." Dalgarno's works were privately reprinted by Lord Cockburn and Mr. Thomas Maitland, and presented to the Maitland Club of Glasgow.

* DALHOUSIE, JAMES ANDREW BROUN RAMSAY, tenth Earl and first Marquis of, was born in 1812. His father was a general in the army, employed in the Peninsular war and at Waterloo, was for a time governor of Canada, and commander of the forces in India from 1828 to 1832. James was the third son by the heiress of the Brouns of Colstoun in Haddingtonshire. He was educated at Harrow, and subsequently at Christchurch, Oxford, where he was fourth class in classics (1833), and graduated M.A. in 1838. By the deaths of his elder brothers he became Lord Ramsay in 1832, and in 1834 he strove for a seat in the House of Commons, contesting Edinburgh against Sir John Campbell, now Lord Campbell, and James Abercrombie, afterwards speaker of the House of Commons and Lord Dunfermline. He was unsuccessful then, but in 1837 he was returned for the county of Haddington. In 1833, on his father's death, he was called to the House of Lords, where he showed great attention to business details, but did not distinguish himself as a speaker. He first entered official life in 1843, during the ministry of Sir Robert Peel, to whom his business habits had recommended him. He was appointed Vice-President of the Board of Trade, and in 1844 became President of the same department. In these offices he actively investigated all the details of the railway system, made himself acquainted with the financial and practical management of railways, and framed regulations for the conduct of the numerous bills that were pressed upon parliament during the railway mania of 1844-45. His reforms and improvements in the Board of Trade had been so extensive and so judicious, that on the accession of Lord John Russell to office in 1846, Lord Dalhousie was requested to retain his position, with which request he complied.

Towards the close of 1847 Lord Hardinge was re-called from India, and the governor-generalship of that country was offered to Lord Dalhousie. He went to India with a plan of action already formed on certain principles, and to those principles he firmly adhered during the eight years of his government. He felt that the pacific policy of his predecessors had not succeeded, and that situated as India was, it required to be ruled by a firm and uncompromising hand. When he entered on the government of that country peace prevailed. But a long continuance of peace could scarcely be expected among 120 millions of subjects, between whom and ourselves conflicting interests and the variety of caste and opinion are apt to raise constant hostilities and feuds. On reaching Calcutta, Lord Dalhousie lost no time in proclaiming his policy: "We are lords paramount of India, and our policy is to acquire as direct a dominion over the territories in possession of the native princes, as we already hold over the other half of India." Soon after his arrival, news was brought that British officers were murdered at Mooltan, and that Moolraj was in revolt; Lord Dalhousie marched a force into the north-western provinces, defeated the Sikhs and Afghans, and annexed the Panjab to our dominions in the East. When little more than two years were passed, the government of India found itself involved in hostilities with Burmah, where British traders had been insulted by the officers of the King of Ava. Remonstrance proving useless, Lord Dalhousie

despatched an expedition against Pegu, and in a few weeks the entire coast of Burmah was in his hands. Finding that the King of Ava still refused our just demands, he ordered the British troops to occupy Pegu, and incorporated it with our dominions. This was effected at the close of 1852; from that time to the end of his administration our Indian empire enjoyed comparative peace. The rich districts of Nagpore, Sattara, Jhansie, Berar, and Oude were severally annexed to our possessions by Lord Dalhousie, either in consequence of the failure of rightful heirs among the native dynasties, or else to put an end to the cruelty and oppression which those princes exercised towards their own subjects. It is almost needless to add that the social condition of each of the annexed provinces has proportionably improved.

During this time great changes were effected by Lord Dalhousie in the government and civilisation of India, and in the development of its resources. A yearly deficiency in the revenue was converted into a surplus until the years 1853-54 and 1854-55, when, chiefly in consequence of the vast public improvements undertaken, there was a deficiency of nearly half a million. The shipping of India doubled in tonnage, a Legislative Council was organised, the civil service was thrown open to competition, the annual accounts were expedited, and prison discipline was improved under the superintendence of Mr. Thomason. A system of uniform cheap postage was also introduced by Lord Dalhousie; a large portion of the Peninsula intersected by railways, and all the large towns brought into immediate connection by means of the electric telegraph, laid down by Dr. O'Shaughnessy, 4000 miles having been constructed and placed in working order between November 1853 and February 1856. The manufacture of salt, the production of cotton, tea, and flax, the breeding of sheep, and the improvement of agricultural implements—none of these points were too trivial for Lord Dalhousie's attention. The development of the resources of the country in iron, coal, and other minerals, is a matter on which he bestowed peculiar care; and measures were also taken for the preservation of the forests, and for making their produce available. At the same time a new and uniform survey of the ceded districts was commenced, and the limits of subject states accurately defined. Irrigation on a large scale was effected in Scinde, Malras, and Bombay; the navigation of the Ganges, Indus, Nerbudda, and Burrampooter was improved; grand trunk roads were carried to Delhi, through the Panjab, and to Patna, and others made in Pegu and Scinde. A road is also being constructed from Hindustan to the frontiers of Tibet, commencing from the plains of the Sutlej; and another is in progress from Arracan over the Yomah ridge to Pegu. The most stupendous work however which signalled his government was the Ganges Canal, carried out by the skill and energy of Sir Proby T. Cautley. Under his vigilant authority also the department of public works was reformed throughout, and a college founded to train young men specially in civil engineering. Schools and colleges were established and placed under government inspection, and the education of female natives provided for. The most strenuous efforts were at the same time made for the eradication of the systems of Suttee and Thuggee, and the practice of infanticide. The condition of the European soldiers was likewise greatly improved. Provision was also made for both Protestant and Roman Catholic worship, on equal terms, and extensive changes were made in matters of criminal and civil justice. Lord Dalhousie was also the author of another important alteration in Indian administration: he required the government of each presidency, each lieutenant-governor, and the chief officer of every province, to send in to the governor-general an annual report of the chief events that occurred within their several jurisdictions, in order to test the progress made by the nation at large.

For his successes in the Panjab, Lord Dalhousie was raised to a marquise in 1849; and on his return to England in May 1856, with shattered health and a broken constitution, the East India Company settled on him a life pension of 5000*l.* a year. He had previously been appointed to the Wardenship of the Cinque Ports on the death of the late Duke of Wellington in 1852.

(Lord Dalhousie, *Minute*, reviewing his administration in India.)

DALLAWAY, REV. JAMES, was born at Bristol February 20, 1763. He was educated at the grammar-school, Cirencester, and at Trinity College, Oxford, where he became known by his talent for versification. He took his M.A. degree in 1784, but failed in being elected Fellow of his college on account, it is said, of some satirical verses he had written. For several years he served as curate, and whilst so acting became editor of 'Bigland's Collections for Gloucestershire,' and took the degree of M.B. at Oxford in 1794. About 1795 the Duke of Norfolk, to whom he had dedicated his 'Origin of Heraldry,' obtained him the appointment of chaplain and physician to the embassy at Constantinople, and on his return to England Mr. Dallaway published 'Constantinople, Ancient and Modern, with Excursions to the Shores and Islands of the Archipelago, and to the Troad,' 4to, 1797. Some years later he contributed to the 'Archæologia,' vol. xiv., a paper 'On the Walls of Constantinople.' In 1797 the Duke of Norfolk as Earl Marshal appointed Mr. Dallaway his official secretary, and in 1799 his grace gave him the rectory of South Stoke in Sussex, and in 1801 the vicarage of Leatherhead in Surrey. He resigned South Stoke in 1803 for the sinecure rectory of Slinfold. During his early years Mr. Dallaway devoted a good deal of attention to the subject of heraldry, and his first original publication was 'Enquiries into the

Origin and Progress of Heraldry in England,' 4to, 1792. He had before (1789) edited the 'Letters of Dr. Rundle, Bishop of Derry, to Mrs. Sandys.' Later he devoted himself to artistic and topographical antiquities. He published in 1800 'Anecdotes of the Arts in England, or Comparative Remarks on Architecture, Painting, and Sculpture;' in 1806 'Observations on English Architecture;' in 1816 'Statuary and Sculpture among the Ancients.' He edited in 1826 an edition of Walpole's 'Anecdotes of Painting' and the 'Letters and other Works of Lady Mary Wortley Montague, from her original Manuscripts, with Memoirs of her Life,' 5 vols. 8vo, 1806. He wrote also a 'Memoir' of Bishop Ridley; but the work by which he is best known, and one which will serve as the basis of the labours of any future historians of Sussex, is his 'History of Western Sussex,' of which the third part ('Rape of Bramber') was edited by the Rev. E. Cartwright. Mr. Dallaway was elected a Fellow of the Society of Antiquaries in 1789; and he contributed several papers to the Society's 'Archæologia;' he was also an occasional contributor to the 'Gentleman's Magazine,' the 'Retrospective Review,' &c. Both as an antiquary and a writer on art he belonged to the old school, and there is in all his writings a great want of precision, depth of research, and reach of thought. He died at Leatherhead in 1834.

DALRYMPLE FAMILY. The surname of this family is derived from the lands of Dalrymple, in the shire of Ayr, of which, in remote times, the chief of the house was proprietor. The family appears to have been of importance very early, for in the reign of King Robert III., Duncan Dalrumpill had a charter of the office of Tschedorach (or principal executive officer of the crown) in Nithsdale; and in 1462 James de Dalrymple was clericus regis.

The lands of Stair, whence the viscounty and earldom are derived, came into the family by William de Dalrymple, who became possessed of them in the middle of the 15th century by his marriage with his relation, Agnes Kennedy, heiress of the estate. The son of these parties married a daughter of Sir John Chalmers, of Galdgirth, in the same shire, whose first ancestor had held the high office of chamberlain of Scotland; and in lineal descent from him was James Dalrymple of Stair, who married Janet, daughter of Kennedy of Knockdaw, and by her had

JAMES DALRYMPLE, first Viscount Stair. He was born in May 1619, at Dummurchie, in the parish of Barr, county of Ayr, and lost his father before he had attained his fifth year. At that tender age he was left under the guardianship of his mother, who survived her husband upwards of thirty years. His early education was acquired at the school of Mauchline, whence, at the age of fourteen, he was removed to the college of Glasgow, where, applying himself closely to his studies, he qualified himself for taking the degree of A.M. in 1637. He left college the following year, and at the breaking out of the civil war obtained a captain's commission in the Earl of Glencairn's regiment. About this time the chair of philosophy in the University of Glasgow became vacant, and having, by the advice of some of the professors, become a candidate, he was in 1641, being then twenty-two years old, appointed to the place after a comparative trial. It was then the practice for every regent (as the professors appointed by the crown were called) to swear at taking office that he would demit on his marriage. This Dalrymple did, and having in 1643 married Margaret Ross, co-heiress of the estate of Balnail in Wigton, he resigned the chair, but was soon afterwards re-appointed. In this place he sedulously pursued his studies, and particularly the study of the civil law, with the view to the profession of the law, in which a knowledge of the Roman jurisprudence was then of great moment. In 1647 he resigned his chair, removed to Edinburgh, and after the usual trials, was admitted an advocate on the 17th of February 1648. The following year he was appointed secretary to the commissioners sent by the Scottish parliament to treat with Charles II., then an exile in Holland, for his return to his native dominions. He held the same office in the more successful mission of 1650, and was on that occasion particularly noted for his "abilities, sincerity, and moderation." During the Protectorate he was warmly recommended to Cromwell by General Monk, as a fit person to be one of the judges of the court of session, and on the 1st of July 1657, Dalrymple took his seat on the bench. At the Restoration he went to London with the Earl of Cassilis to pay his respects to the king. On that occasion the honour of knighthood was conferred upon him; and by letter, dated Whitehall, 14th February 1661, he was also nominated one of the lords of session. But refusing to sign the declaration enacted in 1663, his place was declared vacant 19th of January 1664. Having some time after waited on the king in London, his majesty allowed him to qualify his subscription to the Declaration, and restored him to his seat. He was created a baronet in June 1661; and on the resignation of Sir John Gilmour, he was appointed president of the court of session 7th of January 1671. On the 23th of February 1672, his eldest son, John, was admitted an advocate before the court; on the 25th of June 1675, his next son, James, was admitted; and his third son, Hew, on the 23rd of February 1677. Dalrymple continued president till the year 1681, when, on account of his conduct on occasion of the Test Act, he was superseded, and found it necessary to retire into Holland. In 1681 he published his 'Institutions of the Law of Scotland,' the work of a great and philosophic mind, but one deeply imbued with the principles of the Roman jurisprudence: it

gave consistency to the body of Scots law; and till our own day has guided the determinations of the Scottish lawyers. From his retirement at Leyden he transmitted to the Edinburgh press his 'Decisions of the Court of Session from 1661 to 1681;' the first volume appearing in 1684, and the second in 1687. And in 1686 he published at Leyden his 'Philosophia Nova Experimentalis.' He also busied himself about this time on a work relating to the mutual obligations of the sovereign and his people, but it was never published. On the accession of King James II., Dalrymple's eldest son was appointed lord advocate of Scotland in the room of Sir George Mackenzie; and in this place he had influence enough to procure a pardon for his father, who, on the testimony of Spence, the secretary of Argyll, had been prosecuted and outlawed for his alleged concern in the Rye-house Plot. Sir John held the situation of lord advocate for about twelve months, when he was appointed successor to Foulis of Colinton, both as lord justice clerk and as an ordinary lord of session. His father, on coming over to this country with the Prince of Orange, with whom he had been much in favour while in Holland, was reinstated in the presidency of that court; and on the 21st of April 1690, raised to the peerage by the style and title of Viscount Stair. The same year Sir John was re-appointed lord advocate; and the next year advanced to be one of the principal secretaries of state, in which latter place he continued till the year 1695, when he was driven from office upon the parliamentary inquiry into the equally impolitic and barbarous massacre of Glencos, of which he appears to have been the chief instigator.

Stair died in the end of the same year, on the 23rd of November 1695, shortly after the publication of his work entitled 'A Vindication of the Divine Perfections,' and was buried in the high church of Edinburgh. He was succeeded in his title and estate by his eldest son, who on the 8th of April 1703 was advanced to be Earl of Stair, and who died suddenly on the 8th of January 1707, after a warm debate that day on the 22nd article of the treaty of Union, which relates to the number and privileges of Scots peers. By his wife, daughter and heiress of Sir John Dundas of Newliston, in the shire of Edinburgh, he left a younger son, who was

JOHN DALRYMPLE, second Earl of Stair. He was born at Edinburgh on the 20th of July 1673, and in early youth had the misfortune to kill his elder brother by the accidental discharge of a pistol. For some years afterwards he was under the tuition of a clergyman in the shire of Ayr, whence he was at length restored to his father's house. In 1692 he entered as a volunteer under the Earl of Angus, commander of the Cameronian regiment at the battle of Steinkirk. His parents however appear to have been desirous of his adopting the profession of the law, and for that purpose sent him to Leyden; but on his return in 1701 from his travels he accepted a commission as lieutenant-colonel of the Scots regiment of Footguards. The year following he served as aide-de-camp to the Duke of Marlborough at the taking of Venlo and Liege, and the attack on Peer; and in the course of the year 1706 he successively obtained the command of the Cameronian regiment and the Scots Greys. On his father's death in the beginning of 1707 he succeeded to the earldom of Stair, and was soon afterwards chosen one of the representative peers of Scotland in the united parliament. In the subsequent victories of Oudenarde, Malplaquet, and Ramillies, he held high command and obtained great distinction; but on the accession of the new ministry in 1711, when the career of Marlborough was stopped, he sold out of the Scots Greys, and retired from the army. When George I. succeeded to the throne the Earl of Stair was appointed a lord of the bedchamber and a privy councillor, and in the absence of the Duke of Argyll was constituted commander-in-chief of the forces in Scotland. The next year he was sent on a diplomatic mission to France; and it would seem that the embassy was distinguished by much skill and address, and at the same time by remarkable splendour and magnificence. He was recalled in 1720, and for the next twenty-two years lived in retirement at his seat at Newliston, where it is said he planted various groups of trees in a manner designed to represent the arrangement of the British troops at one of the victories he had been engaged in. He also turned his attention to agriculture, and was the first in Scotland to plant turnips and cabbages in the open fields. On the dissolution of the Walpole administration in 1742 he was recalled to public life, and served in a military capacity on different important occasions till his death, which happened at Queensberry House, Edinburgh, on the 9th of May 1747. He left a widow, but no children.

His next brother, William Dalrymple of Glenmure, who was a colonel in the army, married Penelope, countess of Dumfries, and their issue succeeded to the earldom. His youngest brother, George Dalrymple of Dalmahoy, passed advocate, and on Baron Smith's advancement to the chair was made a puisne baron of Exchequer, in which situation he continued till his death in July 1745. More lately there was on the bench of the same court a member of another branch of the same family, Sir John Dalrymple of Cranston, Bart., who was appointed in 1776 one of the barons of the Exchequer, and so continued till the year 1807, when he resigned. He was the author of 'Memoirs of Great Britain,' 'Tracts on Feudal Law,' and other publications. He was descended from James, second son of the first Viscount Stair, who was author of 'Collections concerning Scottish History preceding the Death of David I.,' and who was created a

baronet on the 28th of April 1698, the day previous to his younger brother, *Hew Dalrymple* of North Berwick, being raised to the like dignity.

SIR HEW DALRYMPLE, born in 1652, was some time one of the commissaries of Edinburgh, having been appointed to that place on the resignation of his brother James, when the latter was made one of the principal clerks of session. He had also been some time dean of the Faculty of Advocates; and was, on the occasion of his being created a baronet, promoted at once from the outer bar (like the predecessor of his father, Sir George Lockhart, and in more recent times Mr. Blair, the only instances in the history of the court) to the presidency of the Court of Session, which had remained vacant since his father's death in 1695. President Sir Hew Dalrymple collected the decisions of the court from his appointment till the 21st of June 1720, and continued in the chair till his death, which took place on the 1st of February 1737, in the eighty-fifth year of his age.

He had a younger son of the same name with himself, *Hew Dalrymple*, who passed advocate on the 18th of November 1710, and in December 1726 was made a lord of session under the titular designation of Lord Drummore. He was also some time afterwards appointed a lord of judicary on Erskine of Dun's resignation, and died in the possession of both offices in June 1755, with the character of an acute and learned lawyer, and a very honourable man. By his wife, Anne Horn, heiress of the estates of Horn and Westhall in the county of Aberdeen, he left a large family, one of whom was *David Dalrymple* of Westhall, who passed advocate in the beginning of 1743, in the twenty-third year of his age, and in 1746 was chosen procurator (or advocate) to the Church of Scotland. In 1748 he was also constituted sheriff depute of the shire of Aberdeen, and he continued in both offices till July 1777, when he was made a lord of session under the title of Lord Westhall. His elder brother assumed his maternal surname of Horn, and marrying Mary, daughter and heiress of Sir James Elphinstone of Logie, assumed the additional surname of Elphinstone, and had by his wife a son, who on the 16th of June 1828 was created a baronet by the style and title of *Sir Robert Dalrymple Horn Elphinstone*, Bart., of Horn and Logie Elphinstone. A younger branch of the same family had a few years before been raised to the like dignity in the person of *Sir Hugh Whiteford Dalrymple* of Highmark, in the county of Wigton, who was created a baronet on the 6th of May 1815.

The youngest son of the first Viscount Stair was *Sir David Dalrymple* of Hailes, Bart., so created on the 8th of May 1700. He passed advocate on the 3rd of November 1688, and in 1709 was appointed lord-advocate of Scotland in the room of Sir James Stewart, who was however reinstated in the office in the year 1711. On Stewart's death Sir David was again appointed lord-advocate, and continued till May 1720, when he was succeeded by Robert Dundas of Arncliffe, who also succeeded him on his decease, the following year, in his place of dean of the Faculty of Advocates. His eldest son was *Sir James Dalrymple* of Hailes, Bart., some time auditor of Exchequer; and by his wife, Lady Christian Hamilton, daughter of the sixth Earl of Haddington, the father of a numerous family. The eldest of these was the celebrated judge and antiquary,

SIR DAVID DALRYMPLE, better known by his titular designation of LORD HAILES, was born at Edinburgh on the 28th of October 1726, and after acquiring the rudiments of his education in his native place, was sent to Eton, where, with a competent degree of learning, he imbibed that classical taste, and partiality for the manners and customs of England, which distinguished the subsequent periods of his life. From Eton he returned to Edinburgh, whence, after passing through the usual course at the university there, he was sent to Utrecht to study the civil law; and on his return in 1746 he prepared for the bar, and passed advocate on the 24th of February 1748. After eighteen years of professional life he was raised to the bench of the Court of Session; and ten years after he was also, on the resignation of Lord Coalston, to whose only daughter he was married in October 1763, appointed a lord of judicary. As a judge, his accuracy, diligence, and dignity were eminently conspicuous; but it is on the broader basis of literary merit that his great fame rests. The earliest of his publications appears to have been sacred poems, being a collection of translations and paraphrases from Scripture by various authors, Edinb., 1761. His next was the 'Wisdom of Solomon and the Book of Ecclesiastes,' 1755. The same year he wrote in 'The World' Nos. 140 and 147, and the next year No. 204, in which year also he published 'Select Discourses,' by John Smith of Cambridge, with a preface and learned notes. The year following, 1757, he republished, with notes, 'A Discourse of the unnatural and vile Conspiracy attempted upon the King by the Earl of Gowry.' In the month of October 1761, two vessels being wrecked on the shore between Dunbar and North Berwick, and pillaged by the country people, Sir David published a sermon from Acts xxviii. 2.—"The barbarous people showed us no little kindness." In 1762 he published from the press of Foulis of Glasgow, 'Memorials and Letters relating to the history of Britain in the reign of James I. of England,' with a preface and notes. From the same press, in 1765, he published the 'Works of the ever memorable Mr. John Hailes, of Eton,' in three vols.; and the same year at Edinburgh the first specimen of a book entitled 'Ane compendious booke of Godly and Spiritual Songs.' The year following he published 'Memorials and Letters relating to

the history of Britain in the reign of Charles I., from the originals collected by Wodrow; an 'Account of the Preservation of Charles II. after the battle of Worcester,' drawn up by himself; and the 'Secret Correspondence between Sir Robert Cecil and James VI.' The next year he published a catalogue of the lords of session from the institution of the court, with historical notes; and the following year 'The Private Correspondence of Bishop Atterbury and his Friends in 1725.' In 1769 he published, first, 'An Examination of some of the arguments for the high antiquity of the Regiam Majestatem, and an inquiry into the authenticity of the Leges Malcolmi;' 'Historical Memoirs concerning the provincial councils of the Scottish clergy, from the earliest account to the æra of the Reformation;' and third, 'Canons of the Church of Scotland, drawn up in the provincial councils held at Perth in the years 1242 and 1269.' And in 1770 he published some ancient Scottish poems from manuscripts, with a number of curious notes and a glossary. His next performance was the additional case of Elizabeth, claiming the title of Countess of Sutherland: a singularly able paper, which was subscribed by Alexander Wedderburn, afterwards Lord Chancellor of England, and Sir Adam Ferguson, but well known to be the work of Lord Hailes. In 1773 Sir David published 'Remarks on the History of Scotland;' and in 1776, 'Letters from Hubert Languet to Sir Philip Sydney.' This last year also he published his 'Annals of Scotland, from the time of Malcolm Canmore to King Robert I.;' 'Tables of the succession of the Scots Kings' during the same period; and in 1779 his 'Annals of Scotland, from the accession of Bruce to the accession of the House of Stuart.' In the above year, 1776, he published another work of much erudition; namely, 'An account of the Martyrs of Smyrna and Lyons in the second century,' with notes. This was intended as the first volume of 'Remains of Christian Antiquity;' the second volume of that work appeared in 1778, and the third in 1780. The next year he published 'Octavius,' a dialogue by Marcus Minucius Felix, with notes and illustrations; and the year following, the treatise by Lactantius of the manner in which the persecutors died, illustrated in like manner by various notes. In 1783 appeared his 'Disquisitions concerning the Antiquity of the Christian Church;' and in 1786, 'An inquiry into the secondary causes which Mr. Gibbon has assigned for the rapid growth of Christianity.' After this followed some biographical sketches, in separate works and at different times, but all intended as a specimen of a Biographia Scotica. In 1788 he published from manuscripts the opinions of Sarah, duchess of Marlborough; and in 1790 a translation of the address of Q. Septim. Tertullus to Scapula Tertullus, proconsul of Africa, with notes, to illustrate the state of the church in early times. This was the last work which Lord Hailes lived to publish. On the 29th of November 1792 he expired, in the sixty-sixth year of his age, the baronetcy, for want of male issue, descending to his nephew James, eldest son of John Dalrymple, Esq., some time lord provost of Edinburgh, who was brother of Sir David, and also brother of

ALEXANDER DALRYMPLE, the hydrographer. He was born at New Hailes, the seat of his father, Sir James Dalrymple, Bart., on the 24th of July 1737, and was the seventh son of a family of sixteen children, all of whom he survived. His scholastic education was very limited, partly from the troubles of the times, and partly from the early death of his father; and when scarce sixteen years of age he went abroad as a writer in the East India Company's service. Owing to his deficiency in the ordinary branches of learning, he was, on his arrival in India, placed under the storekeeper; but at length, through the kindness of friends, he was removed to the secretary's office, Lord Pigot himself giving him some lessons in writing, and Mr. Orme, the historian, instruction in accounts. In the records of the secretary's office he found certain papers on the subject of a commerce with the Eastern Archipelago; and so interested in the subject did he become, that, contrary to Lord Pigot's advice, he refused the secretaryship, and determined on a voyage among the eastern islands. He now also made himself master of the Spanish language by his own efforts, as he had a short time before done in regard to the French. In the course of the voyage he concluded a commercial treaty with the sultan of Sooloo; but not long afterwards the political affairs of that place were altogether changed, and no beneficial effects resulted from the enterprise. He subsequently returned to Sooloo, and re-established a friendly understanding between the inhabitants and the company; but unfavourable circumstances again intervened to prevent the results which were anticipated, and his exertions in England, whither he afterwards came on the same matter, were equally unfortunate. In 1769 the court of directors voted him 5000*l.* for his past services, equivalent to the emoluments of secretary at Madras, which he had relinquished in 1759 to proceed on the eastern voyage. From the time of his return to England in 1765, he employed himself in collecting materials for a full exposition of the importance of the Eastern islands and South Seas; and the court of directors, satisfied of the important information he possessed, employed him to draw up several charts of the Eastern seas, which were published under their authority. On Lord Pigot's appointment to be governor of Fort St. George in 1775, Dalrymple was reinstated in the service of the East India Company, and went out to Madras as a member of council and one of the committee of circuit; but in 1777 he was recalled with others, under a resolution of the general court, to have their conduct

inquired into, though nothing appears to have been done thereupon. Two years afterwards he was appointed hydrographer to the East India Company; and in 1795, when the admiralty at last established the like office, it was given to Dalrymple, to whom it had been promised when its establishment was first proposed nineteen years before. This place he retained till 1808, when the admiralty, having called for his resignation on the ground of superannuation, he refused to resign and was dismissed. A month later, June 19, 1808, he died, it is said from vexation. He left a large library, and rich particularly in works on navigation and geography, a few of which were purchased by the admiralty, and the remainder were sold by auction. His own works amount to about sixty in number; many of them undoubtedly valuable, but some also of a merely personal and transitory character. A list of them is appended to a memoir of the author, furnished by himself, in the 'European Magazine' for November and December 1802.

DALRYMPLE, JOHN, was born in the year 1804 at Norwich, where his father was a surgeon in general practice. He studied his profession under his father, in Edinburgh, and in London. He commenced practice as a surgeon in London in 1827. During the latter part of his career he devoted himself entirely to ocular surgery. He died in 1852. As a surgeon-oculist he was best known for his work on the 'Anatomy of the Human Eye,' which was published in 1834. He was not however known only as a surgeon, but also as a naturalist and accurate microscopic observer. Amongst his papers on these subjects the following are the most important: 'On a peculiar structure in the eye of Fishes,' published in the 'Magazine of Natural History,' sect. 2, vol. ii.; 'On the Vascular Arrangement of the Capillary Vessels of the Allantois and Vitelline Membranes in the Incubated Egg' ('Transactions of the Microscopical Society,' vol. i.); 'On the Family of *Closterine*' ('Annals of Natural History,' vol. v.) In 1849 he read a paper before the Royal Society on a hitherto undescribed infusory animalcule allied to the genus *Notorhiza* of Ehrenberg. This paper was interesting as confirming the discovery of the sexuality of the rotiferous animalcules, which had been made by Brightwell. This paper was published in the 'Philosophical Transactions,' and in 1850 he was elected a Fellow of the Royal Society.

Mr. Dalrymple was one of the surgeons of the Royal London Ophthalmic Hospital. He was a Fellow of the Royal College of Surgeons of England, and in 1851 was elected a member of the council of that body.

DALTON, JOHN, was born September 5, 1766, at the village of Eaglesfield, near Cuckermouth in Cumberland, where his father, Joseph Dalton, was the owner and cultivator of a small copyhold estate. John Dalton attended a school kept by John Fletcher, a Quaker, till he was twelve years of age. In his thirteenth year he himself began to keep a school at Eaglesfield, but he gave occasional assistance to his father in the farming operations. In 1781, when he was fifteen, he removed to Kendal, in order to become an usher in the school of his cousin George Bewley. Dalton, for two or three years before he left Eaglesfield, had been kindly noticed and assisted in his studies by Mr. Robinson, a man of property; and a similar good fortune attended him at Kendal, where he obtained the friendship of Mr. Gough, a blind gentleman who was devoted to the study of natural philosophy, and who, besides the use of his library, afforded Dalton the advantage of his instruction and conversation. Dalton continued in his situation of usher till 1793, when Mr. Gough having been asked to name a person fit to become professor of mathematics and natural philosophy in the New College, Mosley-street, Manchester, recommended Dalton, who was accepted, and immediately removed to Manchester, which became his place of permanent residence during the rest of his life. The college was removed to York in 1799, when Dalton withdrew from it, and began to give lessons in mathematics and natural philosophy at his residence in Manchester, as well as at private seminaries. He afterwards delivered public lectures, of which the first course was given in the rooms of the Literary and Philosophical Society of Manchester, and consisted of twenty lectures on experimental philosophy; he subsequently gave lectures at London, Leeds, Birmingham, and other places in England and Scotland. He had filled for several years the situations of secretary and vice-president of the Manchester Literary and Philosophical Society, of which he had become a member in 1794; in 1817 he was elected president, and was re-elected every year till his death.

In 1822 Dalton paid a visit to Paris, with a single introduction, which was to Breguet the eminent watchmaker; next day he received an invitation from La Place, by whom he was introduced to the most distinguished scientific and literary men in Paris. Before this time however Dalton had published his most important discoveries in natural philosophy and chemistry; his merits were consequently well known to the French chemists, and they became more and more highly appreciated in England during every succeeding year of his life.

George IV. having, in 1826, given 100 guineas to the Royal Society of London for the purchase of two gold medals to be given to persons who had most distinguished themselves by discoveries in science, the first medal was unanimously awarded by the council to Dalton. He attended at York in 1831 the first meeting of the British Association for the Advancement of Science, and was the object of general respect and admiration; at the second meeting at Oxford in 1832 the Univer-

sity conferred on him the title of Doctor of Civil Law; at the third meeting at Cambridge in 1833 Professor Sedgwick, after pronouncing an eulogium on his character, announced that William IV. had granted him a pension of 150*l.* a-year; at the fourth meeting in Edinburgh in 1834 the University of Edinburgh conferred on him the degree of LL.D., and the Royal Society of Edinburgh elected him a member. In 1836 his pension was raised to 300*l.* a-year. Besides the honours conferred upon Dr. Dalton during the meetings of the British Association, his friends in Manchester in 1833 subscribed 2000*l.*, and employed Chantry to execute a statue of him in marble, which is now in the entrance-hall of the Royal Manchester Institution.

On the 10th of April 1837, Dr. Dalton, then in his seventy-first year, had a severe attack of paralysis, and another slight attack on the 21st; his right side was paralysed, he was deprived of the power of speaking, and his mind appeared to be in some degree affected: after an illness of some months his body and mind regained their powers, and his voice was restored, but his articulation was less distinct ever afterwards. On the 3rd of May 1844, Dr. Dalton had a third paralytic stroke, which affected his right side, and increased the indistinctness of his articulation. He partly recovered from the attack, and on the 19th of July attended a meeting of the council of the Manchester Literary and Philosophical Society, when he received a copy, engrossed on vellum, of a complimentary resolution passed at the annual meeting of the society. Being unable to articulate distinctly, he delivered a written reply. He died July 27, 1844. He had made his usual entry of meteorological observations, but with some symptoms of indistinctness of memory, before he retired to rest on the previous night. The inhabitants of Manchester expressed their estimation of his character by a public funeral. His body lay in state in the town-hall, and was visited by more than 40,000 persons in a single day. He was buried in the cemetery at Ardwick-green on the 12th of August. The funeral ceremony was conducted with great magnificence, and was attended by a vast concourse of persons.

Dalton, during his residence at Kendal, had occasionally contributed to 'The Gentleman's and Lady's Diary,' and in 1788 had commenced a series of meteorological records and observations, the first results of which he published soon after he went to Manchester, under the title of 'Meteorological Observations and Essays,' 8vo, 1793. He continued the habit of observing and recording the state of the atmosphere with the greatest regularity till the day before he died, taking several records daily; he had registered altogether upwards of 200,000 independent notices. His first essay in the 'Transactions of the Manchester Literary and Philosophical Society,' related to a peculiarity of his own sight—that of inability to distinguish certain colours—and was entitled 'Extraordinary Facts relating to the Vision of Colours, with Observations, by Mr. John Dalton.' It was read October 31, 1794, and is inserted in the 'Transactions,' vol. v., part 1. This peculiarity of vision has been since very generally designated Daltonism. In 1801 he published 'Elements of English Grammar,' London, 8vo.

In the 'Manchester Transactions' for 1802, part ii., there are six papers by Dalton, chiefly on subjects of meteorology, of which the most important is one called 'Experimental Essays on the Constitution of Mixed Gases; on the Force of Steam, or Vapour from Water and other Liquids, in different Temperatures, both in a Torricellian Vacuum and in Air; on Evaporation; and on the Expansion of Gases by Heat.' He discusses with great acuteness the difficult problem of the equal diffusion throughout each other of gases of unequal densities; and, besides other facts of importance, he proves that water, when it evaporates, is always converted into an elastic fluid or vapour, and that the elasticity of this vapour increases as the temperature increases; at 32° of Fahrenheit it balances a column of mercury about half an inch in height; at 212° it balances a column thirty inches high, or is equal to the pressure of the atmosphere. He determines the elasticity of vapour at all temperatures from 32° to 212°, points out the method of determining the quantity of vapour which exists at any time in the atmosphere, and determines the rate of evaporation from the surface of water at all temperatures from 32° to 212°. The principles laid down in these essays have been of the highest importance to chemists in their investigations respecting the specific gravity of gases, and have enabled them to solve many interesting problems.

Dalton began to work out his grand discovery of the atomic theory in 1803; in August 1804 he explained it distinctly and fully to Dr. Thomas Thomson, who was then on a short visit to Manchester; he touched upon it in a lecture before the Royal Institution of London in 1804, and subsequently in lectures at Manchester, Edinburgh, and Glasgow; but Dr. Thomson was the first to publish a short sketch of it in 1807, in the third edition of his 'System of Chemistry.' In 1808 Dr. Dalton published 'A New System of Chemical Philosophy,' 8vo, vol. i. In the first chapter he treats of heat; in the second, of the constitution of bodies, in which his chief object is to oppose the peculiar notions respecting elastic fluids which had been advanced by Berthollet and were supported by Dr. Murray of Edinburgh; in the third chapter, which occupies only a few pages, he gives the outline of the atomic theory. In a plate at the end of the volume he gives the symbols and atomic weights of 37 bodies, 20 of which were then considered simple, and the 17 others compound. In the second volume of his 'New System of Chemical Philosophy,' published in

1810, he treats of the elementary principles, or simple bodies, oxygen, hydrogen, azote, carbon, sulphur, phosphorus, and the metals; next he treats of the oxygen combined with hydrogen, azote, carbon, sulphur, and phosphorus; and of hydrogen combined with azote, carbon, sulphur, and phosphorus; finally, he treats of the fixed alkalies and earths. The table of atomic weights at the end of this volume, though more complete than the one he had given at the end of the first volume, is still very imperfect.

The atomic theory is undoubtedly one of the most important contributions which has ever been made to chemistry; and hardly less important were Dalton's attempts to determine the atomic weights of the different substances, though scarcely a single number was determined correctly. At the time when he made his discovery there was not a single chemical analysis which could properly be considered as correct; there was not a single gas whose specific gravity was known with any approach to accuracy; and Dalton displayed infinite sagacity at coming so near the truth as he did. Since the introduction of the atomic theory, the knowledge of chemical combination has been simplified to an amazing extent, and the processes of analysis, which constitute the essence of chemistry, have assumed a degree of accuracy almost approaching to mathematical precision. Manufactures have been benefited as well as science; the quantity of each constituent of any article can be regulated with perfect accuracy, so that there is no waste, and the result of the combination can be reckoned upon with unflinching certainty.

Dalton represented his atoms by symbols, as, for instance, oxygen by a circle, hydrogen by a circle with a dot, and other elements by similar simple figures. He considers that all bodies are composed of atoms, which, however small, have a definite size and weight. The symbols of oxygen and hydrogen placed together represented water, which he supposed to be composed of an atom of each; and other symbols were used in a similar manner. The atomic weights are the relative or combining weights, not the absolute weights. Assuming hydrogen to be the lightest body he called it 1; oxygen he determined to be 7, but it has since been ascertained to be 8. Dr. Wollaston has called oxygen 1; hydrogen then becomes .125. Dalton not only stated the general principle of combination in definite proportions, but he stated the chief laws of combination on which modern chemical analysis is based: 1, that the same compound consists invariably of the same constituents; 2, that the elements of every compound always unite in the same proportion by weight (and Guy-Lussac, in 1809, proved that gases unite in the same proportion by volume as well as by weight); 3, that, when any element combines in more proportions than one, those proportions are multiples—1, 2, 3, 4; 6, 12, 18, 24; 8, 16, 24, 32, and so on; 4, that, if two substances combine in a certain proportion with a third, they combine in exactly the same proportion with each other; 5, that the combining proportion of a compound is the sum of its constituents, as hydrogen 1 + oxygen 8 = water 9. Davy substituted the word proportion for that of atom, and Wollaston that of equivalent, which is now generally used; but whatever be the term, the meaning is the same, and in proportion as analyses have become more accurate, the laws which Dalton laid down have been more remarkably confirmed.

The third volume of Dalton's 'New System of Chemical Philosophy' was not published till 1827, but the greater part of it had been printed nearly ten years before. He treats of the metallic oxides, the sulphurets, phosphurets, carburets, and of the alloys. In the interval between the printing and publication, many of the facts had been anticipated by others, and some of them carried much farther. The most important part of the volume is the appendix, of about 90 pages, in which he discusses with his usual sagacity various important matters connected with heat and vapour. He gives a new table of atomic weights, much more copious than those contained in the two preceding volumes, and in which he introduces the corrections rendered necessary by the numerous correct analyses which had been made since the publication of the second volume.

Dr. Dalton's other works, which are tolerably numerous, are inserted in the 'Manchester Transactions,' 'Nicholson's Journal,' the 'Philosophical Transactions,' and the 'Philosophical Magazine,' and consist of experiments and observations on heat, vapour, evaporation, rain, wind, the aurora borealis, dew, and a variety of other physical subjects.

Dr. Dalton was of middle stature and strongly made. His face is said to have resembled the portraits of Newton. His power of mind was naturally strong; he was a patient observer, and an independent thinker, with the most perfect self-reliance, and with an extraordinary power of tracing the relations of physical phenomena; his experiments had rarely an insulated character, but were steps in some process of wide generalisation. By such a process, comparing the results of numerous experiments and numerous facts which had been established, he elicited order out of seeming confusion, and may truly be said to have become the legislator of chemistry, which before his time was little better than an experimental art—an accumulated mass of unconnected and imperfectly-developed facts. Dalton laid down the laws of the combination of substances, and at once advanced chemistry to the rank of a science. His moral character was worthy of his intellectual. He was a man of the strictest truth and honesty; independent, grave, reserved, but not austere; frugal, but not parsimonious. Unassuming, the honours which he received were voluntarily bestowed

upon him by those who were best able to estimate the value of his services to science and manufacturing industry; unostentatious, it was some time before his townsmen in Manchester were aware of his merits, but a small circle of friends appreciated him highly, and long before he received his pension offered to provide him with an independence that he might devote the whole of his time to science, but he declined to accept it, observing "that teaching was a kind of recreation, and that if richer he would probably not spend more time in his investigations than he was accustomed to do." His mode of life was singularly uniform. He was rarely from home except when he went to some place to lecture; he attended the meeting of the Society of Friends, of which he was a member, twice every Sunday; he went daily to his laboratory, of which the apparatus was of the simplest and indeed rudest kind; he played at bowls on the afternoon of every Thursday; and he paid an annual visit to his friends and the mountains in Cumberland and Westmoreland. He was never married.

Dalton was elected a Fellow of the Royal Society about 1821; he was elected a corresponding member of the Institute of France, and a few years later was enrolled a Foreign Fellow. He was also a member of the Royal Academies of Science of Berlin and Munich, and of the Natural History Society of Moscow.

(Thomson, *History of Chemistry*, vol. ii.; *Pharmaceutical Journal*, Oct. 1841; *Life and Discoveries of Dalton*, in *British Quarterly Review*, No. 1; *British Association Reports*.)

DAMASCE'NUS, JOANNES, was born at Damascus towards the end of the 7th or the beginning of the 8th century of our era. His father, Sergius, a wealthy Christian of Syria, was councillor to the kalif, and at his death John succeeded him in the same office. His father had given him for preceptor a monk named Cosmas, whom he had redeemed from slavery. About 728 he wrote several tracts in defence of image-worship against the Iconoclasts, who were then favoured by the emperor Leo the Isaurian. A legendary story is told of Leo having forged a treasonable letter from John to himself, which he contrived should come into the hands of the kalif, who sentenced John to have his right hand cut off, when the severed hand was restored to the arm by a miracle. About that time however John withdrew from the kalif's court to the monastery of St. Saba, near Jerusalem, where he passed the remainder of his life in ascetic practices and study. His numerous philosophical and theological works place him among the most distinguished writers of the Eastern Church in the 8th century. His principal work is an exposition of the 'orthodox faith,' or Christian doctrines, in four books, which unites the two systems of scholastic and dogmatic theology, the former being by ratiocination, according to the Aristotelian or scholastic method, and the second by the authority of the Scriptures and the fathers. This work attained great reputation in the Greek Church, and the author was styled Chrysorrhœas, or 'Golden-flowing,' on account of his eloquence. He promoted the study of Aristotle, and wrote various popular tracts, in which he collected and illustrated that philosopher's principles. He wrote also letters and treatises against heretics, especially against the Manichæans and Nestorians. His principal works have been published by Lequien, 'Opera J. Damasceni,' Paris and Venice, 1748, 2 vols. folio.

DAMASCE'NUS, NICOLA'US, a philosopher and historian of the age of Augustus, and the friend of Herod the Great, tetrarch of Judæa, is mentioned by Josephus, Athenæus, Eusebius, and others. He wrote various works in Greek, and among them one on universal history in 144 books, of which we have some fragments, 'N. Damasceni Historiarum Excerpta et Fragmenta quæ supersunt,' 8vo, Leipzig, 1804; and again in Paris, 1805, edited by D. Coray. He also wrote his autobiography, of which a considerable portion has been preserved by Suidas and Josephus; a life of Augustus; a life of Herod; some philosophical and some poetical works, none of which have come down to us. The best edition of the remains of N. Damascenus is that of J. C. Orelli, Leipzig, 1804, with a supplement published in 1811.

DA'MASUS I., the son of a presbyter, was elected Bishop of Rome after the death of Liberius, A.D. 366. A party among the clergy elected the deacon Ursinus in opposition to Damasus, and the people, who had then a share in the elections, being equally divided, the two parties fought in the streets and in the churches for several days. Ammianus Marcellinus (xxvii. 3), who gives an account of these disorders, states that 137 bodies of the slain were found in one day in the basilica of Sicinius alone. The same author draws a sad picture of the corruption of the clergy of Rome in that age, of their cupidity and luxury, which he contrasts with the modest bearing of some of the provincial clergy. In the Theodosian Code (b. xx.) there is an imperial constitution, which was issued about that time for the better discipline of the clergy, in which they are forbidden receiving legacies from widows and minors, frequenting the houses of matrons, cohabiting with women under the pretence of religion, &c. Damasus being acknowledged by the bishops of Italy, was confirmed by the Emperor Valentinian, who sent Ursinus into exile. The party of Ursinus however kept up disturbances in Italy for several years. Ursinus himself returned to Italy. A Jew having brought a charge of adultery against Damasus, the affair was tried by a council of bishops at Rome in 378, and Damasus was acquitted. The Emperor Gratian being appealed to, sent the Jew into exile, as well as Ursinus and several of his party.

Damasus held several councils for the purpose of condemning heretics, and especially the Arians, the Apollinarians, and the Luciferians. He also was requested by the eastern churches to decide disputes which had arisen among them, particularly on the subject of the election of Flavianus to the see of Antioch. Among the eastern bishops who repaired to Rome on that occasion was Epiphanius, bishop of Cyprus, accompanied by St. Jerome, who had acquired during his residence in Syria and Palestine a great reputation for theological learning. Jerome became intimate with Damasus, and is said to have acted as his secretary. It was not until the death of Damasus, which happened in 384, that Jerome finally returned to the east, where he died.

There are a few letters of Damasus which have been preserved by Theodoretus and St. Jerome. Other letters and verses, as well as a Liber Pontificalis, which have been published under his name, are now considered apocryphal. The church of San Lorenzo in Damaso at Rome has derived its name from him, as he is believed to have been the founder of a church on the spot where the present structure stands, and where he was buried. Damasus was one of the most learned and influential among the earlier bishops of Rome. He was succeeded by Symiacus.

DAMASUS II. (Poppo, bishop of Brixen) was elected pope in 1048, in the room of Benedict IX., who had been deposed by the council of Sutri for his misconduct. He died, twenty-three days after his election, at Palestrina, and was succeeded by Leo IX.

DAMIENS, ROBERT FRANÇOIS, was born in 1715, in a village of Artois, where his father had a small farm. He enlisted in the army, which he left at the peace, and went to Paris, where he engaged as a menial, first in the College of the Jesuits, and afterwards in several families: he was repeatedly turned out of his situation on account of misconduct. While he was unemployed he used to attend the great hall of the Palace of Justice, which was then the rendezvous of those who were styled Jansenists. At that time France was distracted by the long quarrel concerning the bull Unigenitus. [CLEMENT XI.] The parliament of Paris disapproved of the bull, although it had been forced by the court to register it. Several of the parish clergy expressed a similar opinion, and were on that account suspended from their functions by their bishops, who were in general favourable to the prerogatives of the court of Rome. The clergymen thus laid under interdict appealed to the parliament, which returned a decision favourable to them. Upon this the court and the bishops attacked the parliament, several of whose members were imprisoned by lettres de cachet. The supposed miracles of the Abbé Paris, brother of a councillor of parliament, and a sturdy opposer of the bull, excited the minds of the people, and created a sect of fanatics, called 'convulsionnaires,' or 'shakers.' The archbishop of Paris refused the sacraments, not only to the shakers, but to all those suspected of Jansenism, that is to say, opposed to the bull. The parliament issued arrêts to oblige the local clergy to administer the sacraments. The king cashiered these arrêts. The outcry now became general against the archbishop, the ministers, and the king; France was threatened with a schism and a war of religion. Louis XV. had then for his mistress Madame de Pompadour, who was generally disliked on account of her haughtiness and prodigality. All these complaints seem to have made a deep though confused impression on the excitable but ignorant mind of Damiens. Gautier, a servant of one of the councillors of parliament, acknowledged that he had heard him speak very violently in defence of the parliament, and against the archbishop of Paris. It would seem that Damiens was particularly irritated at the archbishop refusing the sacraments to so many people, and that he fancied that by killing or at least wounding the king he would effect a change in the system of government, and put down the archbishop and his party. However this may be, Damiens went to Versailles; and on the 5th of January 1757, about five in the afternoon, as Louis was stepping into his carriage, Damiens, who had made his way unobserved among the attendants, stabbed him on the right side with a knife. The wound was slight, and the king after a few days recovered. It is worthy of remark that the knife had two blades, of which Damiens used the shorter, which seems to confirm what he stated on his interrogatory, that he did not intend to kill the king, but only to frighten him and give him a warning. He did not attempt to run away, but was secured, examined, and put to the torture. He was afterwards removed to Paris, and committed for trial before the grande chambre of parliament, to which the king wrote a letter in which he demanded "a signal vengeance." Damiens was condemned as a regicide to be broken alive by four horses. The sentence was executed on the 28th of March 1757, on the Place de Grève. Before being put to death, he was tortured for one hour and a-half on the place of execution with red hot pincers, molten lead, resin, wax, and other cruel contrivances. All the windows and roofs of the houses around were filled with spectators, men and women, among whom were many ladies of rank. It was altogether one of the most disgraceful exhibitions that ever took place in a civilised country. Damiens acknowledged no accomplices, and it does not appear that he had any. His crime was the act of a weak and disordered mind.

(Breton, *Pièces orig. et procéd. du procès fait à R. P. Damiens*, Par. 4to, 1757; *Vie de R. P. Damiens*, Par. 1757; *Histoire du Parlement de Paris*, 8vo, 1769; Voltaire, *Sicéle de Louis XV.*; *Causse Célèbres*.)

DAMPIER, WILLIAM, was born in 1652, of a Somersetshire

family; he went early to sea, served in the war against the Dutch, and afterwards became overseer of a plantation in Jamaica. He thence went to the Bay of Campeachy with other logwood cutters, and remained there several years. He kept a journal of his adventures and observations on that coast, which was afterwards published; 'Voyages to the Bay of Campeachy,' London 1729, with a 'Treatise on Winds and Tides.' Dampier, besides being a bold seaman, had also studied navigation as a science. In 1679 he joined a party of buccaniers, with whom he crossed the Isthmus of Darien, and having embarked in canoes and other small craft on the Pacific Ocean, they captured several Spanish vessels, in which they cruised along the coast of Spanish America, waging a war of extermination both by sea and land against the subjects of Spain. In 1684 Dampier sailed again from Virginia with another expedition, which doubled Cape Horn and cruised along the coasts of Chile, Peru, and Mexico, making depredations upon the Spaniards. From the coast of Mexico they steered for the East Indies, touched at Australia, and after several adventures in the Indian Sea, Dampier went on shore at Benocoolen, from whence he found his way back to England in 1691, when he published his 'Voyage round the World,' a most interesting account, and which attracted considerable attention. His abilities becoming known, he was appointed commander of a sloop of war in the king's service, and was sent on a voyage of discovery to the South Seas. Dampier explored the west and north-west coasts of Australia, surveyed Shark's Bay, and gave his name to a small archipelago east of North-west Cape. He also explored the coasts of New Guinea, New Britain, and New Ireland, and gave his name to the straits which separate the two former; on his homeward voyage he was wrecked on the Isle of Ascension. He at last returned to England in 1701, when he published the account of this voyage. In 1707 he published a 'Vindication of his Voyage to the South Seas in the ship St. George,' with which he had sailed from Virginia in his former marauding expedition. Dampier went to sea again till 1711, but the particulars of the latter part of his life are little known. He ranks among the most enterprising navigators of England. He was acquainted with botany, and was possessed of considerable information and general knowledge. His style of narrative is vivid, and bears the marks of truth. His voyages were published together in 3 vols. 8vo, London, 1697-1709.

*DANA, RICHARD HENRY, was born at Cambridge, near Boston, United States, November 15th, 1787. He completed his education at Harvard College, and was called to the bar; but after practising for a short time, he was compelled to abandon the legal profession by the state of his health, and he directed his attention to literature and politics. About 1817 he began to write a series of articles on the British poets in the 'North American Review.' His articles excited a good deal of attention, and he became associated in the management of the review; but in 1820 ceased to be connected with it. He then started on his own account a periodical called 'The Idle Man,' but its career closed with the completion of the first volume. In this work appeared his story of 'Tom Thornton,' which, when republished in a separate form, became very popular. In 1825 Mr. Dana wrote his first poem, the 'Dying Raven,' for the 'New York Review,' and the admiration it excited led him to publish in 1827 a volume entitled 'The Buccaneer, and other Poems.' The 'Buccaneer' never became what is termed popular; but its sterling excellence and fine manly tone obtained for it a circle of warm admirers. In 1833 Mr. Dana published a collected edition of his 'Poems and Prose Writings,' and a new edition in 2 vols., 8vo, appeared in 1850. Of late years Mr. Dana has written only miscellaneous essays and a few minor poems, most of which were incorporated in the last edition of his works. His only other public appearances have been as a lecturer on poets and poetry. He is however understood to be engaged in preparing for publication the papers of his brother-in-law, Washington Allston, the great American painter. Mr. Dana has written comparatively little, but his works are of a more finished character, and more sober in style and cast of thought, than is usual among his countrymen, and he is altogether one of her literary sons of whom America is justly proud.

The family of Dana is one in which eminent ability has been hereditary. For some generations his ancestors were noticeable men. His father FRANCIS DANA (born 1742, died 1811), an ardent actor in the Revolution, accompanied John Adams to Paris in 1779 as secretary of legation; in the following year he was appointed by Congress minister plenipotentiary to the court of Russia; and he subsequently became chief justice of Massachusetts. The son of the poet and essayist, *RICHARD HENRY DANA, Junior, is well known to the English public as the author of the remarkable work, 'Two Years before the Mast,' which has been several times reprinted in this country; he has also written 'The Seaman's Friend, a Treatise on Practical Seamanship,' of which the fourth edition was published at Boston in 1845. Mr. R. H. Dana, Junior, is now in good practice as a barrister at Boston. (Griswold, *Poets, and Prose Writers of America*.)

*DANBY, FRANCIS, A.R.A., was born at Wexford, Ireland, November 16, 1793. He received his earliest lessons in design in the School of Arts, Dublin, and exhibited his first pictures in 1812 at the exhibition in that city. In 1820 he removed to England, and took up his abode in Bristol. He sent some pictures to the Royal Academy

Exhibition in the following years; but it was not till 1824 that he obtained much notice, when a painting in the style which he has since made so familiar, entitled 'Sunset at Sea, after a Storm,' at once secured him a high place among the artists of his day. The picture was purchased by Sir Thomas Lawrence, at a price much above that which the obscure artist had ventured to place upon it; and this practical testimony of the president's admiration added no little to his popularity. Stimulated by his success, he the next year exhibited one of his largest and most elaborate paintings, 'The Delivery of Israel out of Egypt,' and the Royal Academy marked its sense of his ability by electing him in the same year an Associate. The next three years were the most productive in Mr. Danby's career as a painter, several of his most ambitious and best-known poetic and historical landscapes gracing the Academy walls during this period. In 1826 he exhibited 'Christ Walking on the Sea,' in 1827 'The Embarkation of Cleopatra on the Cydnus to meet Mark Antony,' in 1828 'The Opening of the Seventh Seal,' and a 'Scene from the Merchant of Venice.' His pictures were now looked for as one of the chief attractions of the annual exhibition, but his public career was suddenly brought to a temporary close. Some family matters caused him in 1829 to leave England, and he remained absent ten or twelve years, during which time he sent only one or two oil-paintings to the Exhibition. In 1841 he returned in full strength with his 'Morning at Rhodes,' 'The Sculptor's Triumph when his Statue of Venus is about to be placed in the Temple,' and an 'Enchanted Island.' These he followed up by a work of very ambitious character:—the 'Deluge,' a 'Holy Family,' the 'Contest of the Lyre and the Pipe in the Vale of Tempe,' 'St. Cloud in the Time of Louis XIV.,' 'The Painter's Holiday,' 'The Last Moment of Sunset,' 'The Tomb of Christ after the Resurrection,' 'The Fisherman's Home,' 'Winter Sunset,' 'Summer Sunset,' 'Ship on Fire—calm Moonlight—far at Sea,' 'Caius Marius amid the Ruins of Carthage,' 'Departure of Ulysses from Ithaca—Morning,' 'A Wild Sea-Shore at Sunset,' 'A Party of Pleasure on the Lake of Wallenstadt,' 'Evening—Dead Calm,' &c.

As the titles will have told, Mr. Danby's pictures are never mere delineations of a particular spot. Many of them are of the most ambitious class of poetic landscape; and they almost reach their lofty aim. His landscapes display considerable imagination, much poetic feeling, refinement, and rich and harmonious, though somewhat too monotonous colour. He delights especially in depicting the glories of the last moment of sunset, or the early twilight which succeeds it; and he bathes every object in the glowing atmosphere proper to that season. What he wants perhaps is something more of strength, fully to realise his intention; but as it is, he has marked out for himself a distinct path in the landscape art, and in it he has found no rival. Mr. Danby still holds only the same professional rank of A.R.A. which he held thirty years ago; but this is well understood to be, even with the Academy, no criterion of his real standing as a painter. His not having attained the honours of full membership has arisen from some of those private reasons which at times sway all close corporations and coteries. Mr. Danby has two sons, who have adopted the profession of painting; one of them, Thomas Danby, has acquired celebrity by some remarkably faithful pictures of English mountain scenery.

DANCE. There are two architects of this name, father and son. The elder **GEORGE DANCE** was architect to the Corporation of London, and erected in 1739-40 the Mansion House, a structure, which, although certainly far from being in the happiest or most refined taste, by no means deserves the obloquy that has been heaped upon it; for if in some respects uncouth, it is at all events a stately mass, and has a 'monumental' look. The elder Dance also built the churches of St. Botolph, Aldgate; St. Luke; and St. Leonard, Shoreditch. He died February 8th, 1768, and was succeeded in his appointment of City Surveyor by his eldest son,

GEORGE DANCE, Jun. (born in 1740), whose talent acquired for the family name far higher distinction. Not only trained up to architecture as a pursuit in which a safe and certain career, if not a brilliant one, was opened for him, he had applied himself to the study of it with a diligence exceeding what was required by the routine of that day, and he further possessed both a natural and cultivated taste for the fine arts generally, poetry included. He certainly stamped something of poetry, as well as energetic character, on the very first public work he executed; nor had he long to wait for the opportunity by which he signalled himself, for Newgate, the "proudest of prisons," was begun by him in 1770. This structure, one of the few truly monumental pieces of architecture in the metropolis, has been chiefly extolled for its striking degree of character; yet Newgate might have been equally prison-like in aspect had it been merely a dismal mass, utterly devoid of all æsthetic charm; it was by conferring upon it the latter—by breaking up the monotony of such a mass so as not at all to disturb unity, but enhance it—not to dissipate parts into littleness, but blend and condense them into one impressive whole—that Dance showed himself a great artist—let us say, a great tragic architect. Truly felicitous is the manner in which, by being divided into boldly distinct and well articulated parts, the composition acquires artistic play without losing anything of its severity. Truly felicitous also is the effective relief both as to perspective and light and shade thrown into it, not according to the usual practice of bringing parts forward, but of recessing them, and placing masses in the rear

of others, so that the general line of front is preserved unbroken in its lower part. The great drawback on this otherwise masterly composition is the centre compartment, or "governor's house." Well intended as is the kind of contrast between that part and the rest, the contrast actually produced is far from the happiest, the character given to the centre being by far too much like that of an ordinary dwelling-house, the windows being so many, in proportion to the space they occupy, as absolutely to crowd it and cut it up, to destroy breadth and repose, and to occasion an air of littleness. The attic story especially is a most paltry termination to the centre of such a pile; but in the original design the centre of the edifice was crowned by a pediment, which would have given variety to the whole composition, without any sacrifice of dignity: the alteration appears to have been made in order to provide an additional story, which however might just as well have been concealed within the roof. The proximity of Newgate perhaps deprived the late Giltspur Street Compter of some of the celebrity it might else have obtained as a piece of architecture; and yet the same proximity was not altogether favourable to the other, the fenestration in the design of the Compter being decidedly better than that of the governor's residence in Newgate. Dance derived much more fame from St. Luke's Hospital than from the Compter, though far less worthy of admiration: it is in fact a mere horrible reality without any æsthetic beauty infused into it. As to the front of Guildhall, erected by Dance in 1789, there can be but one opinion. Its ugliness we might tolerate, its absurdity we might excuse, but ugliness, absurdity, and excessive paltriness, without a single redeeming feature, combine to render it quite unendurable. Among Dance's minor works are the Shakspeare Gallery, Pall Mall, now the British Institution, and the Theatre at Bath, neither of which possesses any great beauty or merit.

Dance was not only one of the earliest members of the Royal Academy, but held for several years the office of Professor of Architecture; yet he never delivered any lectures, nor does he seem to have exhibited drawings at its exhibitions. Still if he neither lectured nor wrote upon that branch of art which he pursued as a profession, he gave the world evidence of his ability in a department of art wholly unconnected with architecture, by publishing a series of portraits (chiefly profiles) of the public characters and artists of the day, which appeared in two volumes, folio, 1811-14, and were engraved by William Daniell, R.A., in imitation of the original drawings. Dance held his appointment of City Surveyor till 1816, when he resigned in favour of his pupil, the late W. Montague; but he survived his retirement from practice several years, and died at his house in Gower Street, January 14th 1825, at the age of eighty-four. He was buried in St. Paul's, near Wren and Rennie.

His younger brother, **NATHANIEL DANCE**, third son of the elder George Dance, began his career as a painter, in which profession he acquired some celebrity, but his fine figure and captivating address having obtained for him the hand of the wealthy Yorkshire heiress, Mrs. Dummer, he abandoned painting, and purchased and destroyed all his former productions which he could meet with. On his marriage he had taken the name of Holland in addition to his own, and he was made a baronet in 1800. The income he acquired with his lady was about 18,000*l.* per annum, and as the Dummer estates were entailed, he contrived to amass for himself about 200,000*l.* Sir Nathaniel Dance Holland died very suddenly at Winchester, October 15th, 1811.

DANCOURT, FLORENT CARTON, a popular French dramatist and actor of the times of Louis XIV., was born in 1661, and studied at Paris under the Jesuit Larue. His preceptor, observing that his talents were far from ordinary, wished him to devote himself to the religious profession, but Dancourt preferred the law, and acquired some reputation as an advocate. He shortly however fell in love with the daughter of the comedian La Thorillière, an attachment which induced him to quit his legal studies and appear on the stage. Having married Mademoiselle La Thorillière, he became one of the king's comedians, and even one of his greatest favourites. An anecdote is told of his being saved from falling by Louis, who caught his shoulder; and in the days when this story was current, a king who under any circumstances put forth his hand towards a subject was reckoned full as condescending as one of the gods of antiquity who came down to aid some favourite hero. After remaining thirty-eight years in the service of the king, he retired to his estate at Berri, where he passed the remainder of his life in devotional exercises, and wrote some psalms and a sacred tragedy, which is not extant. He died in 1726, having superintended the erection of his own tomb, leaving two daughters, who were both actresses, and both married into families of distinction. The works of this author occupy six volumes: they were most of them successful at the time they were written. The greater number of them are farces, the scene of which lies mostly in low life. There is a drollery about them and a smartness in the dialogue which will always render them amusing, but the interest they possessed at the time of their appearance is now lost. Dancourt, being an unlearned man, sought for subjects among incidents which he himself witnessed, and which were often well known to the public. An author whose chief excellence lies in happily delineating events of a local interest may be sure of popularity, but equally sure that his popularity will be but transient. Dancourt is believed to have had many assistants in the composition of his plays.

DANDOLO, ENRICO, a patrician of Venice, who was elected doge in 1192 at a very advanced age. In the year 1201 the French crusaders applied to the Venetian senate for assistance in their expedition to Palestine. Dandolo warmly supported their petition, lent them money and provisions and ships, and stipulated in return that they should assist him in conquering the town of Zara for the republic. Dandolo, though aged and nearly blind, embarked in the admiral's ship. The crusaders took Zara, and afterwards, being invited by Alexius, son of Isaac Angelus, who had been driven from the throne of Constantinople, the Venetians and crusaders, forgetting the Holy Land, sailed for Constantinople, attacked it, and took it by storm, in 1204. Old Dandolo, then nearly ninety years of age, was the soul of this expedition; he was one of the first to land, on the first attack in 1203, and to take possession of part of the ramparts, on which he planted the standard of St. Mark. For other particulars of this expedition and its results see BALDWIN I., emperor of Constantinople. Dandolo refused the imperial crown which the crusaders had offered to him, but accepted the title of Despot of Romania. He died shortly after, in 1205, and was buried in the church of Santa Sophia. Dandolo is one of those who contributed most to the establishment of the maritime power of Venice. There have been other senators and doges of the same name.

DANIEL, one of the four great prophets (Isaiah, Jeremiah, Ezekiel, Daniel). From the first chapter of the book of this prophet we learn that he was of the tribe of Judah; that when a child he was carried captive to Babylon by Nebuchadnezzar, in the third year of the reign of Jehoiakim, king of Judah, B.C. 606; and that he was one of the "children (verse 4) in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science," who were chosen by the master of the king of Babylon's eunuchs to be taught "the learning and the tongue of the Chaldeans," and to stand before the king. It appears to have been required of these children to have countenances fair and fat in flesh, and that they might acquire these qualities they were furnished with "a daily provision of the king's meat and wine;" but Daniel, otherwise Belteshazzar, and his three companions, Shadrach, Meshach, and Abednego, purposing not to defile themselves with the royal meat, obtained permission to adopt a diet of pulse and water instead, and partaking of this food they excelled in appearance all the other children who were being trained in the palace. "Daniel had understanding in all visions and dreams, and in all matters of wisdom and understanding the king found him and his three companions ten times better than all the magicians and astrologers that were in all his realm" (17, 20). In reward for the interpretation of a dream related in chapter 2, "King Nebuchadnezzar not only gave Daniel many valuable gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon, but he fell upon his face and worshipped him, and commanded an oblation and sweet odours to be offered unto him" (46, 48). Daniel's Chaldean name of Belteshazzar was that of a Babylonian deity, the god of Nebuchadnezzar; and the prophet is repeatedly said to have possessed the spirit of the holy gods, and to have been made master of the magicians, astrologers, Chaldeans, and soothsayers (iv. 8, 9; v. 11). For interpreting the mysterious writing on the wall, king Belshazzar clothed him in scarlet, put a chain of gold about his neck, and made him third ruler in the kingdom. Daniel also prospered in the reign of the Median monarch Darius (probably the Cyaxares of the Greek historians), who appointed him the first of three presidents over 120 princes, whom he set over the whole kingdom (vi. 2). Having escaped unharmed from the lions' den into which he was thrown by Darius, he continued to prosper in the reign of Cyrus the Persian (28). He did not return to Judaea on the termination of the captivity, but remained with the large portion of his countrymen who continued at Babylon, where he is generally supposed to have died. Some however state that he died at Susa, on the Euphrates. He was contemporary with Ezekiel (xiv. 14, 20; xxviii. 3). Among the Rabbis it is generally maintained that Daniel was not a true prophet; that he did not dwell in the Holy Land, out of which they say the spirit of prophecy does not reside; that he spent his life, not as the other Jewish prophets, in solitude, poverty, and abstinence, but amid the grandeur, pomp, and luxury of a royal palace; that he was a eunuch (2 Kings, xx. 18), one of a class who are excluded from the congregation of the Lord (Deut. xxiii. 1). Some place his writings among the mere Hagiographa, as having less authority than the canonical books. They account for the fact of his not being mentioned when his three companions were cast into the furnace, by saying that he was absent from Babylon on an expedition to Egypt, for the purpose of stealing hogs (Calmet's 'Dict. of the Bible'); and they object to his prophecies that they all relate to dreams and visions, which they consider the most imperfect modes of revelation. However it is said by Josephus ('Ant. Jud.,' l. x. c. 12), that Daniel was a great and true prophet, who was favoured with communications from Jehovah; he says also that Daniel built a famous palace at Susa, or Ecbatana. Dr. Adam Clarke and others think that Zoroaster was Daniel.

The twelve chapters of the canonical book of Daniel are partly in the Hebrew and partly in the Chaldaic language. The uncanonical or apocryphal books attributed to this prophet, consisting of the stories of Susannah and Bel and the Dragon, and the Song of the Three Children, are extant only in the Greek of Theodotian, which is adopted in all the Greek churches of the East, the version of the Septuagint

being lost. The following are the principal prophetic subjects of the canonical book of Daniel. Chapter 2 contains the account of Nebuchadnezzar's dream of the great image of gold, silver, brass, iron, and clay, with Daniel's interpretation. The stone which became a great mountain is considered as prophetic of the Messiah. Chapter 4 relates the same monarch's dream of the great tree, representing himself, as interpreted by Daniel, and which was speedily fulfilled. In chapter 5 is recounted Daniel's interpretation of the writing on the wall at the feast of Belshazzar. Chapter 7 contains the prophet's description and interpretation of his own dream of the four great beasts. The commentators state that the four kingdoms of the earth designed by these four beasts were the Babylonian, the Medo-Persian, the Macedo-Grecian, and the Roman. The ten horns of the fourth beast are said to be ten kingdoms, rising out of the Roman empire; but what particular kingdoms are meant appears rather difficult to determine, if we may judge from the conflicting opinions of different writers. The Rev. Hartwell Horne, in his 'Introduction to the Bible,' has tabulated the theories of some of the most eminent commentators, which exhibit scarcely a single instance of agreement in any particular. Thus, in explaining the meaning of the first horn, Machiavel applies it to the Ostrogoths, Dr. Mede to the Britons, Drs. Lloyd and Hales to the Huns, Sir Isaac Newton to the Vandals, and Bishop Newton to the senate of Rome. This dream has always been much insisted on by Protestant writers as a prophecy relating to the destinies of the Church of Rome. Daniel's vision of the ram and the he-goat described in chapter 8 is considered to signify the destruction of the Medo-Persian empire by the Macedonians, who were anciently called *Agadæ*, or *Ægeatæ*, that is, the goat-people. The prophecy of the seventy weeks, communicated to Daniel by the angel called the man Gabriel in chapter 9, is regarded by all Christians as a striking prediction of the advent of Jesus as the Messiah. Sir Isaac Newton, in his 'Commentary on Daniel,' declares it to be the foundation of the Christian religion. The weeks are understood as being prophetic weeks, consisting each of seven years. (Leviticus, xiv. 8.) No scriptural authority is to be found for this interpretation (Le Clerc, 'Biblioth. tom. xv. p. 201); but an instance of this mode of reckoning occurs in Macrobius, 'Somn. Scip.,' l. i. c. 6. In the 25th and 26th verses it is said that from the first year of the reign of Darius (ver. 1, 3, 23) unto the Messiah the prince would be 69 weeks, or 483 years, and that then Messiah would be cut off, which disagrees with the best chronologists, who make the first year of Darius 538 B.C. (A. Clarke's 'Bib.'). The chronological difficulties of this important prophecy have occasioned a great variety of interpretations, and exercised the pens of the most learned of the fathers and of modern divines. ('Improved Version of Daniel,' by the Rev. Thos. Wintle, 8vo. 1836; Prideaux's 'Connect,' vol. i. p. 306; Vossius, 'De 70 Hebdomad. Dan.,' p. 183.) In the 10th and 11th chapters other visions are described which relate chiefly to the conquests and revolutions of several Asiatic nations. The prophecy in the 12th and last chapter extends to the end of time, and speaks of the resurrection and the day of judgment. In the time of Jerome some few rabbis admitted the story of Susannah as canonical, while others rejected it as such; and Josephus, in speaking of Daniel, says nothing either of Susannah or of Bel and the Dragon. (Hieronymus, 'In Dan.'). A learned dissertation on these books is given by Eiohorn in his 'Einleitung in die Apokryphischen Schriften,' p. 419. Porphyry, in the twelfth of his fifteen books against the Christians, impugns the genuineness and authority of the prophecies of Daniel, contending that they are falsely ascribed to him, and that they are really historical, and were written after the occurrence of the events to which they relate. Dr. N. Lardner has collected some of these objections, and accompanied them with the replies of Jerome (Lardner's 'Works,' vol. viii. pp. 185-204). Bishop Chandler, in his 'Vindication of the Defence of Christianity,' and Dr. Samuel Chandler, in a 'Vindication of the Prophecies of Daniel,' have elaborately discussed the subject of the genuineness and canonical authority of this prophetic book. It is remarked by Mr. Horne, that "Of all the old prophets Daniel is the easiest to be understood;" and that "he writes more like an historian than a prophet." Grotius, Le Clerc, and several other learned critics, have maintained that all the prophecies of Daniel relate to and terminated in the persecution of the Jews under Antiochus Epiphanes, in the age succeeding that of the prophet. In Mr. Horne's 'Introduction,' vol. i. p. 792-3, an account is given of the principal commentators on Daniel, as Sir Isaac and Bishop Newton, Drs. Faber, Frere, Hales, &c., and of the numerous disquisitions on the particular prophecies, especially that of the seventy weeks. Numerous sermons on texts, and commentaries on the book of Daniel, are named in the 'Bibliotheca Britannica' by Watts. The book of Daniel has greatly occupied the attention of recent British writers on the prophecies; and especially in connection with the church of Rome and the Millennium.

DANIEL, LE PERE GABRIEL, a Jesuit, born at Rouen in 1649, wrote the history of France from the commencement of the monarchy, 3 vols. fol. 1713, which he dedicated to Louis XIV., who made him historiographer of the kingdom, with a pension of 2000 francs. The most valuable part of his history is that which relates to the reigns previous to Louis XI., and he is more correct with regard to facts than Mézerai. But the work altogether is very imperfect: the author says little concerning the state of society: it is a history of the kings rather than of the people. He enters very largely into religious contro-

verses, and is very intolerant towards those whom he considers heterodox. His style is feeble and uninteresting. The best edition of the history is that in 17 vols. 4to, Paris, 1755-60, with considerable additions by Father Griffet. The other works of Père Daniel are:—1, 'Observations critiques sur l'Histoire de France écrite par Mézerai,' in which he endeavours to throw discredit on the rival historian, who, although often inexact, is upon the whole more liberal-minded than Daniel, for which reason he lost his pension. [COLBERT.]. Both their histories however were superseded by the better one of Velly and Villaret, 1759; 2, 'Histoire de la Milice Française,' exhibiting the changes that had taken place in the French military establishment, and system of discipline and tactics from the beginning of the monarchy to the reign of Louis XIV.; 3, 'Le Voyage au monde de Descartes,' a kind of satire of the system of that philosopher; and several other minor works, among which the 'Entretiens de Cleandre et d'Eudoxe,' are intended as a refutation of the 'Provinciales' of Pascal. Père Daniel died in June 1728.

DANIEL, SAMUEL, was born in Somersetshire in 1562, and educated at Magdalen Hall, Oxford, which however he left without a degree, "his geny being," according to Anthony à Wood, "more prone to easier and smoother subjects than in pecking and hewing at logic." He became tutor to Lady Anne Clifford, subsequently Countess of Pembroke, and was afterwards groom of the privy chamber to Anne, queen of James I. He is said to have been poet-laureat on Spenser's death; but it is more likely that he was only one of many employed about the court in writing masques and birth-day odes, and in this capacity he seems to have stirred the wrath of Ben Jonson, who probably held him in the light of a rival. Towards the end of his life he retired into Somersetshire, where he died in 1619.

His poems consist of an Heroic, in six books, on the wars of York and Lancaster; it contains many stanzas in his best style, uniting much grace of language with sweetness of thought. Daniel partly conformed to the fashion then prevailing, which consisted in a mode of expression termed euphuism, so well known by the specimen given in 'Kenilworth;' but a perusal of his works will show that, of the numerous Latinised words which the revival of learning introduced into our tongue, his good taste prompted him to choose, with very few exceptions, those which are at present in use; that is, he only admitted those which were really necessary to complete the language. The poem next in length is 'Musophilus,' a dialogue between Musophilus and Philocosmus. It is, we think, his masterpiece both in thought and execution; the somewhat irregular terza-rima in which it is written seems well adapted for a union of sweetness and continuity of thought. The other poems contained in the edition of 1602 are, 'A Letter from Octavia to Mark Antony, which shows to a striking extent that faculty peculiar to a true poet, which has been called "dramatic power," but which would perhaps be better understood by the words "power of identification," by which the poet speaks naturally in any character; 'The Tragedy of Cleopatra,' in alternate rhymes, with chorusses on the antique model; and 'The Complaint of Rosamond,' who speaks from the infernal regions, but is little encumbered by classical imagery after the first few sentences. 'The Complaint' is written in a seven-line stanza, of which the first and third, the second, fourth, and fifth, and the two last, rhyme; and contains much beautiful description as well as tender thought, introducing sensuous imagery without the least approach to indelicacy or impurity; indeed the whole character of his poems quite justifies the somewhat quaint assertion of old Fuller that "he carried in his Christian and surname two holy prophets, his monitors, so to qualify his raptures that he abhorred all profaneness." Besides these poems, are fifty-seven sonnets to Delia, several masques, odes, and epistles. His prose works are, 'A History of England, in two parts, extending to the reign of Edward III.,' and 'An Apology for Rhyme,' which last shows a close acquaintance with the rules and niceties of his art, and contains several remarks on rhythm, interesting in illustration of the change in pronunciation which had taken place since Chaucer. On the whole, whether as a poet or a prose writer, Daniel has been most undeservedly neglected.

DANIELL, WILLIAM DANIELL, R.A., painter and engraver, was born in 1769, and at the age of fourteen accompanied his uncle, Thomas Daniell, to India. They commenced their journey at Cape Comorin, and explored and sketched almost everything that was beautiful or interesting in the country between that point and Serinagar in the Himalaya Mountains: this arduous undertaking employed them ten years. They took an amazing number of sketches, many of which they afterwards engraved and published in a large form, comprised in one great work entitled 'Oriental Scenery,' in 6 vols. folio, completed in 1808. Five of these six volumes were engraved by or under the direction of William; the remaining volume, containing the 'Caves of Ellora,' was executed by Thomas from drawings by James Wales. Besides the above work, William Daniell engraved and published, between 1801 and 1814, the following works:—'A Picturesque Voyage to India;' 'Zoography,' in conjunction with Mr. W. Wood; 'Animated Nature,' 2 vols.; a series of views entitled 'The Docks;' and 'The Hunchback,' after R. Smirke, R.A. Between 1814 and 1825 he was chiefly engaged in a work of extraordinary labour, entitled 'Voyage round Great Britain.' In this arduous undertaking he spent the summer of every year, collecting drawings and

making notes. The difficulties he met with in prosecuting this plan were extreme, and had it not been for the cheering influence of the hospitable reception which he occasionally experienced from persons to whom he had letters of introduction, the accomplishment of his task would have been impossible: "immense fatigue, exposure to weather of all kinds, wretched fare, and still more wretched accommodation, were his constant attendants."

Besides those works, Daniell painted many large and interesting oil-pictures of remarkable places or scenes in India. In 1832 he painted, in conjunction with Mr. Paris, a panorama of Madras; and, more recently, two others by himself—'The City of Lucknow,' and 'The Elephant-Hunt;' and he was the chief contributor to the 'Oriental Annual.' His style of colouring was rather hard and red, which arose perhaps from the climate of India and the peculiar nature of its scenery. He died in 1837.

THOMAS DANIELL was likewise a member of the Royal Academy, and a very able landscape-painter and engraver; he was originally a heraldry painter. He published some works on India besides that already mentioned. He was a fellow of the Royal, of the Asiatic, and of the Antiquarian societies. He died in 1840, aged ninety-one. Another member of this family, SAMUEL DANIELL, also distinguished himself by some similar works. He spent three years at the Cape of Good Hope, and published, in 1808, some prints descriptive of the scenery, habitations, costume, and character of the natives, and an account of the animals of Southern Africa. He published also, in 1808, illustrations of the scenery, animals, and native inhabitants of the island of Ceylon.

DANIELL, JOHN FREDERICK, was born in Essex-street, Strand, on the 12th of March 1790, and was the son of Mr. George Daniell, of West Humble, Surrey, benchman of the Middle Temple. At an early age he became a pupil of Professor Brande, in whose society he made several tours. Mr. Daniell entered originally into business as a sugar-refiner, but his fondness for scientific investigations, manifested at a very early age, prevailed, and he soon relinquished business for pursuits more congenial to his taste. In 1814 he became a Fellow of the Royal Society. In 1816, associated with Professor Brande, he commenced the 'Quarterly Journal of Science and Art,' the first twenty volumes of which were published under their joint superintendence. He married in the following year Charlotte, youngest daughter of the late Sir W. Rule, surveyor of the navy. From this time to his death hardly a single year elapsed without the appearance of one or more essays on chemical or meteorological subjects from the pen of Mr. Daniell. In 1820 he published the account of his new hydrometer, an instrument which, for the first time, rendered regular and accurate observations on the dryness and moisture of the air practicable. In this instrument he applied the principle of the cryophorus of Wollaston to obtain the requisite cold for the production of dew upon a ball of dark-coloured glass containing ether. The temperature of the inclosed ether is measured by a delicate thermometer without the bulb, and corresponds with the dew-point. This instrument has been extensively employed in all climates, and has been of the greatest service to meteorology. In 1823 appeared his great work, 'Meteorological Essays;' a second edition was published in 1827, and he was engaged in revising proofs of the third edition at the time of his death. This was the first synthetic attempt to explain the general principles of meteorology by the known laws which regulate the temperature and constitution of gases and vapours, and in which the scattered observations and isolated phenomena presented by the earth's atmosphere were considered in their most extensive and general bearings. One of the most interesting of his theories connected with meteorology was that which he proposed to account for the horary oscillations or periodic daily rise and fall of the barometer, by which he predicted the occurrence of a fall near the poles coincident with the rise at the equator. Actual observations soon confirmed the accuracy of his theory, and the existence of this unsuspected phenomenon was established beyond dispute. In the year 1824 he published an 'Essay on Artificial Climate,' for which he received the silver medal of the Horticultural Society. Dr. Lindley has expressed a strong opinion on the practical value of this paper in completely revolutionising the methods of horticulture till then adopted.

About this period Mr. Daniell became managing director to the Continental Gas Company, and travelled through most of the principal European cities with Sir W. Congreve and Colonel Landmann, making the arrangements by which many of them are lighted at the present day. He also invented a new process for obtaining inflammable gas from resin, which was successfully applied to the lighting of some of the large towns in America.

On the establishment of King's College in 1831, Mr. Daniell was appointed professor of chemistry, the duties of which office he discharged till his death. About this time he published the account of his new pyrometer, an instrument far superior to any that had been invented, for measuring high temperatures, such as those for fusing metals, furnaces, &c. For this simple and perfect invention, the Royal Society, in 1832, awarded him the Rumford medal. From this time his attention seems to have been principally devoted to voltaic electricity. In 1836 he communicated to the Royal Society a paper in which he described his valuable improvement in the voltaic battery. In this communication he traced the cause of the rapid decline of

power in batteries of the ordinary description, and pointed out an arrangement by which a powerful and continuous current of voltaic electricity may be maintained for an unlimited period. The importance of this discovery was recognised immediately by the whole scientific world, and in appreciation of its merit, the Royal Society, in 1837, awarded him the Copley medal. In 1839 he published his 'Introduction to Chemical Philosophy,' an admirable treatise on the action of molecular forces in general, though it modestly professes to give little more than a simple introduction to the discoveries of Faraday, and their applications to chemistry. He continued his researches in the same department of science till the time of his decease, communicating the results of his experiments to the Royal Society. For two of these papers, bearing most essentially on the theory of salts, he received, in 1842, one of the Royal medals.

In 1843 the University of Oxford conferred upon him the honorary degree of D.C.L., and in the same year he published the second edition of his 'Introduction to Chemical Philosophy.' For more than thirty years he was a zealous and active member of the Royal Society, and for the last six years he held the honourable office of foreign secretary to that learned body. Besides his professorship in King's College, he held the post of lecturer to the East India Company's military seminary at Addiscombe, and was examiner in chemistry to the University of London since the opening of that institution.

On the 13th of March 1845 Mr. Daniell, while attending a meeting of the council of the Royal Society, and having just spoken on a point under consideration, apparently in perfect health, was seized with an apoplectic fit. In five minutes from the commencement of the attack he was dead. A subscription was formed at King's College for the purpose of having a bust executed, and for the establishment, in connection with the college, of a Daniell Scholarship in the science of which he was so distinguished an ornament.

It is worthy of remark, as illustrating the extent and diversity of his attainments, and the importance of his discoveries, that he is the only individual on whom all the three medals in the gift of the Royal Society were ever bestowed. The following is a list of his most important essays, with their dates:—1816, 'On some Phenomena attending the process of solution,' in 'Quarterly Journal of Science,' vol. i. 1817, 'On the mechanical structure of iron, developed by solution, and on the combination of silex in cast-iron,' ditto, vol. ii. 1818, 'Observations on the theory of spherical atoms, and the relation which it bears to the forms of certain minerals,' ditto, vol. iv. 1818, 'On the strata of a remarkable chalk found in the vicinity of Brighton and Nottingham,' ditto, vol. iv. 1819, 'On the Formation and Decomposition of Sugar, and the Artificial Production of Crystallised Carbonate of Lime,' ditto, vol. iv. 1819, 'On the Acid formed in the slow Combustion of Ether,' ditto, vol. vi. 1820, 'On a new Hygrometer,' ditto, vol. viii. 1821, 'Description of a new Pyrometer,' ditto, vol. xi. 1821, 'Experiments to ascertain the effects of the great Eclipse in September, 1820,' 'On the Gaseous and Aqueous Atmospheres,' ditto, vol. x. 1822, 'Inquiry, with Experiments, into the Nature of the Products of the slow Combustion of Ether,' ditto, vol. xii. 1822, 'Comparative Remarks (with three tables) on the Weather, and Seasons of the years 1819, 1820, and 1821,' ditto, vol. xii. 1822, 'On the Correction to be applied in Barometrical Measurement for the Effects of Atmospheric Vapours by means of the Hygrometer,' ditto, vol. xiii. 1823, 'Meteorological Essays,' first edition, the second edition was published in 1827. 1824, 'Essay on Climate considered with regard to Horticulture,' in 'Horticultural Transactions,' 1824. 1825, 'Observations and Experiments of Evaporation,' in 'Q. J. of Science,' xvii. 1825, 'On the Horary Oscillation of the Barometer,' ib. xvii. 1825, 'Observations on the Radiation of Heat in the Atmosphere,' ib. xvii. 1826, Two papers 'On the Barometer,' followed by Correspondences, 'Q. J. of Sc.' vols. xix. and xxi. 1830, 'On certain Phenomena resulting from the Action of Mercury on different Metals,' in 'Royal Institution Journal,' vol. i. 1830, 'On a New Register Pyrometer for measuring the Expansion of Solids, and for determining the higher degrees of Temperature upon the Common Thermometric Scale,' 'Phil. Trans.,' 1830. 1831, 'On the Relation between the Polyhedral and Spheroidal Theories of Crystallization, and the Connection of the latter with the Experiments of Professor Mitscherlich,' in 'Royal Institution Journal,' vol. ii. 1831, 'Further Experiments on a New Register Pyrometer for measuring the Expansion of Solids,' in 'Phil. Trans.' 1831. 1832, 'On the Water Barometer erected in the Hall of the Royal Society,' in 'Phil. Trans.,' 1832. Several papers 'On Voltaic Combinations (the Constant Battery),' in 'Phil. Trans.,' 1836, 1839, and 1842. 1839, 'Introduction to Chemical Philosophy,' 2nd ed., 1844. Three letters 'On the Electrolysis of Secondary Compounds,' 1839. 1840, and 1844. 1841, 'On the Spontaneous Evolution of Sulphuretted Hydrogen in the Waters of the Western Coast of Africa, and of other Localities,' in 'Phil. Mag.,' vol. xix.

DANNECKER, JOHANN HEINRICH, was born at Stuttgart, Oct. 16, 1768. His father was a groom employed in the stables of the Duke Karl of Württemberg, at Stuttgart, where his particular business was with the mules; and young Dannecker was brought up in a very humble manner. In 1784 his father was removed to Ludwigsburg, and here Dannecker, though then only six years of age, evinced signs of that talent for art for which he was afterwards so eminently distinguished. His first essays were flowers and soldiers, which he drew

on any scrap of paper that came into his hands, or he scratched them upon stones. In 1771, in his fourteenth year, Dannecker entered, by the duke's desire, but against his father's wish, the school established at Ludwigsburg for the education of the children of the court-servants. He was first placed in the dancing-school, in which he met with four fellow-pupils who became the most celebrated of his countrymen in their respective lines—the sculptor Scheffauer, the engraver J. G. Müller, the musician Zumsteg, and the poet Schiller. He made such progress in drawing in two years as to be removed from the dancing-school and placed in the school of plastic design, under direction of the sculptors Bauer and Le Jeune, the modeller Sonnenschein, and the painters Harper and Guibal. In this school he remained three years, when, in 1780, in his eighteenth year, he obtained the prize for the best model of Milo of Croton destroyed by the lion; upon which he was appointed sculptor to the duke, with a salary of 300 florins per annum. In 1783 he went with Scheffauer on foot to Paris, and there studied under Pajou; after a two years' stay in Paris, the two friends departed together, again on foot, for Rome, where Dannecker remained until 1790, and contracted a friendship there with Herder, Göthe, and Canova. A 'Ceres and Bacchus' which he executed in Rome were Dannecker's first works in marble: they are now in the palace at Stuttgart.

After 1790 Dannecker lived, with the exception of a few short intervals, wholly at Stuttgart; three of these intervals were occasioned—by a visit to Paris, to view the works of art collected together by Napoleon; by a visit to Zürich to model the bust of Lavater; and by another to Vienna, in the time of the congress in 1815, to model the bust of Metternich. He was professor of sculpture, and director of the School of Art, at Stuttgart; and inspector of the Royal Gallery of Ludwigsburg. He was offered in 1808 the professorship of sculpture in the Academy of Munich, which he declined. He died on the 8th of December 1841.

Dannecker's works are chiefly executed in the round; there are few bas-reliefs by him, but those few are excellent: a predilection also for representing the female figure is a characteristic of his taste. He was likewise excellent in portraiture; he had a strong perception of individuality of character, and great facility in expressing it. His works however, during the course of his long career, evince the prevalence of a various taste in design in three different periods. At first his works were not marked by any particular originality of thought or excellence of design, but were conceived and executed in the spirit of such works as he had access to in Württemberg or at Paris, and were in the taste of the French school. In Rome other styles were revealed to him, both in the works of Canova and in the antique, and his own works in a few years were characterised by a strong expression of the ideal, especially in the female form. The following works are eminently distinguished in this respect:—'Mourning Friendship,' executed in 1804 for the monument raised by Frederic, king of Württemberg, to his minister, Count Zeppelin, at Ludwigsburg; the 'Ariadne reclining on a Leopard,' in the garden of M. Bethmann at Frankfurt; and 'Cupid and Psyche' in the royal villa of Rosenstein near Stuttgart. His later works were more ideal in character than in form, and his object was to personify religious resignation. Of these his figures of Christ, John the Baptist, and Faith, are the most celebrated. His male figures however are effeminate, and in his Christ, meekness, more peculiarly a female quality, is the predominant sentiment.

Dannecker's greatest excellence was in his busts; he has left many interesting monuments in this branch of art, and foremost among them are the small and colossal busts of Schiller; the busts of Lavater, Gluck, the kings Frederic and William of Württemberg, and other members of the royal family, and the medallions of Haug and Jung Stilling.

Dannecker ranks as one of the best of the modern sculptors, and his great merit seems to consist in a proper perception and representation of the finer and more gentle qualities of the soul, and of the more delicate characteristics of the human frame. His forms are true to nature, but uniform in character; and the sphere of his art is very circumscribed. Dannecker never attempted, or at least never accomplished, the representation of manly vigour or robust masculine beauty; in the female figure however he was natural, graceful, and unaffected; but in his draperies he was frequently untrue. Instead of the natural and elegant folds which loose draperies assume on the human figure, he gave way to the conventional affectation of showing the exact form of the body beneath the draperies, as if they were wet, and adhered to it; producing an effect by no means beautiful, and, except when blown by the wind, unnatural; and in this case the parts not attached to the body must show a corresponding action.

An account of the life and works of Dannecker was published at Hamburg in 1841, with 25 lithographic prints of his principal works, from drawings by his pupil Wagner, likewise a celebrated sculptor. There is also a notice of Dannecker in the first and second numbers of the *Kunstblatt* for 1842.

DANTAN, JEAN PIERRE, a French sculptor, who has acquired a somewhat peculiar kind of celebrity. He was born at Paris, December 28, 1800; and received his professional training, first, in the studio of his father, Antoine Laurent Dantan, a sculptor of high standing, who is still living, and subsequently under Bosio. The young Dantan first became known by his busts and portrait statues, which were admired

for their fidelity, and thought to promise for the artist a high position as a portrait sculptor. But giving way to a strong inclination to caricature, he about 1831 caught the fancy of the Parisian public by issuing in quick succession a series of grotesque statuettes of the leading celebrities of the capital. These 'charges,' as they were called, were in fact something quite new in the world of art; and they were as clever as they were novel. Dante seized the leading features of the face and exaggerated and distorted them with singular ingenuity, yet always so as to refrain from rendering the person caricatured in any way ridiculous, whilst the likeness and every peculiarity of expression seemed brought out with a greatly increased force by this good-humoured heightening. But Dante, instead of confining his caricature to the face like ordinary caricaturists, placed the head on a diminutive body, which seemed at first glance mainly to serve as a pedestal, but in which, and especially in the hands, the characteristic expression was continued and strengthened with the most amusing absurdity. No wonder that works of this kind, executed with the mastery of a finished artist, and bringing out with ludicrous vehemence the well-remembered expression and habit of each 'lion of the hour,' should become excessively popular with a race who, whilst almost worshipping the ruling favourite, of all things enjoys best a laugh at his expense. Soon came from Dante's 'charges' of Victor Hugo, Dumas, and many other well-known writers, of Horace Vernet and other artists, of Talleyrand and other statesmen, and especially of Paganini, Berton, Musard, Lablache, Tamburini, Rubini, Thalberg, and many more musicians and singers, and of Bouffé, Frederick Lemaitre, and other actors in their most popular characters, were in every window, and some one or other in almost every house; and it may be doubted whether many of these men do not still, when they recur to the memory of the majority of Frenchmen, assume the shape of their Dantesque 'charges.' Having thus secured the features of the world of Paris M. Dante determined to do the same kind of office for that of London; and a ludicrous series of British heads—including Wellington and Brougham, O'Connell and Cobbett, Rogers and Rothschild—were the result of his visit to this country; but happily as he caught and enlarged 'with thrice-piled hyperbole' some of the more strongly-marked physiognomies, he hardly found himself thoroughly at home with our countrymen. M. Dante has during the last few years executed several marble busts of various eminent persons, free from all tendency to caricature, but admirable as likenesses.

DANTE or DURANTE, ALIGHIERI, was born at Florence on the 8th of May 1265. By a familiar contraction of his Christian name, Durante, he was called Dante, by which name he has become generally known. His family was noble; he was a great grandson of Cacciaguida Elisei, who married a lady of the family of Alighieri of Ferrara, and whose children assumed the arms and the name of their mother. Cacciaguida accompanied the Emperor Conrad III. in his crusade, was made a knight, and died in battle in Syria in 1147; ('Paradiso,' cantos 15, 16, and 17, in which Cacciaguida is made to relate to Dante his adventures, with an interesting account of the state of Florence and the primitive manners of its citizens in his time, before the breaking out of the great feud between the Guelphs and the Ghibelines). Dante's father, Aldighiero Alighieri, died while Dante was yet a child. As Dante grew up he showed great capabilities for learning, in which he was assisted by Brunetto Latini, a celebrated scholar of the time. He became also intimate with Guido Cavalcanti, a young man of an inquisitive and philosophical turn of mind. It is asserted by some that Dante studied at Bologna, though this is not clearly ascertained; it is however evident from his works that he had deeply read and was imbued with all the learning of that age. By his own account he seems to have led rather a licentious life until he fell in love with Beatrice Portinari, of an illustrious family of Florence. His attachment however appears to have been purely platonic, but it served to purify his sentiments; the lady herself died about 1290, when Dante was 25 years of age, but he continued to cherish her memory, if we are to judge from his poems, to the latest period of his life. It must have been about or a little before the time of Beatrice's death that he wrote his 'Vita Nuova,' which is a series of canzoni intermixed with prose, in which he speaks of his love in a spiritual and platonic strain, and of the change it produced in him, which was the beginning of his "new life."

The party of the Guelphs was at that time predominant at Florence, having some years before driven away the Ghibelines with the assistance of the pope and of Charles of Anjou, king of Naples. But in the neighbouring city of Arezzo the contrary had occurred; the Ghibelines, with the bishop at their head, being the stronger party, had turned the Guelphs out of the town. The Guelphs of Arezzo applied to those of Florence for assistance. This led to a war between Florence and Arezzo, in which the Ghibelines of the latter place were defeated at Campaldino in June 1289, when their bishop was killed. Dante was present at this engagement, and soon after his return to Florence he married Gemma Donati, of a powerful Guelph family. He now became a candidate for civic honours and offices. The citizens of Florence were classed into three ranks:—1st, grandi, or old families, formerly feudal nobles, many of whom had still feudal estates in various parts of the country, though in the town they enjoyed by law no exclusive privilege; 2nd, popolani grassi, or substantial citizens, men who had risen by trade, and many of whom were wealthier than

the nobles; 3rd, piccioli, or inferior tradespeople, artisans, &c. The two last classes, weary of disturbances created by faction, and being directed by some well-meaning men, among whom was Dino Compagni the chronicler, who is the safest guide through this part of Florentine history, had made a law in 1282 by which the citizens being classed according to their trades, the higher trades, "arti maggiori," chose six priori, or aldermen, one for each district of the city, who were called also "i signori" and constituted the executive. They were renewed every two months. No one could aspire to office who had not his name inscribed on the register of one of the trades. Dante enrolled his name on the register of physicians and apothecaries, though he never exercised that profession.

The institution of the priori did not prevent the town being distracted by factions as before, as those magistrates often availed themselves of their brief term of office to favour their friends and court favour with the wealthier citizens. To remedy this, the popular party, led by Giano della Bella, in 1293 elected a new officer, called Gonfaloniere di Giustizia, who was to enforce order and justice, and gave him a guard of 1000 soldiers; they also excluded for ever thirty-three families of the grandi, or nobles, from political office. But a conspiracy of the wealthy families drove away Giano della Bella and his adherents in 1294, and the town again fell a prey to factions. Two powerful families, the Donati and the Cerchi, were at the head of the contending parties, and affrays between their respective partisans occurred repeatedly in the streets of Florence. Both were Guelphs, but the Cerchi were suspected of a bias in favour of the Ghibelines, because they were less rigorous in enforcing the penal laws against the latter; and they had also for them the friends of the unjustly-expelled Giano della Bella. The pope, Boniface VIII., favoured the Donati as being zealous Guelphs. About this time the town of Pistoia was likewise divided between two factions, called Bianchi and Neri, which originated with two branches of the family of Cancellieri. The Florentines being applied to as arbitrators, several of the more violent partisans were exiled from Pistoia, and came to Florence, where the Bianchi became connected with the Cerchi and the Neri with the Donati, and from these connections the two Florentine parties assumed the respective names of Bianchi and Neri. Both, as we have said above, were branches of the great Guelph party then predominant at Florence; but afterwards the Bianchi in their reverses joined the Ghibelines, with whom they have been often confounded by subsequent writers. It is necessary to bear these things in mind, in order to understand the history and the political sentiments of Dante. Dante was a Guelph, and connected by marriage with the Donati, the leaders of the Neri. But he was also connected by personal friendship, and perhaps also by a feeling of equity, with the Bianchi, who appear to have shown themselves from the first less overbearing and violent than their antagonists, and to have been in fact the injured party. Dante being made one of the priori in June of the year 1300, proposed and carried a law by which the chiefs of both parties were exiled for a time out of the territory of the republic. The Bianchi were sent to Sarzana, and the Neri to Castel della Pieve. Some of the Bianchi however soon after returned to Florence, and Dante was accused of having connived at it, chiefly out of friendship for Guido Cavalcanti, who had suffered from the unwholesome climate of Sarzana, and died soon after his return. The Neri, by their agents at Rome, represented to Boniface VIII. that the Bianchi kept up a communication with the Ghibelines of Arezzo, Pisa, and other places, and that if they obtained the preponderance in Florence, they would make common cause with the Colonna, the pope's personal enemies. [BONIFACE VIII.] Through these suggestions, aided by bribes distributed by the Neri at the Roman court, as Dino says, Boniface was induced to give his support to the Neri, and he sent them Charles de Valois, brother of Philippe le Bel, under the plausible title of peace-maker. Charles entered Florence in November 1301, followed by 1200 armed men. Affecting impartiality at first, he let all the Neri return to Florence, followed by the armed peasantry; new priori were made, all favourable to the Neri, and the Bianchi began to be openly attacked in the streets. The Medici, who were already an influential family among the people, killed one of the Bianchi, and no notice was taken of the murder. A general proscription of the Bianchi now began, connived at by the peace-maker, Charles de Valois. "People were murdered in the streets; others were dragged into the houses of their enemies, where they were put to the torture in order to extort money from them, their houses were plundered and burnt, their daughters were carried away by force; and when some large house was seen in flames, Charles used to ask, 'What fire is that?' and those around him answered him that it was some wretched hovel, whilst in reality it was a rich palace." (Dino, 'Chronica,' lib. ii.) The house of Dante was one of those that were plundered. Dante was at the time at Rome, whither he had been sent by the Bianchi to counteract, if possible, the suggestions of their antagonists. On hearing the news of the proscription he hastily left Rome, and joined his fugitive friends at Arezzo. In January 1302, a sentence was passed condemning him to two years' exile and a fine of 8000 florins, and in case of non-payment his property to be sequestered. By a second sentence, dated March of the same year, he and others were condemned, as barattieri, or guilty of malversation, speculation, and usury, to be burnt alive. The sentence was grounded merely on the public

report of his guilt, "fama publica," which in this case meant the report of his enemies. This curious document was found in the archives of Florence in the last century, and has been transcribed by Tiraboschi, 'Storia della Letteratura,' tom. v., part 2, cap. 2. Dante now began his wanderings, renouncing his Guelph connections, and intent upon exciting the Ghibelines of Italy against his enemies and the oppressors of his country. He appears to have repaired first to Verona, which was then ruled by the family of La Scala, powerful leaders among the Ghibelines. But he soon after returned to Tuscany, where the Bianchi and Ghibelines now united were gathering their strength in the neighbourhood of Arezzo.

The death of Boniface VIII. in September 1303 inspired them with fresh hopes. Benedict XI., the new pope, a man of a mild and conciliatory spirit, sent Cardinal de Prato to endeavour to restore peace in Tuscany, but the cardinal was opposed by the ruling faction at Florence, who frightened him out of the town. Florence was left a prey to anarchy, during which a fire broke out which destroyed 1900 houses in June 1304. The Bianchi and Ghibelines thought of availing themselves of the confusion to surprise the town; and some of them actually entered one of the gates, but they were badly supported by those outside, and the attempt totally failed. Dante ('Purgatorio,' xvii.) censures the want of prudence and concord in the leaders on that occasion. He seems soon after to have left them in disgust, determined to regulate himself in future according to his own judgment. He says himself that "it was difficult to say which of the two contending parties was most in the wrong." ('Paradiso,' vi. 102.) Dante appears to have been at Padua about 1306, and in the following year with the Malaspina, the lords of Lunigiana; he was also at times in the valleys of Casentino, and in the mountains near Arezzo; some say he went afterwards to Paris, and remained there some years; others believe that he did not go to France until after the death of Henry VII. in 1313. But his visit to Paris is very doubtful; though in canto x. of the 'Paradiso,' he speaks of a certain Sigieri, professor of that university, and designates the street in which he lived.

Dante made also an attempt to obtain the revocation of his own sentence by writing to his countrymen a pathetic letter beginning with the words—"Popule mee, quid feci tibi?" but all to no purpose. The family of Adinari, who had taken possession of his property, opposed his return. Accordingly, in canto xvi. of the 'Paradiso,' he has launched a violent invective against them.

The election of Henry of Luxemburg, or Henry VII., to the crown of Germany, revived the hopes of Dante, as Henry was preparing to come to Italy in order to assert the long-neglected rights of his predecessors as kings of the Romans. The Ghibeline leaders were ready to support his claims as imperial vicars, and the Ghibeline cities, such as Pisa, were likewise in his favour. In order to strengthen their zeal, Dante, about 1310, addressed a circular letter "to the kings, dukes, marquises, counts, the senators of Rome, and all the people of Italy, congratulating them on the prospect of happiness for Italy through the ministry of the pious Henry, who will punish the felons who opposed him and bestow mercy on the repentant," &c. It was about this time that he wrote his book 'de Monarchia,' which may be considered as a profession of Ghibeline political faith: it asserts the rights of the emperors, as successors of the Cæsars, to the supreme temporal power, entirely independent of the popes, who are the spiritual heads of the church. This creed was in opposition to the assumed rights of Gregory VII., Innocent III., and other pontiffs, who pretended to be above all crowned heads, and to have the disposal of thrones and principalities, an assumption which the Guelphs favoured in Italy in order to keep themselves free of the imperial authority. Both parties in fact acknowledged an external superior, although both wished to rule in their respective communities with as little subservieney as possible to the nominal supremacy of either pope or emperor. But there was this difference, that the imperial, or Ghibeline party, was mostly supported by the nobles, especially of North Italy, who styled themselves vicars of the emperor, and was therefore more aristocratic in its spirit, while the Guelphs of Tuscany looked upon the pope chiefly as an auxiliary in time of need, whose temporal interference was less direct, and could be more easily evaded than that of the emperor, so as to admit of a more popular or democratic spirit in their institutions. Such at least was the theory of the two parties, for in reality the Guelph or popular families formed an aristocracy of wealth as much as the Ghibelines were an aristocracy of birth and rank. Dante, in his book, 'de Monarchia,' is no servile advocate for despotism, for he maintains that sovereigns are made to promote the good of their subjects, and not subjects to serve the ambitious pleasure of their sovereigns. The latter are to rule so as to soothe the wayward passions of men, in order that all may live in peace and brotherly feeling. But still he derives their authority from God, and he quotes in support of his system, Aristotle, the Scriptures, and the Roman History, agreeably to the scholastic logic of his times. This book 'de Monarchia' was burnt at Bologna by order of the papal legate after Dante's death.

Henry VII. came to Italy in 1310, was crowned at Milan as king of Lombardy, and the following year he besieged Cremona, Brescia, and other places. It was about this time that Dante, impatient to see the emperor come into Tuscany to put down the Guelphs, addressed to him an epistle which begins thus:—"Sanctissimo triumphatori et

domino singulari, domino Henrico, divina Providentia Romanorum regi, semper Augusto, devotissimi sui Dantes Aligherius Florentinus et exul inmeritis, ac universaliter omnes Tusci qui pacem desiderant terræ, oculantur pedes." He then entreats the emperor not to tarry any longer on the banks of the Po, but to advance south of the Apennines and put down the spirit of Guelph sedition at Florence, against which he inveighs in no moderate terms, and which, he says, strives to predispose against him the mind of the sovereign pontiff. He speaks of Florence as revolting unnaturally against her parent Rome, for Dante always affects to consider Rome as still the seat of the empire, and Rome and the empire are often employed by him as synonyms. This remarkable epistle, of which we had only an Italian version until the Latin text was discovered some thirty years since in the library of St. Mark, is dated from Tuscany, near the founts of Arno, April, 1311. ('Dantis Alighierii, Epistolæ quæ extant, cum notis Caroli Witte,' Padua, 1827.) Henry came into Tuscany, threatened Florence, but without effect, was crowned at Rome, and on his return died suddenly at Buonconvento, near Siena, in August, 1313. This was a terrible blow to the hopes of the Ghibelines, and of Dante especially. He now took refuge at Verona, at the court of Cane della Scala, where he appears to have been before, between 1308 and 1310. Cane was hospitable and generous to the Ghibeline emigrants, but Dante, with his proud spirit and temper soured by adversity, could ill accommodate himself to the flattery of courts and the flippancy of courtiers, and he is said to have had some unpleasant bickerings with the people about Cane.

In a well-known passage of his poem he feelingly deplores the lot of the exile who is constrained to eat the bitter bread of patronage:—

"Tu proverai sì come s'è di sale,
Lo pane altrui, e com'è duro calle,
Lo scendere, e l' salir per l' altrui scale."
'Paradiso,' canto xvii.

"Thou shalt prove
How salt the savour is of other's bread;
How hard the passage, to descend and climb
By others' stairs."—CARY.

With Cane himself however he seems to have continued on good terms; he speaks very highly of his hospitality in a passage just preceding the above lines, and there is a cordial letter from him to Cane, written probably in the latter years of his life, in which he dedicates to him his 'Paradiso,' the latter part of his great poem, and explains the object of it. He says that he styled it a comedy, because, contrary to the style of tragedy, it begins with sorrow and ends with joy; he distinguishes between the literal and the allegorical sense of his verses, and observes that his poem may be called polysensum, having many meanings. He tells Cane the title of his work:—"Incipit Comedia Dantis Aligherii, Florentini natione non moribus." But the title of the part which he sends to him with the letter is:—"Incipit Cantica tertia Comedie Dantis quæ dicitur Paradisus." It is evident from this and other circumstances, that Cane had not seen the rest of the poem; indeed it is not likely that Dante ever communicated the whole of it to any one during his lifetime, as it would have made it impossible for him to have found refuge anywhere, as Foscolo closely argues in his very elaborate and very critical 'Discorso sul testo di Dante,' which is one of the most judicious and scholar-like commentaries on that poem.

Of Dante's 'Commedia' we cannot enter here into any details, and we must refer the reader to the numerous commentaries, illustrations, and translations of it in every language of Europe. It is one of the few works of imagination which have stood the test of ages, and which will pass down to the remotest generations. It resembles no other poem; it is not an epic; it consists of descriptions, dialogues, and didactic precepts. It is a vision of the realms of eternal punishment, of expiation, and of bliss, in the invisible world beyond death. Its beauties are scattered about with a lavish hand, in the form of episodes, similitudes, vivid descriptions, and above all, sketches of the deep workings of the human heart. It is especially in this last department of poetical painting that Dante excels. Whether he describes the harrowed feelings of the wretched father in Ugolino, or the self-devotedness of the lover in Francesca, or the melting influence of the sound of the evening bell on the mariner and the pilgrim; whether he paints the despair of the reprobate souls gathered together on the banks of Acheron, cursing God and the authors of their being, or the milder sorrow of the repentant, chanting the 'miserere' along their wearisome way through the regions of purgatory,—he displays his mastery over the human feelings, and his knowledge of those chords that vibrate deepest in the heart of man. No other writer except Shakspeare can be compared to Dante in this respect. His touches are few, but they all tell. His power of invective is grand and terrific; witness his imprecations against Pisa, against Florence, against his enemies, his address to the German, Albert, representing to him the anarchy of Italy, and his repeated denunciations of the vices of the court of Rome. Yet Dante was a sincere Roman Catholic; in his poem he places the heretics in hell, and Dominic in Paradise; and manifestly shows everywhere his belief in the dogmas of the Roman church, but he attacks its discipline, or rather the relaxation of its discipline. He urges, like Petrarch and other

Catholic writers of that and the following ages, the necessity of a reform; and, above all, of a total separation of the spiritual from the temporal authority, things generally confounded by the Roman canonists. That many parts of his poem are allegorical is evident, but that the whole poem is an allegory, a political mystification, as some have pretended, seems a far-fetched hypothesis, an ingenious paradox. Dante was a declared enemy to the Guelphs of Florence and their allies, the papal court and the king of France; and he poetically represents these three at the beginning of his poem by the emblems of the panther, the wolf, and the lion; but soon after he drops all metaphor, and inveighs against all three in the plainest and the bitterest terms, which he would not have done had he meant to be understood only by the adepts of a secret sect. In canto xix. of the 'Paradiso' he passes in review all the kings of his time, and spares none of them in his reproof; in another place he has something to say against almost every one of the Italian cities and populations. In fact Dante never published his whole poem in his lifetime, for he had spoken in it too plainly to be able to publish it in safety. He wrote it out of the fullness of his heart, in detached parts, and at different periods, and his strains were influenced by the various political vicissitudes of the times, and by his own alternate hopes and despondency. About the year 1316 he had still a chance of his recall to Florence. It was suggested to him by a friend whom Dante in his reply calls father, probably because he was a clergyman, that he might return, provided he acknowledged his guilt and asked absolution. His answer was characteristic of his mind: "No, father, this is not the way that shall lead me back to my country. But I shall return with hasty steps if you or any other can open me a way that shall not derogate from the fame and honour of Dante; but if by no such way Florence can be entered, then to Florence I shall never return. Shall I not everywhere enjoy the sight of the sun and stars? May I not seek and contemplate truth anywhere under heaven without rendering myself inglorious, nay infamous, to the people and commonwealth of Florence? Bread, I hope, will not fail me." (See text and translation of this letter in Foscolo's 'Essays on Petrarch and Dante,' 8vo., 1823, with a sketch of Dante's character.)

In 1317-18 Dante appears to have been still wandering about Italy. In 1319 he repaired to Guido da Polenta, lord of Ravenna, where he was hospitably received, and where he appears to have remained till his death, which happened in September 1321. He was buried in the church of the Minorites, under a plain monument. Bernardo Bembo, senator of Venice and podesta of Ravenna, raised to him a mausoleum in 1483, which was afterwards repaired in 1692 by Cardinal Corsi, of Florence, and lastly in 1780 reconstructed altogether in its present form by Cardinal Valenti Gonzaga, legate of pope Pius VI. The reproof—

"Ungrateful Florence! Dante sleeps afar,"

was at last felt by the Florentines; a subscription was made and a monument was raised to the memory of Dante in the church of Santa Croce, which was opened to public view with great solemnity on the 24th of March 1830. (Missirini, 'Delle Memorie di Dante in Firenze, 1830.')

Of the manner in which the whole manuscript of Dante's poem was found, collected, transcribed, and published after his death by his sons Jacopo and Piero, the early commentaries on the poem, its early printed editions, and the whole bibliographic history of the work, the reader will find ample information in Foscolo's 'Discorso sul testo di Dante,' London, 1825; and also in Missirini, 'Rivista delle varie Lezioni della Divina Commedia, e Catalogo delle più importanti Edizioni,' Padova, 1832. Among the most complete editions of Dante's poems are: that of Venice, 5 vols. 4to, 1757-58, with ample notes, and including Dante's Life, by Pelli, and his minor poems and prose works; Lombardi's edition, Rome, 3 vols. 4to, 1791; and that of Florence, with illustrative plates, 1819, 4 vols. fol. Among the host of commentaries the one called 'l'Anonimo,' and also 'l'Ottimo,' written by a contemporary of Dante, who was evidently familiar with the poet, has been published for the first time at Lehigh in 3 vols. 8vo, 1827.

Among the numerous translations of the 'Divina Commedia,' in almost every language of Europe, that in English blank verse by Cary, and the English prose version by Dr. J. A. Carlyle, deserve to be mentioned with especial praise. An Italian translation of Dante's philosophical treatise, 'De Vulgari Eloquio,' was published by Trissino in 1629; and the Latin text in 1577: this work has occasioned a very animated controversy between Italian philologists in our days.

DANTON, GEORGE JAMES, born at Arcis-sur-Aube, October 26, 1759, was one of the most remarkable characters among the leaders of the first French Revolution. He was educated for the bar, and was pursuing the peaceful avocation of a king's counsel when the first shocks of the great political earthquake called him upon the revolutionary arena. Danton was gifted by nature with those faculties which qualify a man for the dangerous office of a political agitator. He was tall and muscular, his features were harsh and striking, and his voice resembled the roaring of breakers or the growling of the thunder. He was ambitious and bold; his eloquence, the offspring of an impassioned imagination, though without the charms of rhetorical

elegance and philosophical depth, was overwhelming by its vehemence. His energy, activity, and courage were unbounded: he seemed to be the very incarnation of the revolutionary spirit. It is no wonder that such a man soon became the leader of popular commotions and the terror of all who dared to oppose him.

In 1790, supported by the revolutionary club of the Cordeliers, founded by himself, he presented to Louis XVI. the petition of the forty-eight sections of the town of Paris against the king's ministers, accusing them of having lost the confidence of the nation. In 1791 he was elected member of the departmental administration of the Seine. After the imprisonment of Louis at Varennes, he was the prime mover of the popular assemblage of the Champs de Mars, in which he called for the dethronement of the king. On the 8th of August 1791, he presented himself before the legislative assembly, and with unprecedented audacity told the representatives of France that their refusal to declare the throne vacant would be the signal for a general insurrection. The fate of Louis was decided, and Danton being elected minister of justice, became the head of that body of six men who were intrusted with absolute executive power. In this capacity he showed himself blood-thirsty, ambitious, vindictive, and it is said venal; but he was also courageous and skilful in conducting public affairs at a time when every step was attended with danger.

When the Prussian army had entered France, and consternation began to spread in all quarters, when the leaders of the republican party were at a loss what to do to avert the impending hurricane, Danton ascended the tribune, and addressing the convention in one of the most impassioned speeches ever uttered by a popular leader, he ended with these eventful words:—"The country is in danger; to avert the crisis one thing only is needful—boldness, incessant boldness, nothing but boldness." These words acted like a spell upon the French nation; within a few weeks fourteen republican armies stood upon the field of battle, and repelled with unexampled bravery the aggression of the allied forces.

If Danton had turned his energies only against the enemies of his country, his memory might have passed unsullied to posterity: but he allowed his wild passions to rage against his fellow-citizens; and most of the horrors of the French Revolution, particularly those of the days of September, were originated, supported, or encouraged by him. After the abolition of royalty Danton gave up the office of minister of justice for that of a president in the constituent committee and in that of Public Safety. While discharging these functions he prepared public opinion for the decapitation of the king. When the tribunal whose business it was to pass the sentence of death was sitting, Danton was absent; but he returned in time to vote for the king's execution. Like Sieyès, he gave no reason for his vote.

In the meantime the people of Paris, or rather the party which was headed by the clubs of the Jacobins, had chosen another leader, who in his private conduct was the opposite of Danton, and in his political views his most powerful antagonist. This was Robespierre, a man of singular character, who combined with great personal purity and disinterestedness a stern, profound, uncompromising political character, and the most inveterate malignity towards all who crossed his path or wounded his intense self-love. Danton, though more free in his private life, was kind and generous in temper, frank, unreserved, and unselfish, and if there be truth in the assertion of his enemies that he sought to turn to his own pecuniary advantage the opportunities afforded by his position, it is certain that he could have done so but to a small extent and with little success, for he lived in comparative poverty, and left almost nothing for his family at his death. But there can be little doubt that he was a self-indulgent man, and his manner of life was one likely to be especially offensive to a man of austere habits like Robespierre, who from the first hated as well as envied him. On the other hand, Danton shrunk with something like dread from Robespierre. He had lost his old energy and decision, or could not put them forth in a personal contest. Robespierre was never more thoroughly in earnest. Foreseeing that if he continued in the capital there must come a struggle the issue of which could not in the present state of affairs be doubtful, Danton withdrew from the theatre of political action, stigmatising his rival by the name of "ultra-revolutionist." He had married a young wife, and he was easily persuaded by her to seek happiness in domestic privacy. When summoned to give an account of his financial administration, he refused to submit to such examination, unless his five colleagues were also compelled to do the same, and retired to his native place. Efforts were made to bring about a reconciliation between Robespierre and Danton, and the two master-spirits of the revolution met, but there was no friendliness on either side. Robespierre reproached Danton with malversation, and Danton retorted by charging Robespierre with his cruelties: and they parted avowed and irreconcilable enemies. The friends of Danton urged him to strike the first blow or to seek safety by flight. He refused both. He knew, he said, that his death was resolved on, but he would neither fly nor turn executioner. He was denounced by St. Just as a traitor before the Comité de Salut Public, and arrested on the night of the 31st of March 1794. He was carried before the Revolutionary Tribunal on the 2nd of April, along with Desmoulins, Chabot, and twelve others of the Dantonists. The trial was of course a mere mockery; Danton spoke loudly, and on the plea that he was endeavouring to excite the populace he was ordered to be silent; no

witnesses were called against him, his own witnesses were refused to be heard, and he and all his companions were declared to be guilty. They were executed on the 5th of April. Danton, only for a moment shaken by the recollection of his young wife, died with unflinching courage. He belonged to the school of the French materialists, and did not believe in the immortality of the soul. "Soon," said he to the executioner, "I shall fall back into my original nothingness; yet my name shall live for ever in the pantheon of history."

D'ARBLAY, MADAME, originally *Miss Frances Burney*, was born at Lynn Regis, on the 13th of June 1752, and was the second daughter of Charles Burney, Mus. Doc., the author of the 'History of Music,' who was then organist in that town. Her mother, whom she lost when she was about nine years old, was partly of foreign descent, her maternal grandfather having been a French Protestant, who left his native country on the revocation of the edict of Nantes. Madame d'Arblay has given her own account of her early life in her 'Memoirs of her Father.' She there assures us that she was so backward when a child, that at the age of eight she was still ignorant of her letters. By the time that she was ten, nevertheless, she had begun of her own accord to exercise her talents in composition, and she was incessantly busy in scribbling "elegies, odes, plays, songs, stories, farces, nay, tragedies and epic poems"—her confidante at this date being her youngest sister Susannah. At fifteen she burned all her early performances; but one of them, the 'History of Caroline Evelyn,' kept possession of her memory and fancy, and gave rise to her conception of a sequel to it in the story of the daughter of her former heroine. This, we are told, was all "pent up in the inventor's memory" before she committed any of it to paper; she then wrote down two volumes of it in a feigned hand, and employed her brother to offer them to a publisher. Dodsley declined the work as anonymous; Lowndes, as unfinished. Upon this she completed it by dictating to her brother a third volume. Lowndes gave her 20*l.* for the manuscript; and it was published under the title of 'Evelina, or the History of a Young Lady's Introduction to the World.' The impression left upon the reader by this detailed account is, that 'Evelina' was written and published no very long time after the burning of the earlier story of 'Caroline Evelyn'; and indeed it used to be generally understood, and has been repeatedly stated, that Miss Burney was only about seventeen when this her first novel appeared. The fact is, that it was published in the year 1778, when she was six-and-twenty. She goes on to inform us that it was written and given to the world without the knowledge of any of her other relations except her sister and her two brothers; that she merely told her father, who used to employ her as his amanuensis (on which account she had employed the disguised hand in writing out the first two volumes), that she was going to print a little book; that the work had been six months published before he knew that it was hers; that she sat as a listener with the rest of the family while it was read through at a friend's house, where she was visiting, without her concern in it being suspected; but that after a little time it began to make a great stir, passing from the favourable criticism of the Monthly Reviewers into the hands of the beautiful Mrs. Bunbury, from her to the Hon. Mrs. Cholmondeley, from her to Reynolds, Burke, Johnson, and Mrs. Thrale. By the time however that it reached these last the authoress was known, and they were her father's intimate friends, and naturally disposed to admire and applaud. They appear in fact to have vied with one another in the enthusiasm with which they extolled the work, and hailed the wonderful genius who had suddenly started up among them. And 'Evelina' would no doubt have been in some respects a surprising production for a girl in her seventeenth year; but it is still more surprising, upon the whole, as that of a young woman in her twenty-sixth. It is most probable however that it belongs not exactly to either extreme, but, that commenced early, it was revised and completed later; as there is no doubt of the third volume having been added at the requisition of the publisher—the negotiations with the booksellers commencing in 1776. The most striking characteristic of the work is the immaturity of mind which it displays, the girlishness of conception that pervades it, the want of the power of penetrating beyond the outside shows and forms of things, the incapacity of appreciating motives and probabilities, the inconsistencies in the construction and movement of the story, and of the conduct at every turn of the persons figuring in it. There is fluency indeed, and some occasional vivacity, but much of it is made up of practical jocularity, and often of exaggeration and the lowest farce. The chief merit is a lively description of the manners and the tone of conversation of the period. Miss Burney had certainly a strong sense of humour; this is shown in her 'Diary and Letters'; but in all her novels it too often degenerates into mere, and sometimes vulgar, caricature. Her second novel, 'Cecilia, or the Memoirs of an Heiress,' appeared in 1782. It is in 5 vols., and is a considerable improvement upon 'Evelina.' For more than a dozen years after the publication of 'Cecilia' the fair writer laid aside her pen. In July 1786 she was appointed one of the dressers or keepers of the robes to Queen Charlotte, and this situation she held for five years. In July 1793 she married M. Alexandre Piochard d'Arblay, a French emigrant artillery officer; and the same year she published an 8vo pamphlet, entitled 'Brief Reflections relative to the Emigrant French Clergy.' In 1795 her tragedy of 'Edwy and Elgiva' was brought out at Drury Lane; but it was

speedily withdrawn, and was never printed. The next year she produced another five volume novel, 'Camilla, or a Picture of Youth,' which she published by subscription, thereby realising, it is said, above three thousand pounds. It is not rated by her admirers so high as either of its predecessors. In 1799 she produced a comedy, 'Love and Fashion,' which was accepted by Mr. Harris of Covent Garden, but subsequently withdrawn at the request of her father; but she did it unwillingly, telling him she had all her life intended writing a comedy, and did not fear failure.

After the peace of Amiens in 1802, her husband and she went to Paris; and M. D'Arblay having given in his adhesion to the existing government, they remained in France. In 1812 however Madame D'Arblay found means to pass over to her own country; and she had thus the satisfaction of again seeing her father, who survived till 1814, when he died at the age of eighty-seven. Meanwhile she had in the same year published her fourth and last novel, 'The Wanderer, or Female Difficulties,' in five volumes, for which the bookseller is said to have given her 1500*l.*; but it met with little success, and is considered the poorest of her performances. On the restoration of the Bourbons her husband was raised to the rank of general, and in 1814 Madame D'Arblay joined him in Paris. On the return of Napoleon in 1815 General D'Arblay set out for his regiment, and urged his wife to leave Paris at once. She did so, and tells the tale of her escape to Brussels in her 'Diary' with all the sentimentality of one of her own heroines. They met again at Brussels just previous to the battle of Waterloo, but on the return of the Bourbons, M. D'Arblay, who had been injured by the kick of a horse, determined to take up his residence in England. They settled in Bath, where in 1818 the general died. In 1832 she once more came before the world through the press with three octavo volumes of 'Memoirs' of her father, Dr. Burney. This work was unlike anything she had previously written, as much in manner as in subject; instead of the fluent, familiar style of her novels, she surprised her former readers and the public in general by a pompous, indirect, long-winded, drawling diction, apparently intended as an improvement upon Johnson or Gibbon, but having rather the effect of a ludicrous though unintentional caricature. The book however contains many interesting anecdotes. In 1837 Madame D'Arblay lost her son, the only issue of her marriage, the Rev. Alexander Charles Louis D'Arblay; he was a fellow of Christ's College, Cambridge, and perpetual curate of Camden Town Chapel, and he had published several single sermons. Her own death followed at Bath on the 6th of January 1840. From 1835 to the period of her death, her health had been failing, and she suffered from a disorder in the eyes, which rendered reading and writing painful. The entries in her 'Diary' became few, and there is no entry beyond 1839. In 1842 five volumes of her 'Diary and Letters,' edited by her niece, were published, and the work was completed in two more in 1846, and it has since been reprinted. This 'Diary,' though much of it is frivolous enough, is on the whole an extremely curious record. It commences in 1778 with her account of the publication of 'Evelina,' and of her feelings on the reception of the flattery which poured in on her from every side. Her description of the domestic life of George III. and his family, of the miseries and fatigues attendant on her own position in it, of the absurd formalities observed, as inconvenient to the exactors as to the sufferers, forms a highly interesting portion of it; and many of the conversations recorded do not surpass in intelligence or polish some of those introduced into her novels. On the whole, the picture it presents of several departments of English life and society in the latter part of the last century is the most ample and the most distinct that has anywhere been given. (*Gent. Mag.* for Aug. 1840; *Memoirs of Dr. Burney; Diary and Letters.*)

* DAREMBERG, CHARLES VICTOR, was born at Dijon in the department of the Côte-d'Or, on the 14th of April 1817. Educated for the profession of medicine, he received the degree of Doctor in 1841, taking for his thesis on examination the anatomy and physiology of Galen. His labours appear to have been thus early directed to the course he has since sedulously followed, a development of the medical and surgical practice and theories of the ancients. In 1843 he was appointed librarian of the Académie de Médecine, and in 1845 was charged with a mission to Germany and Belgium to procure the materials for a grand collection of Greek and Latin medical works, and for a history of the literature of medical science. In 1847-48 he visited England with the same object. In the latter year he delivered a course of lectures on the history of the literature of medical science. In the following year he was appointed librarian of the Mazarine library. Since that time M. Daremberg has paid repeated visits to England, Germany, and Italy, in connection with the many important works he has published, either alone or in connection with others. The following are a few of them: 'Exposition des Connaissances de Galien sur l'Anatomie et la Physiologie du système nerveux,' 1841; 'Œuvres choisies d'Hippocrate,' 1843, second edit. 1855; 'Traité sur le Poulx, attribué à Rufus d'Éphèse,' 1846; 'Fragments du Commentaire de Galien sur le Timée de Platon,' 1847; 'Œuvres de Oribase,' 2 vols. 1851-54, by himself and Dr. Bussemaker, with several others on cognate subjects, and some translations from the German.

* DARGAN, WILLIAM, a native of Ireland, in extensive business as a builder and railway contractor, has had his name brought prominently before the public of late years, chiefly in consequence of his

patriotic exertions and sacrifices in connection with the Industrial Exhibition at Dublin in 1853. Mr. Dargan is the son of a farmer in Carlow county. Early in life he was employed in the office of a surveyor, where his conduct was marked by integrity and assiduous attention to his duties. For some time he was employed under Telford in the construction of the Holyhead road, after which he returned to his native country, and by the prudent and skilful management of his business, he succeeded in securing for himself an important position among the large contractors for public works in Ireland. He executed the first railway opened in Ireland, and he has since been engaged in the promotion and construction of numerous railways, roads, and canals. As already stated, it is to Mr. Dargan's patriotic liberality that Ireland is mainly indebted for the Dublin Exhibition of 1853. The Great Exhibition of 1851 in London, followed by the Cork Exhibition of 1852, led Mr. Dargan to devote a sum of 20,000*l.*, which, as the plans were gradually extended, was eventually increased to a much greater amount, for the purpose of converting the usual triennial Exhibition of Arts and Manufactures in Merrion Square, Dublin, into a truly national exhibition. The Royal Dublin Society entered warmly into Mr. Dargan's project, and a building was erected, which was opened on the 12th of May 1853, by the Lord-Lieutenant of Ireland. The office of Chairman of the Executive Committee was given to Mr. Dargan, and the result was gratifying to his feelings as an Irishman, although the speculation left him a loser to the amount of several thousand pounds. The Exhibition was visited by her Majesty and Prince Albert in September; and the general estimate of Mr. Dargan's conduct in connection with the enterprise, was well represented by the desire expressed by her Majesty to confer upon him at the close of the Exhibition the honour of knighthood, an honour which was declined by Mr. Dargan: some progress has been made in the founding of a 'Dargan Tribute' in the shape of a permanent gallery of art in Dublin. The Tower, Mount Anville House, near Dundrum, was erected by Mr. Dargan, and is occupied by him as his country residence.

DARIUS, the name of several Persian kings. Darius I., commonly called Darius Hystaspis, or the son of Hystaspis, belonged to the royal house of the Achæmenidæ, and mounted the throne B.C. 521, after having, with six other conspirators, despatched the usurper Smerdis. It was one day agreed among them, according to Herodotus (iii. 82, 83), that they should assemble on the following morning before sunrise on horseback, and that he whose horse neighed first to the rising sun should be king: the horse of Darius neighed first, and Darius was saluted king (iii. 84-87). Darius was in fact the founder of the Persian constitution; to him is due the consolidation of the Persian empire. Countries which Cyrus and Cambyses had only subdued he first organised into a systematic kingdom. He divided his vast empire into twenty satrapies or provinces, and appointed a fixed tribute to be paid, as well as a regular supply to be sent for the provisions of the army and the king's household (iii. 89-96). A system of communication between different parts of the empire was established by means of couriers stationed at certain distances for the transmission of the royal messages, and he devoted much attention to public works and to administrative improvements.

Soon after his accession to the throne, Darius was visited by Syloson, the brother of Polyocrates, tyrant of Samos, who reminded him of the cloak with which he had obliged him in Egypt, when acting as one of the guards of Cambyses. Darius offered him any reward he would name: he asked to be restored to Samos, and put in possession of the kingdom of his late brother. Darius sent Otanes with an army to Samos, and soon succeeded in reducing the island. Mæandrius, who was in possession of it at the time, was allowed to quit it (iii. 139-141). Meanwhile the attention of Darius was called off to another and more important affair. The Babylonians had revolted, and made great preparations for resistance. Darius marched against them with considerable force, and besieged them for a year and eight months, but without success, till the artifice of Zopyrus put him in possession of the city. Zopyrus, one of the officers of Darius, after cutting off his own nose and ears, and lacerating his body in a frightful manner, went over to the enemy, telling them that this was the treatment he got from Darius, and he had therefore come over to them that he might aid in taking revenge on the tyrant. The Babylonians received him gladly, and not doubting for a moment the truth of his story, gave him an important post of command, and soon entrusted to him the whole city, which he delivered up to Darius. Darius impaled 3000 of the chief citizens, and destroyed the walls and gates of the city (iii. 150-160). Darius employed the Greek navigator, Scylax of Caryanda, to follow the Indus to the ocean and to survey the country (iv. 44); and the discoveries which he made were followed by the subjugation of a portion of the Indians (iv. 44; iii. 101). One of the principal events in his reign was his expedition against the Scythians. He marched against them with a force which is computed at seven or eight hundred thousand men. A bridge of boats was laid across the Bosphorus, and the work was executed by Mandrocles, a Samian, who received a present from the king as a reward for the skill which he displayed (iv. 85-87). Darius pursued his march through Thrace, across the Danube, to the Don, but met with very ill-success, and had great difficulty in escaping eventually. He returned to the Danube, recrossed it, and came back into Asia, leaving Megabazus in

Thrace with orders to subdue the Pæones (v. 12-16). Megabazus subdued them and transported them into Asia, where Darius allotted them a district in Phrygia.

In 501 B.C. some disturbances arose in the island of Naxos, which ended in the aristocratical party being obliged to quit the country. They applied to Aristagoras, governor of Miletus, for succour, which he was willing to afford, but was unable to grant without the aid of the Persians. Aristagoras communicated the scheme with splendid promises of success to Artaphernes, the king's brother and governor of Sardis, who, after procuring the king's consent, entrusted a fleet of two hundred ships to the command of Megabates, and ordered it to sail to Miletus to take on board the forces of Aristagoras. After a four months' siege their funds were consumed, and Aristagoras had contracted a debt with the Persian government which it was wholly out of his power to discharge. An insurrection of the Ionian states, whom he had excited to revolt, speedily followed, and ended in the fall of Miletus, B.C. 494.

The Athenians had given Aristagoras aid in the revolt, and had thus excited the bitter hostility of Darius, who sent, under the command of Datis and Artaphernes, an army to Attica, where they were opposed and defeated by Miltiades in the plain of Marathon B.C. 490. (Herod. vi. 113-17). The conquered Persians returned to Asia. Darius began to make preparations for another expedition against the Greeks, as well as for reducing the Egyptians, who had rebelled, but he died before the commencement of the war, B.C. 485, after a reign of thirty-six years (vii. 4; Clinton, 'Fast. H.' ii. 313). He appointed his son Xerxes his successor. (Herod. vii. 3.)

Before he became king Darius had three sons, two of whom are mentioned (vii. 2-97), Artabazanes and Ariabignes. After his accession he had four sons by Atossa, and several other wives.

DARIUS II., called Darius Ochus, or Nothus, because he was the illegitimate son of Artaxerxes. Soon after the murder of Xerxes II., Darius succeeded in deposing Sogdianus, and ascended the throne himself, B.C. 423. By his wife Parysatis he had Artaxerxes Mnemon and Cyrus the younger. Nothing very remarkable occurred during his reign, but some successful wars were carried on under Cyrus and other generals. He died B.C. 404, after a reign of nineteen years, and was succeeded by his son Artaxerxes, who is said to have asked him on his death-bed by what rule he had acted in his administration, that he might adopt the same and find the same success. The king's answer is said to have been, that he had always kept, to the best of his knowledge, the strict path of justice and religion. (Xenophon, *Anabasis*, i. 1; Diodorus, xii. 71; Justin, v. 11.)

DARIUS III., or Codomannus, the last of the Persian monarchs, succeeded Artaxerxes III., B.C. 336, after a short interval, in which Arses, the youngest son of Artaxerxes, was nominally king. Bagoas had poisoned Artaxerxes, and then put Arses on the throne that he himself might reign in his name; but after two years he deposed him, and put in his place Darius Codomannus. Darius not being so obsequious to his wishes as he desired, he determined to remove him in the same way as he had done with Artaxerxes. The king however, aware of his design, made Bagoas himself drink the poison which he had prepared for him. Darius was now firmly established on the throne, but had little time to enjoy his security before he found himself opposed by Alexander the Great.

It was in the second year of Darius's reign that Alexander passed over the Hellespont into Asia: he pursued his march till he arrived at the river Granicus (now the Oostvola), when his first encounter with the Persian army took place. The well-armed and well-disciplined troops of the Macedonians gained a complete victory. Another battle was fought at Issus in Cilicia, where Darius took the command himself, and was utterly defeated. He engaged in person again in a battle at Gaugamela, commonly called the battle of Arbela, and was defeated. After the battle of Issus, Darius's camp was plundered, and his wife, mother, and children, came into the hands of Alexander, who treated them with the utmost consideration and care. Now that Susa, Persepolis, and all his treasures had come into the possession of the conqueror, Darius took refuge in Ecbatana, but was seized by Bessus, the governor of Bactria, who betrayed him in his misfortunes. Both the traitor and his prisoner fled before the march of Alexander, who hastened the pursuit till he came in sight of them, when they fled precipitately; and because Darius would not follow them, Bessus and those about him discharged their darts at him, and left him covered with blood at the mercy of the Macedonians. When the Greeks found him in this state he had just strength enough left to ask for some water to drink; it was given him by a Macedonian, whom he requested to return his thanks to Alexander for the kindness he had shown to his wife, mother, and children, and to say that he prayed the gods to prosper him in all his undertakings, and to make him monarch of the world.

Alexander himself came up soon afterwards, and was much affected at seeing the king in this deplorable state. He took off his own cloak and spread it over the corpse, which he ordered to be embalmed and sent in a splendid coffin to Sisigambis, to be interred with the other monarchs of Persia. Darius died B.C. 330, in the sixth year of his reign and the fiftieth of his age. He enjoyed the reputation of a just and humane prince. With Darius ended the empire of Persia, which had lasted for upwards of two hundred years under thirteen kings.

(Diodorus Siculus, xvii. 5-77; Plutarch, *Life of Alexander*; Justin, x.)

DARU, PIERRE ANTOINE NOEL BRUNO, COUNT, was born at Montpellier, January 12th, 1767. He was educated in the military academy at Tournon, then directed by the fathers of the Oratory, and very soon distinguished himself by his proficiency in literary exercises. Though destined for an administrative career, he received a brevet as lieutenant of artillery when only seventeen years of age. In 1788 he became secretary to Count Perigord, and was engaged in regulating the taxes in Languedoc, but did not throw aside his literary habits. He translated some of the Latin classics, and wrote an epic poem in twelve books, entitled 'Washington, or the Liberty of North America.' In 1791, after having defended himself against a charge of royalism, he was appointed intendant in the army appointed to act in Brittany against the expected attack of the English. Here he became again suspected, through a ludicrous misunderstanding of an intercepted letter, in which he had said, "Here I wait for our friends the English, who are said to be expected to arrive soon." Notwithstanding the frivolousness of the cause, he remained a prisoner till the fall of Robespierre restored him to freedom, employing his enforced leisure in translating the Odes and Epistles of Horace, and writing a poem on his jailer, 'Épître à mon Sans-Culotte,' which was published several years afterwards.

In 1796 he resumed his official occupations, and as chef-de-division honourably distinguished himself by endeavouring to repress the illicit profits and the rapine so common at that time in all the departments of government. In 1799 he was made intendant of the army in Switzerland under Massena, and most ably and industriously fulfilled the difficult duties which devolved on him, while he yet found time to finish Horace by translating the 'Satires,' and to write a poem on the Alps, and a 'Chant du guerre,' that was set to music by order of the minister of the interior. He soon after became secretary of war, and was charged with the task of improving the military organisation. The plan was chiefly prepared by Daru, but it was signed by Berthier. Bonaparte however had a plan of his own, to which Daru's was forced to give place, though he defended it with a firmness which made a favourable impression on the First Consul. In 1802 as a member of the Tribunal, where he spoke strongly and eloquently in favour of public instruction and on the monetary system, and took an active part in the discussions generally. He also supported before the legislative body the law for a conscription as a measure favourable to public liberty. In 1805 he was named a councillor of state, and general intendant of the imperial household. He hesitated to accept this office. "I have passed my life," he said, "among books, and have not had time to learn the functions of a courtier." "Of courtiers," replied Napoleon, "I have plenty around me; they will never fail. But I want a minister, at once enlightened, firm, and vigilant; and it is for these qualities that I have selected you." Under the emperor, Daru was fully employed; sometimes in the administration at home, at others in foreign missions. After the battle of Jena he acted as intendant of the army; he was entrusted with the execution of the treaty of Tilsit, and directed the evacuation of Warsaw and of the Prussian territories; he was ambassador to the king of Prussia; he was commissioned to carry into effect the provisions of the treaty of Vienna after the battle of Wagram; and he opposed the Austrian marriage of Bonaparte, recommending rather that he should choose a Frenchwoman, because his "throne was not founded on the same basis as that of the other sovereigns of Europe;" an opinion that has been adopted in spirit by the present emperor of the French. Daru had now become the confidential friend of Napoleon, and a number of familiar retorts are recorded of him. When the triumphal arch in the Carrousel was erected it was severely criticised. "Does not everybody speak ill of my triumphal arch?" inquired the emperor. "Excuse me," replied Daru, "I have heard two praise it, yourself and the architect."

Daru at length, on the retirement of the Duke of Bassano, became the prime minister of Napoleon; his labour was immense, his position high, but he remained the same modest, honourable, and disinterested man as before. In 1812 he strongly opposed the expedition against Russia, saying it was not men he feared, but nature. When however the war was definitively resolved on, he took the most prompt and active measures for rendering it successful. On the disastrous issue of the campaign he prepared for that in Saxony with the same zealous activity; and during the succeeding events remained firm to his imperial master. He advocated the defending of Paris against the Allies; he opposed the removal of the government from Paris; he followed the empress to Blois; and after the abdication of Napoleon at Fontainebleau he retired from public life. He was exiled by the first royal government, and retired to Bourges, whence he was recalled in 1819 and made a peer of France. He occasionally appeared and spoke in his legislative capacity, but his time was now almost entirely devoted to literature. He died Sept. 5, 1829.

Count Daru's literary works are numerous; the best known in England is the 'Histoire de la République de Venise,' 1819, in 7 vols., which has been frequently reprinted. Among others are 'La Cléopédie, ou la Théorie des Réputations Littéraires,' 1800; 'Histoire de Bretagne,' 1826, 3 vols.; a number of speeches delivered in the legislative chambers, and many poems, some of them of considerable length.

* DARWIN, CHARLES, F.R.S., an eminent living naturalist. He

is not only distinguished for his scientific discoveries in geology and zoology, but for his elegant popular work entitled 'The Voyage of a Naturalist,' which has made his name familiar wherever the English language is read. This work is the record of a voyage made by H.M.S. 'Beagle,' under the command of Captain Fitzroy, R.N., from the years 1832 to 1836. Mr. Darwin was attached as naturalist to this expedition, and profited by the great opportunities it afforded him of observing the physical geography of the earth and the habits and structure of its animal inhabitants.

Most of Mr. Darwin's works have been written since the voyage of the 'Beagle,' and all of them bear evidence of his great industry in collecting and observing the facts which were presented to him during his travels. One of the earliest of his scientific labours was his 'Journal of Researches into the Geology and Natural History of the various Countries visited by H.M.S. Beagle.' This was published in 1839. In this work he has given a general view of the natural history of the countries he visited. In subsequent works however he has elaborated highly interesting general views as the result of his special observations. Thus, in his 'Geological Observations on South America,' published in 1846, he presents the phenomena afforded by the South American continent in connection with a general theory of the causes of geological changes in this part of the world. The same may be said of his papers on the volcanic islands of Australia, on the distribution of the erratic boulders, on the unstratified deposits of South America, on the geology of the Falkland Islands, on the areas of elevation and subsidence in the Pacific and Indian Oceans, all of which have been published in the 'Transactions,' or in the 'Journal of the Proceedings of the Geological Society.' His geological writings claim for him a position among the most distinguished geologists of the present day. He is a Fellow of the Geological Society, and was formerly one of its secretaries.

His zoological publications have given him no less a position as a zoologist. His separate papers on zoology are not numerous. He has contributed an interesting paper on the formation of mould by the agency of the earth-worm to the 'Transactions of the Geological Society.' He also wrote the introduction, and many of the notes, to the 'Zoology of the Voyage of H.M.S. Beagle,' published by the government from 1840 to 1843. He has also published several papers on various departments of zoology in the 'Annals' and 'Magazine of Natural History.' His great work however, and that on which his reputation as a zoologist is founded and will probably depend, is his 'Monograph of the Family Cirripedia;' this family includes the animals commonly known as Barnacles and Sea Acorns. Mr. Darwin, in this work, has given an accurate definition of every known species. In addition to this, he has pointed out several very curious facts in the history and economy of these animals. The excellent style, the great addition made to the existing knowledge of the family to which it is directed, and the remarkable caution exercised by the author in coming to his conclusions, render this work a model of the manner in which such works should be written. It has been characterised by a competent writer as one of the most remarkable works on zoology produced during the present century. This work, which is in 2 vols. 8vo, was published by the Ray Society, and distributed to their subscribers in the years 1851 and 1853.

In the second volume of Agassiz's 'Bibliographia Geologica et Zoologica,' published by the Ray Society in 1850, the number of Mr. Darwin's papers and works mentioned is twenty-two.

All this labour has been performed under most disadvantageous circumstances; for Mr. Darwin returned from his voyage round the world with shattered health, which rendered it impossible for him to pursue his literary and scientific labours without considerable interruption. Mr. Darwin (1856) is still in the prime of life, and may therefore be expected to contribute largely to the extension of the sciences he has so successfully cultivated.

DARWIN, ERASMUS, an English physician and physiologist, was born at Elton, near Newark, on the 12th of December 1731. After studying at St. John's College, Cambridge, and taking the degree of Doctor of Medicine at Edinburgh, he established himself as a physician at Lichfield, where he married, and resided till after the death of his first wife, by whom he had three sons. In the year 1781, having again married, he removed to Derby, where he died on the 18th of April 1802, in the seventieth year of his age. He is said to have been a man of an athletic person and of temperate habits, the advantage of which he lost no opportunity of pointing out to those over whom his influence extended. His biographers give him credit for having done much service to the poor of Lichfield in this respect.

Dr. Darwin claims a place in this work as a general physiologist and a poet. In the year 1781 he published his 'Botanic Garden,' a poem in two books; in 1793 his 'Zoonomia, or Laws of Organic Life,' which was succeeded in 1796 by a continuation of the subject, the whole forming two volumes in quarto; and in 1800 his 'Phytologia, or Philosophy of Agriculture and Gardening,' in one volume quarto of rather more than 600 pages. All these works have excited considerable attention; by some they have been extravagantly praised, by others as unreasonably depreciated, and at the present day they are little read or consulted. Nevertheless they are far from deserving to sink into neglect and oblivion. The author was unquestionably a

man of a highly original turn of mind; he was unusually well read in the physics of his day; he had a singular aptitude for seizing and illustrating natural analogies, and above all he was fully impressed with a sense of the important truths of a universal simplicity and harmony of design throughout the whole creation. It is true that his analogies are often imaginary, his theories untenable, and his illustrations overstrained, but many of these errors were inevitable in the state of natural history in his day, and the others are by no means sufficient to overbalance his claims to fame as a clear-sighted, ingenious, and often profound physiologist. Darwin's 'Botanic Garden' is divided into two books, very unequal in size and in merit. The first, which explains the principal phenomena of vegetation, is superior in every respect to the second, which is devoted to what he calls 'The Loves of the Plants,' which, forming a poetical commentary upon some of the more curious phenomena of vegetable fertilisation, is filled with the most ludicrous analogies and imagery. That the character of the 'Botanic Garden' as a poem is by no means of a high order must, we think, be on all hands allowed, for its language is often tawdry and tinselly, its similes extravagant, and its machinery in the highest degree fantastical as well as incomprehensible; but on the other hand it abounds with passages which have seldom been excelled for their elegant and forcible description of natural objects in poetical language, and it can by no means be admitted that where an author's powers are expended upon an illustration of the laws of any part of the creation, they are applied to mean and insignificant subjects. It is only where he calls to his aid the fancies of the Rosicrucians that he wastes his talent and fatigues his reader. His 'Phytologia' is remarkable for the number of novel and ingenious ideas which it contains: many of these were too far in advance of those of his contemporaries to be much esteemed when they appeared, but they are singularly in accordance with opinions which now are either altogether recognised, or are under discussion, with a strong probability of being finally adopted. For instance, he particularly insisted upon the close analogy between plants and animals in their functions, showing that the difference between the two kingdoms is the necessary consequence of the difference between their wants, necessities, and habits of life. He urged with great force that every bud of a plant is the seat of a separate and in some measure independent system, that plants are therefore in one sense congeries of individuals living in concert but growing independently; finally, he pointed out the analogy between buds and seeds, showing that the woody part of plants is really analogous to the roots of seeds, and produced by the adhesion of the descending matter of organisation which passes downwards from the buds. While however we thus give Darwin credit for a rank in science that has hardly been accorded to him before, we are bound to add that his errors were neither few nor unimportant. He was too fond of tracing analogies between dissimilar objects; he readily adopted the ingenious views of others without sufficient inquiry; he had the great fault of being often a credulous collector and a fanciful reasoner, and finally his prose writings are often inexcusably inelegant, ill-arranged and ungrammatical.

DASHKOV, EKATERINA ROMANOVA, a Russian princess, remarkable for her singular character and career, was the daughter of Count Roman Larionovich Vorontsov, and was born according to her own statement in 1744. If this be correct, at the age of fifteen she was married to Prince Dashkov, and at the age of eighteen she was the principal agent in a revolution which changed the face of Russia. The Grand Duke Peter, averse to his wife the Princess Catharine [CATHERINE ALEXIEVNA], had formed the plan of repudiating her and of raising his mistress, Elizabeth Vorontsov, to her place. It was Elizabeth's sister, the Princess Dashkov, who, according to her own statement, first suggested to the grand duchess the idea and the means of thwarting the plan; she was according to all accounts the soul of the conspiracy that was entered into, and she, a woman, took the principal part in the insurrection of 1762, which dethroned Catharine's husband, now become the Emperor Peter the Third, and raised Catharine to the imperial throne. She was not long however in losing the favour of the empress, whom she displeased by the independence of her character and the bluntness of her manners, and it was even with some difficulty that after she had lost her husband she obtained permission in 1768 to travel abroad. In a somewhat lengthened tour, which carried her over Germany, England, France, and Italy, she became acquainted with many of the leading literary men of the various countries, and we find among her correspondence letters from Garrick, Dr. Blair, and Dr. Robertson, with the last of whom she was desirous of placing her son for the purpose of education. She was partial to England, and her brother, Count Simon Vorontsov (or, as the name is often written, Woronzow), who was for some time ambassador here, was so much so that, after giving up the embassy in 1806, he resided in London till his death in 1832. His son, at present (1856) high in the Russian service, and lately governor of the Caucasian provinces, was educated in England, and his daughter, the princess's niece, is the present Countess Dowager of Pembroke. On the Princess Dashkov's return to Russia in 1782, she found herself again in favour with the Empress Catharine, who had probably discovered in her absence, that a little freedom of character relieves the tedium of a court. One of their bonds of union was a strong partiality to literary occupation in both.

The empress however somewhat amazed the princess by the proposal to appoint her to the presidency of the St. Petersburg Academy of Arts and Science, and she at first replied that a more appropriate appointment would be that of 'Directress of her Majesty's Washerwomen.' The appointment was however pressed and accepted, and the princess appears to have made a very active and respectable president. She herself proposed to Catharine the establishment of a Russian Academy, in imitation of the French Academy, to promote the cultivation of the Russian language, of which the empress was so ardent an admirer that she once declared that, "combining as it did the richness and energy of German with the sweetness of Italian, it must one day become the leading language of the world." The Russian Academy was founded; the princess, who became the first president, set the compilation of a dictionary on foot, assigned the different letters to different persons, and herself took three, with the general superintendence of the whole. The work was completed in twelve years, it has since gone to a second edition, and it occupies a highly respectable place among the standard dictionaries. It is remarkable that the princess proposed the arrangement of the words under the alphabetical order of their roots, instead of the directly alphabetical order of both roots and compounds, which is the ordinary method of dictionaries; and that the method proposed by her is that adopted in Reiff's excellent dictionary of Russian, which is highly valued by philologists on that as well as other accounts. The empress, who, as is well known, traced the plan of the 'Comparative Dictionary of all Languages,' which was executed by Professor Pallas, was less successful as a lexicographer. The princess did not confine herself merely to the presidency of academies; she wrote some plays, contributed articles to periodicals, and set on foot and edited a monthly magazine, the 'Sobesvednik Lyubiteley Rossiyskago Slova.' For some time the two literary ladies went on in harmony, till a quarrel arose on the subject of a tragedy by Kniazhnin, the Russian poet, which the princess had allowed to be printed in one of the publications of the Academy, but which the empress asserted contained revolutionary principles, and which, when the princess defended it, she declared should be "burnt by the hands of the common executioner." This quarrel was made up, or appeared to be so; but not long after the princess resigned her office, and retired to her estates at Serpukh, in the neighbourhood of Moscow. At the death of Catharine in 1796 she received an intimation from the Emperor Paul that she was dismissed from her office, and ordered to "retire to her Novgorod estates, and reflect on the events of 1762." As the village which was assigned her for a residence in her exile was only a collection of cabins, she suffered considerable hardship till her friends procured her pardon and permission to return to Serpukh, where she resided till her death on the 4th of January 1810.

The fullest and best account of the life of the Princess Dashkov is from her own pen in the 'Memoirs of the Princess Dashkaw, Lady of Honour to Catharine II., edited from the Originals by Mrs. W. Bradford,' 2 vols. 8vo, London, 1840. The memoirs had been written by the princess at the request of Mrs. Bradford, then Miss Wilmot, an English lady, who with her sister spent some years at the princess's country-seat in the early part of the present century. They leave an impression that the princess, however eccentric and abrupt, was both clever and amiable. The memoirs appear to have been originally written in French, though this is not distinctly stated by the editress; and some letters in English by the princess, which are printed in connection, will even show that she had an excellent knowledge of our language. The volumes, though full of curious matter, seem to have attracted little attention here, and to have been till lately unknown in Russia, though some years ago a rumour was current there that such memoirs existed.

DAUBENTON, LOUIS JEAN MARIE, a celebrated naturalist and zoologist, was born at Montbard in Burgundy, on the 29th of May 1716. The church was his destination, and he was sent to Paris to study theology; but he gave in secret those hours to medicine and anatomy which his father hoped he was devoting to ecclesiastical reading. The death of his father in 1736 left him at liberty to follow the path he loved: and, having taken his degrees at Rheims, he returned to Montbard, for the purpose of exercising his profession. There he found a kindred spirit who, happily for zoology, had been connected from infancy with Daubenton. The Comte de Buffon, born at the same place, knew him well in youth, and when, in after life, Buffon was appointed intendant of the Jardin du Roi, his thoughts reverted to Daubenton as the person of all others qualified by his zeal and ability to prosecute those anatomical inquiries, the details of which his own feebleness of sight prevented him from investigating. The count drew Daubenton to Paris in 1742, and in 1745 the office of Curator and Demonstrator of the Cabinet of Natural History was conferred upon a man eminently fitted by his quick discernment, his untiring diligence, and his inexhaustible patience, to fill the situation with the greatest possible advantage to the public. No one can open the 'Histoire Naturelle des Animaux' without being struck by the multitude and justness of the facts (for he carefully avoided all theory) with which Daubenton enriched that work, and in some degree corrected the fervid imagination of his brilliant coadjutor. But he did this without presuming in the least to draw general inferences; he confined himself strictly to facts; and such was his modesty, that Camper used to say of him that he himself was not

aware of the discoveries which he had made. His valuable labours adorned the first fifteen volumes of Buffon's great work in 4to; and the editions in which this essential part of the publication is wanting, are justly considered as deprived of their fairest proportions. But Buffon in an evil hour listened to the suggestions of flatterers, and published an edition in 12mo, of which Daubenton's labours formed no part. The hint was more than sufficient for the modest Daubenton, and from that time the assistance of Guéneau de Montbeillard and of Bexon in the ornithological department but ill supplied the exquisite dissections and demonstrations which had rendered the former part of the work so highly valuable to the physiologist.

Daubenton now gave himself up more than ever to the duties of his office in the Jardin du Roi. For fifty years, indeed, did Daubenton labour without cessation in enriching and arranging the magnificent collection committed to his charge. He is said to have been the first professor of natural history who gave lectures by public authority in France, one of the chairs of the College of Medicine having been converted into a chair of natural history at his request; it was conferred on him in 1778. The Convention having elevated the Jardin du Roi into a public school, under the title of the Museum of Natural History, he was named Professor of Mineralogy, and retained the professorship as long as he lived. In 1783 he became Professor of Rural Economy at Alfort, and gave lessons in natural history at the normal school in 1795. To him France in a great measure owes the introduction and successful propagation of the breed of Spanish sheep. In 1799 he was elected a member of the senate, and the alteration in his habits caused by this new dignity is supposed to have hastened his death, which took place after an apoplectic attack of four days' duration in the night of the 31st December and 1st January 1799 and 1800, when he was nearly eighty-four years of age.

Daubenton's life, with the exception of the cloud that came between him and Buffon, raised by the weakness of the latter, was a happy one. His hours were spent in pursuits that were dear to him; he was universally respected and beloved, for he was as amiable as he was learned; and his simple habits gave him, notwithstanding his natural weakness of constitution, a long life. Daubenton was married to the authoress of '*Zélie dans le Desert*,' and though his union was in other respects most happy, he left no children.

Notwithstanding his incessant occupation at the Museum, he found time to publish much in addition to his writings in the '*Histoire Naturelle*.' He was a contributor to the first *Encyclopédie*, and many of his papers on the natural history of animals and on minerals are to be found in the '*Mémoires de l'Académie des Sciences*,' from 1754 to 1761. Two of his most interesting papers (though all are good) are those of 1762, on fossil bones pretended to be those of a giant, but which Daubenton referred to their true species; and of 1764, on the essential differences between man and the orang-outang. His '*Instruction pour les Bergers*,' 1 vol., 8vo, Paris, 1782, his '*Tableau Méthodique des Minéraux*,' 1784, 8vo, and his '*Mémoire sur le premier drapeau de laine supérieure du crû de France*,' which also appeared in 8vo, in 1784, must not be forgotten in a recollection of his works.

(G. Cuvier, *Notice sur la Vie et les Ouvrages de Daubenton*, in the *Mémoires de l'Institut*, v. iii.; *Biog. Univ. &c.*)

• DAUBENY, CHARLES GILES BRIDLE, M.D., F.R.S., and Professor of Botany and Chemistry in the University of Oxford. He is distinguished as a chemist, geologist, and physiological botanist. Dr. Daubeny's labours have mostly been directed to the explanation of natural phenomena by the aid of the facts and principles of chemical science. One of his earliest publications was, '*An Essay on the Geology and Chemical Phenomena of Volcanoes*,' which was published at Oxford in 1824. This early direction of his attention to the chemistry of volcanic action resulted in the publication of his great work entitled '*A Description of active and extinct Volcanoes*,' a second edition of which was published in 1848. This work is remarkable for the application of chemical principles to the explanation of the phenomena of one of the most active agents in the production of geological changes upon the earth's surface. The connection between the chemistry of volcanoes and that of mineral waters is evident, and to this subject Dr. Daubeny has paid a large share of attention. He has not only analysed many mineral waters, but in his '*Report on the state of our knowledge with respect to Mineral and Thermal Waters*,' given to the British Association for 1836, has shown the importance of a knowledge of the composition of mineral waters to the explanation of many geological phenomena. In 1837, Dr. Daubeny visited the United States of America, and made a series of observations on the geology of the New World. These he has published in various papers, of which the principal are the following: 1, '*Notice of the Thermal Springs of North America*,' read before the Ashmolean Society in 1838. 2, '*Sketch of the Geology of North America*,' being the substance of a Memoir read before the Ashmolean Society of Oxford. 3, '*On the Geology and Thermal Springs of North America*,' read at the British Association for 1838.

The volcanic phenomena of Italy have naturally attracted Dr. Daubeny's attention, and he has published the following papers on this subject:—1, '*On the Eruption of Vesuvius which occurred in the month of August 1834*' (*Philosophical Transactions*, cxxv.); 2, '*On the Volcanic Strata exposed by a Section made in the Site of*

the new Thermal Spring discovered near the town of Torre dell' Annunziata, in the Bay of Naples,' published in the '*Proceedings of the Geological Society*,' vol. ii.; 3, '*On the Site of the Ancient City of the Aurunci, and on the Volcanic Phenomena which it exhibits*,' with some remarks on Craters of Elevation, on the distinction between Plutonic and Volcanic Rocks, and on the theories of Volcanic Action which are most in repute,' published in the '*Transactions of the Ashmolean Society*,' 1846. The interesting volcanic district of Auvergne in France has also been investigated by Dr. Daubeny, and he has published two papers on its geology, one, '*On the Volcanoes of Auvergne*,' and the other, '*On the Origin of the Valleys of Auvergne*.' These papers were published in the third and tenth volumes of the '*Edinburgh New Philosophical Journal*.' He has published several other papers on allied subjects in the '*Transactions*' of our scientific societies.

Dr. Daubeny has also written many papers on purely chemical subjects. In 1831 he published '*An Introduction to the Atomic Theory*,' to which was added a supplement in 1840, and a new edition appeared in 1850. Various other chemical papers by Dr. Daubeny are scattered in the '*Transactions*' of the scientific societies. Many of them have reference to the chemical phenomena of vegetable life. Amongst them may be enumerated his experiments on the influence of carbonic acid, and of colour on the growth of plants, published in the '*Transactions of the British Association*.' His '*Lectures on Agriculture*,' published in 1841, are an exposition of the chemical laws which regulate the life of plants.

Dr. Daubeny is remarkable as one of the few men who have cultivated the natural sciences amidst their almost entire neglect in the University of Oxford. To him the British Association was indebted for an invitation to hold its second meeting within the walls of that ancient seat of learning, and this Association, in having elected him as its president for this year (1856), has recognised the claim he has upon their admiration and gratitude.

• D'AUBIGNÉ, JEAN HENRI MERLE, Church historian and theologian, was born at Geneva in Switzerland in 1794, the third son of Louis Merle, a merchant of that city, who again was the grandson of Aimé Merle, who had married a Mademoiselle D'Aubigné, of a distinguished French Protestant family. The historian's name therefore is Merle; D'Aubigné being an addition of honour from the grandmother's side, assumed according to a not uncommon Swiss custom. Educated first at Geneva and then at Berlin, where he attended the lectures of Neander on Church History, D'Aubigné settled for a time as pastor of a French church in Hamburg. Thence he removed to Brussels, where he was very popular as a preacher. In 1830 he returned to Geneva, where he has resided since as Professor of Church History in a theological college founded by the 'Evangelical Society of Geneva.' Of D'Aubigné's great work, the '*History of the Reformation of the 16th Century*,' the first portion appeared in Paris in 1835; the other volumes have appeared at intervals since that time. The work achieved an immediate and immense popularity in Britain and America, chiefly on account of blending its French vivacity and picturesqueness of style with evangelical religious sentiments; and several English translations of it have appeared on both sides of the Atlantic. His subsequent works, among which may be mentioned '*The Protector* (Cromwell); a '*Vindication*,' 1847, and a volume entitled '*Germany, England, and Scotland: Recollections of a Swiss Minister*,' 1848, have also, for the same reason, been more popular among British and American Protestants than on the Continent. Dr. D'Aubigné is also the author of many theological and ecclesiastical tracts, which have been translated into English. His sympathies with British, and especially with Scottish Evangelical Protestantism, have led him to pay frequent visits to this country; and during his last visit (1856) he received the freedom of the city of Edinburgh.

DAUDIN, FRANÇOIS MARIE, the son of a receiver-general of finance, was born at Paris in May 1774. Nearly deprived of the use of his limbs by natural infirmity, he early devoted himself to the study of the sciences, and more particularly to natural history. His memoirs soon found their way into the '*Magasin Encyclopédique*,' and the '*Annales du Muséum d'Histoire Naturelle*,' and he contributed some articles to the '*Dictionnaire des Sciences Naturelles*.' His two principal works are his '*Traité d'Ornithologie*,' which was never finished, and his '*Histoire Naturelle des Reptiles*.' For the first much cannot be said: it is on the second that his fame will rest. Cuvier speaks of the latter as the most complete work on that class of animals which had hitherto appeared. His wife, who is represented as amiable both in mind and person, and as having actively assisted in the composition and prepared the illustrations of his works, died of consumption; and poor Daudin, whose life, as well as that of his partner, had been long embittered by the deranged state of his affairs, followed her in a few days, before he had attained thirty years of age. He died in 1804, and left no children. (*Biogr. Universelle*, &c.)

DAVENANT, CHARLES, a writer on politics, political economy, and finance, was born in 1656, and was the eldest son of Sir William D'Avenant, the poet. He studied at Balliol College, Oxford, and first made himself known by a dramatic piece, entitled '*Circe, a Tragedy*,' to which Dryden wrote a prologue and Lord Rochester an epilogue, and which was brought out in 1675, but not printed till 1677. It was

of an operatic character, like most of his father's productions in the same line, and of very little merit; as indeed Dryden intimates, with alight disguise, in his prologue. D'Avenant however did not pursue poetry, but applied himself to the study of the civil law; and he was some years after this made a Doctor of Laws by the University of Cambridge. Of his public employments, the first that is recorded is his appointment in 1683 as one of the six commissioners to whom the superintendence of the Excise was delegated at this time, on that part of the revenue which had for many years been let out to farm, coming again into the hands of the crown. In 1685 he was appointed Inspector of Plays, conjointly with the Master of the Revels; and that year also he was returned to parliament as one of the members for St. Ives. He was afterwards returned for Bedwin in 1698, and again in 1700; and on the 3rd of June, 1703, he was appointed Inspector-general of Exports and Imports, being the second person who had held that office, the first having been William Culliford, originally a custom-house officer in Ireland, who was appointed in 1696, and was now raised to be a commissioner of the customs. This office D'Avenant retained till his death, 14th November 1714.

D'Avenant's publications on commerce, finance, and politics range over a period of about eighteen years. We will enumerate the more remarkable of them. 'An Essay upon Ways and Means of Supplying the War,' 1695. This tract immediately gained him considerable reputation for an acquaintance with the subject of the public finances; and for some years all his subsequent publications which he acknowledged were designated on the title-page as being by the author of the 'Essay on Ways and Means;' but he is believed to have been the author of several pieces upon which no such intimation appears. 'Discourses on the Public Revenues, and of the Trade of England,' Part I. 1698; and Part II. containing the Discourses 'which more immediately treat of the Foreign Trade of this Kingdom,' also 1698. To the first part is annexed a translation of Xenophon's 'Discourse on the Revenue of Athens,' by Walter Moyle, which is also printed in Moyle's collected works. The subjects discussed in the 'Discourses' are the use of political arithmetic, credit and the means of restoring it, the management of the king's revenues, the public debts, the general nature of foreign trade, the best way of protecting it, the plantation trade, and the trade with the East Indies. A reply was made to some things in the first part of this work, in 'Remarks upon some wrong computations and conclusions contained in a late tract entitled Discourses, &c.; in a letter to Mr. D. S.' 1698. 'A Discourse upon Grants and Resumptions,' 1700. This was written to recommend that certain late grants of crown lands, &c., should be resumed; and it was answered the following year in an elaborate treatise entitled 'Jus Regium; or, the King's right to grant forfeitures, and other revenues of the crown, fully set forth,' &c. 'Essay upon the Balance of Power; the Right of Making War, Peace, and Alliances; Universal Monarchy,' 1701. This was another attack upon the government of King William, and was answered the same year in 'Animadversions on a late factious book entitled Essays,' &c. It was also formally censured by the Upper House of Convocation for a passage in which the author had declared that he could point out several persons whom nothing had recommended to places of the highest trust, and often to rich benefices and dignities, but the open enmity which they had, almost from their cradles, professed to the divinity of Christ. 'Essays upon Peace at home and War abroad,' in two Parts, 1704. To this piece he put his name; and, being now in office, he of course supports the existing government. He still however attached himself to the Tory party; and in 1710, in a work extending to two 8vo volumes, entitled 'New Dialogues upon the Present Posture of Affairs,' by the author of the Essay on Ways and Means, he renewed an attack upon their opponents, which he is believed to have commenced many years before in an anonymous publication which appeared, in two successive parts, in 1701 and 1702, under the title of 'The True Picture of a Modern Whig.' His last performances were 'Reflections upon the Constitution and Management of the Trade to Africa' (anonymous), in three parts, fol. 1709; and two 'Reports to the Commissioners for putting in execution the Act for examining the Public Accounts of the Kingdom,' 8vo, 1712. A selection of the political and commercial works of Dr. D'Avenant was published in 1771, in 5 vols. 8vo, by Sir Charles Whitworth, M.P., afterwards Earl Whitworth.

D'Avenant's writings are generally of some value for the information contained in them, and on some points he saw rather farther than the generality of his contemporaries; but he is a heavy writer, and was evidently (notwithstanding his poetical descent) a dull man, and as such (though the common notion was different) he was by no means a person to be trusted even in the handling and statement of facts. His notions upon the principles of trade and political economy also were very imperfectly systematised, and in some respects extremely immature; upon no one question perhaps is he more than partially right. He is as much behind his contemporary Sir Dudley North, for example, in the conclusions to which he had come, as if they had been separated by a century.

(*Biographia Britannica*, 2nd edit.; Craik, *History of British Commerce*, ii. 85, &c.; McCulloch, *Literature of Political Economy*, pp. 351, 352.)

DAVENANT, WILLIAM, was born at Oxford in 1605. His father, who appears to have spelt his name Davenent, kept the Crown

Inn at Oxford, and some have gathered from Wood's words ('Athen. Oxon.') hints of a connection having existed between his mother and Shakespere, who frequented that place of entertainment. He was entered at Lincoln College, Oxford; but it does not appear that he took a degree. He then became page to the Dukes of Richmond, and was afterwards in the family of Lord Brooke, the poet. In 1637 he succeeded Ben Jonson as laureat; and in 1641 was accused by the parliament, and forced to retire to France. Two years after, he was knighted by Charles at the siege of Gloucester; but in 1646 we find him again in France, a Roman Catholic, and in the employ of Henrietta. Being taken prisoner at sea in 1651, he only escaped being tried for his life by the intercession of some friends, among whom are said to have been Milton and Whitelocke. His works consist of dramas, masques, addresses, and an unfinished epic called 'Gondibert,' which he dedicated to Hobbes. The only work for which he is now remembered is an alteration of the 'Tempest,' in which he was engaged with Dryden; "and marvellous indeed is it that two men of such great and indubitable genius should have combined to debase and vulgarise and pollute such a poem; but, to the scandal of the English stage, it is their 'Tempest,' and not Shakespere's, which is to this day represented." (Southey.) It is in fact only within the last two or three years that any managers have ventured to return to the text of Shakespere. D'Avenant appears to have been the first to mix the English drama with the French heroic play, and to introduce the examples of moral virtue "writ in verse, and performed in recitative music." (Dryden.) As he established a theatre as early as 1657, the times might be partly in fault, but his long residence in France had probably influenced his taste. He died in 1668, and was buried in Westminster Abbey. (Wood, *Athen. Oxon.*; *Biogr. Brit.*; Southey, *British Poets*.)

DAVID, King of Israel, was the youngest son of Jesse, a man of considerable wealth, of the tribe of Judah, dwelling at Bethlehem. David when only a youth was selected from among his father's sons for the throne of Israel by Samuel, and anointed by him. But Saul was then living, and in apparent prosperity, and this consecration of David does not appear to have been made public; for shortly afterwards he was sent for to attend upon Saul in his malady, and by his skill in music to charm "the evil spirit" which possessed him. He became for a time the favourite of Saul, who made him his armour-bearer. When a war commenced between Saul and the Philistines, the three eldest sons of Jesse joined Saul's army, but David returned to keep his father's sheep. Goliath however having challenged a champion of the Israelitish army to settle the contest by single combat, no one was found until David offered himself, and with his sling conquered the Philistine. From this time Jonathan, the son of Saul, conceived a tender friendship, "passing the love of women," for David; and Saul at first was grateful for the service rendered, placing him over the men of war, and employing him in his armies. Shortly however David became too popular with the people; Saul's envy was excited, and he sought to kill him. He failed, and to conciliate him made him captain over a thousand, to remove him from his presence, and gave him Michal, his daughter, for a wife. Saul's hatred however continued, and he proposed to his son Jonathan and others to murder David; but Jonathan disclosed the plot, David hid himself for a while, and Jonathan succeeded in reconciling his father towards his friend. Some further successes against the Philistines embittered Saul against him; he again endeavoured to kill him, and again failed. He then sent emissaries to put him to death, but Michal, David's wife, effected his escape by letting him down from a window in a basket. David fled to Samuel, and after a time withdrew to Adullam, where he assembled a force, and a sort of civil war commenced, David apparently acting only on the defensive, but at the same time employing his small army in defending his country from the Philistines. Saul pertinaciously pursued him, but at Engedi, while sleeping, David spared his life when it was in his power. Saul was moved by this magnanimity, acknowledged that David was destined to succeed him, and made a treaty with him, David swearing he would not destroy Saul's house; and Saul retired from the pursuit, but David continued to harbour in the rocky fastnesses around Engedi. Here David was straitened for provisions, and applying to Nabal, a rich man, for relief, was churlishly refused; but Abigail, Nabal's wife, afforded the necessary assistance; and Nabal dying suddenly, David took Abigail to wife, Saul having in the interval taken Michal and married her to another man.

Saul was again incited to attack David, and marched with an army to the wilderness of Ziph, where David then was. Again David refused to take the life of "the Lord's anointed" when in his power, and Saul again became reconciled. David now removed to Gath, but continued to make war on the Amalekites, the enemies of his country. Saul and Jonathan both fell in a battle with the Philistines, the former by his own hand; and David, proceeding to Hebron, was recognised King of Judah; but the Israelites under Abner made Ishbosheth king over them. A civil war commenced, which lasted a considerable time, until Ishbosheth was treacherously murdered by his own servants, when David, being then thirty years old, became king over all Israel, and reigned from B.C. 1048 to 1015. His first undertaking was against the Jebusites, whom he conquered, taking Mount Zion, which he made the capital of his kingdom and the residence of the ark. He then successively attacked and conquered

the Philistines, the Amalekites, the Edomites, the Moabites, the Ammonites, and Hadadezer, the king of Zobah, defeating the Syrians of Damascus with great slaughter who came to Hadadezer's assistance. His kingdom then extended from the Euphrates westward to the Mediterranean, and from Phœnicia southward to the Arabian Gulf. He cultivated commerce, particularly through Tyre, and encouraged the arts, especially that of building. His course for a considerable time was a prosperous one; but the rebellions of his sons Absalom and Adonijah embittered his later years. He died after a reign of forty years, seven over Judah and thirty-three over the united kingdom, appointing Solomon as his successor.

Independent of his character as a warrior, a statesman, and a king, David holds a yet higher rank as a poet—the author of many of the Psalms. By whom the book as it now stands was compiled is somewhat uncertain. The most probable opinion is, that David himself formed a collection, for the sacred service of the priests, of the psalms which he had himself composed, with others that were existing before him or had been written by his contemporaries, and that Ezra added others which had been written subsequently. A large proportion were certainly by David, and are distinguished by his name; but it is doubtful whether the titles prefixed to most of the psalms are not later additions. They are however certainly of great antiquity, possibly earlier than the time of Ezra, and it is most probable that those under David's name are correctly ascribed to him.

* DAVID, FELICIEN, an eminent French musical composer, was born at Cadene, in Vaucluse, on the 8th of March 1810. From his father, who was a skilful amateur, young David received his first instructions in music, and when little more than seven years old entered the choir of Saint Sauveur at Aix, to which city his parents had removed. Here he soon attracted notice, as much by the intelligence with which he rendered the works of the great masters as by the beauty of his voice; and in his fifteenth year, according to the custom when the young choristers had obtained the approbation of their superiors, he was placed, for the completion of his general education, in the establishment of the Jesuits at Aix. He here successfully prosecuted his musical studies, becoming especially skilful as a player on the violin. He left this establishment at the age of eighteen; soon after accepted an engagement in the orchestra of the theatre at Aix; and in 1829 that of musical director at Saint-Sauveur. But he was now burning with anxiety to go to Paris, in order to study his art under the eminent professors assembled there, and having obtained of an uncle the promise of a small monthly allowance he proceeded to the capital. One of his compositions for the service at Saint-Sauveur, a 'Benedictus,' which he carried to Cherubini, then director of the Conservatoire, procured for him immediate admission to that fine institution. Here he studied harmony under M. Lesueur, counterpoint and fugue under M. Fétis, and finally the organ under M. Benoît; but so anxious was he to advance as rapidly as possible, that out of his very limited income he contrived to save nearly half in order to obtain private lessons from M. Reber. His progress in the art was remarkably rapid, and several sacred pieces which he composed showed that he was obtaining a thorough mastery over the scientific principles of music. But his studies were suddenly interrupted by the failure of the promised allowance, and he was obliged to betake himself to giving lessons on the piano for a subsistence. And soon another source of interruption occurred. The doctrines of St. Simon were attracting general attention in France, and many young men of ardent dispositions eagerly adopted them. M. David became a convert, and at the end of 1831 removed his name from the Conservatoire to enter it among the confraternity at their retreat in Meuilmontant; and they assigned to him the task of setting to music the hymns which they used there. When the association was broken up, M. David united himself with those members of it who made a pilgrimage to the East. There, in Egypt, in the Holy Land, and in the Desert, M. David spent some three years, his mind acquiring a certain orientalism of tone, but his religious aspirations becoming decidedly weaned from St. Simonianism. He returned to Paris in the summer of 1835, and set about preparing for publication some 'Melodies Orientales,' which he had written during his travels. But the work was coldly received, and M. David retired disconcerted to the house of a friend in the country.

David did not appear again before the Parisian public until 1838, when he prepared a symphony for the concert of Valentino, which met with but equivocal success. His 'Nonetto' for wind instruments, played in the following year at Musard's concert, was somewhat better received. He also published some melodies, which served to keep his name before the public. He had however been during his retirement labouring at a work of far higher pretensions—his 'Ode-Symphonie, en trois parties'—the 'Desert,' which was first played at the Conservatoire in December 1844, and subsequently brought out with great splendour at the Théâtre-Italien, where it met with a brilliant success: it was however somewhat less successful when played at her Majesty's Theatre, London, though it had a considerable vogue. The 'Desert' was followed by 'Moïse au Mont Sinaï,' styled by the composer an oratorio in two parts. The 'Moïse' was produced at the opera, Paris, in March 1846; but was received very coldly, and has not we believe been repeated elsewhere. David's next work was the grand symphony, in four parts, of 'Christophe Colomb,' produced at the Conservatoire

in March 1847, and which in Paris met with a success at the moment only inferior to that of the 'Desert,' but its popularity was not lasting: for this work Louis Philippe bestowed on M. David the cross of the Legion of Honour. In 1848 'Eden, a Mystery, in two parts,' was performed at the opera; but the times were little suited to the production of musical mysteries, and it passed away unheeded. David's next work for the theatre was an opera in three acts, 'La Perle du Brésil,' played in November 1851 at the Opera-Nationale. Another grand opera, or musical mystery, 'La Fin du Monde,' in four acts, has been for some time announced as ready for performance. Besides his greater works, M. David has produced some smaller pieces, as 'L'Ange Rebelle,' 'Les Hirondelles,' &c.; also a series of thirty glees for four male voices, called 'La Ruche Harmonieuse'; a 'Hymn à la Paix,' &c.

(D. Denne-Baron, art. *Fel. David* in *Nour. Biog. Gen.*; Sylvain Saint-Étienne, *Biog. de Felicien David*.)

DAVID, JACQUES LOUIS, was born at Paris in 1750. In 1774 he went to Rome to study; he returned to France ten years afterwards, and attained considerable reputation as an historical and portrait painter. Upon the breaking out of the Revolution he threw himself amongst the foremost ranks of the revolutionists. He was the intimate friend of Robespierre, and was appointed manager of all the spectacles and allegorical shows of the republic. He proposed to construct a colossal figure of the people out of the ruins of the statues of the kings, to be placed on the Pont-Neuf, but never proceeded farther than a model, from which however the design for the reverse of the republican coin was taken, which was used several years. When Robespierre, anticipating his downfall, expressed himself ready to die the death of Socrates, David, who was present, exclaimed, "Robespierre, if you will drink the hemlock I will drink it also." In 1794 he was denounced, and imprisoned, altogether about a year; but was ultimately liberated, and appears thenceforward to have taken a less prominent part in political matters. He was appointed principal painter to the National Institute. In 1815 he was banished from France with those who had voted for the death of Louis XVI., and took up his abode at Brussels, where he died December 29, 1825. Many anecdotes of his cruelty during the revolution are related by his enemies, but they are not well authenticated; others, in proof of his patriotic magnanimity, are scarcely better established. He appears in truth to have been a man of narrow capacity, and of a warm but not malicious disposition. He is described as being afflicted with a tumour in his jaw, which disfigured his appearance and so disturbed his utterance that he could not speak ten words in the same tone. To this imperfect speech he added a blustering manner.

David is said to have expressed a wish, that if an Athenian were to revisit the earth, he might take him for a Greek painter. This is the key to his style, which is a servile imitation of the Greek sculptures; his figures are like statues coloured and put in motion; his drawing is correct, and his composition classical; but his design is constrained and artificial, with a hard outline and harsh colour. The 'Rape of the Sabines' is considered one of the best of his works, which are chiefly at Paris. His portrait of Napoleon I. is well known.

DAVILA, HENRICO CATERINO, born at Pieve di Sacco, near Padua, was the son of Antonio Davila, who was great constable of Cyprus when that island was taken by the Turks from the Venetians in 1571. Antonio emigrated to Spain, where he had relations and afterwards to France, where he won the favour of Catherine de' Medici and of her son King Henri III. Lastly he went to reside in the Venetian states, where a son was born to him in 1576, to whom he gave the names of Henrico Caterino, in homage of his royal French patrons. When Henrico was seven years old his father took him to France for his education. At the age of eighteen he entered the army of Henri IV., in which he served four years, and was severely wounded at the siege of Houfleur. In 1599 he was recalled to Pieve di Sacco by his father, who soon after, in a fit of temporary insanity, put an end to his life by throwing himself out of a window. Davila now began to pay much attention to literature and to associate with literary men. Being at Parma in 1606, he attended the meetings of the academy of the "Innominati," where his haughty temper involved him in a dispute with Stigliani, one of the members, which led to a duel, in which both parties were wounded; and Stigliani, being dangerously hurt, was obliged to quit Parma, and proceed to Venice. Not long afterwards Henrico entered the military service of Venice, and was employed successively in Candia, Friuli, Dalmatia, and other stations. In 1631 he was sent to take the command of the garrison of Crema, with orders from the senate to the postmasters on the road to supply him with every conveyance required for the service. On arriving at the stage of S. Michele, near Verona, the postmaster refused to furnish the necessary accommodations. High words ensued, and the postmaster fired a pistol, and shot Davila dead in sight of his wife and children. One of Davila's sons attacked the murderer, and killed him on the spot; others were wounded in the affray, and the chaplain of Davila was also slain. The parties who assisted the postmaster were arrested, sent to Verona, and sentenced to death.

Davila is known to the world through his History of the Civil Wars in France, 'Storia delle Guerre Civili di Francia,' from the death of Henri II. to the peace of Vervins in 1598, a period of forty years most eventful in the history of that country. He treads therefore

upon the same ground as De Thou in his 'Historia sui Temporis.' Some critics have noticed that Davila evinces a partiality for the French court, and especially for Catharine de Medici, who had been his father's benefactress. The facts however stated by Davila are acknowledged to be true, and he was well acquainted with them through his own and his father's connection with France. He was familiar with the politics of his age, and with the leading contemporary characters. He was also well acquainted with the topography of the places in which most of the events which he narrates occurred. His style is graphic and animated, especially when he describes a popular insurrection, a combat, or the storming of a town. His account of the massacre of St. Bartholomew may be quoted as a specimen. Apostolo Zeno, comparing Davila with Guicciardini, observes, that whilst the prolixity of Guicciardini in dwelling minutely upon minor matters becomes wearisome to the reader, the course of Davila's narrative runs on uninterrupted, adverting briefly to circumstances of subordinate importance, and dwelling chiefly upon those which have materially affected the interests either of religion or the state. By common consent Davila is numbered among the best historical writers of Italy. His work has gone through many editions, and has been translated into several languages. Apostolo Zeno published a splendid edition of it in 2 vols. fol., Venice, 1733, to which he has prefixed a life of the author.

(Tiraboschi, *Storia della Letteratura Italiana*; Corniani, *I Secoli della Letteratura Italiana*.)

DAVIS, JOHN, a celebrated navigator of the 16th century, was born at Sandridge, near Dartmouth, in Devonshire, and distinguished himself by three voyages for the discovery of a North-West Passage, which he undertook between 1585 and 1587. He discovered the strait which bears his name, and sailed along the coast of Greenland as far as 72° N. lat., but was not able to approach the opposite coast, on account of the numerous icebergs which lined its north of the Polar Circle. He afterwards made five voyages to the East Indies, and was killed in the last (1605) in the Strait of Malacca, by some Japanese, as it is reported. He published an account of his second voyage to the north-west, and of one to the East Indies. He also wrote 'The World's Hydrographical Description; wherein is proved that the World, in all its Zones, Climates, and Places, is Habitable and Inhabited, and the Seas likewise universally Navigable; whereby it appears that there is a short and speedy passage into the South Seas to China, &c., by Northerly Navigation, to the renown, honour, and benefit of her Majesty's Commonweal,' 8vo, Lond., 1595; and 'The Seaman's Secrets, divided into two parts; wherein is taught the three kinds of Sailing, Horizontal, Paradoxal, and Sailing upon a Great Circle,' 8vo, Lond., 1595.

*DAVIS, SIR JOHN FRANCIS, BART., was born in London in 1795. His father was a director of the East India Company; and when Lord Amherst was sent ambassador to China in 1816 Mr. Davis accompanied him. He subsequently succeeded Lord Napier as chief superintendent at Canton. On his return to England, after a residence in China of more than twenty years, he published, in 1836, 'The Chinese: a General Description of China and its Inhabitants,' in 2 vols. This is undoubtedly the most valuable systematic work on China that has been produced in this country. In 1841 he also published 'Sketches in China,' with notices and observations on the war between that country and Great Britain then proceeding. In 1841 Mr. Davis was appointed Governor and Commander-in-Chief of the colony of Hong-Kong, which office he held until 1847. He was created a baronet in 1845, and received the civil order of Knight Grand Cross of the Bath in 1854. Sir Francis Davis resides in Gloucestershire, of which county he is a deputy-lieutenant.

DAVOUST (and not DAVOUST as it is usually written), LOUIS NICHOLAS, was born at Annoux in the department of the Yonne (part of the former Burgundy) in the year 1770. His family was noble, and he was sent to the military academy at Brienne, where he was a fellow-student with Bonaparte. In 1785 he was appointed sub-lieutenant in the Royal Champagne cavalry regiment, and in 1790 colonel of a regiment of Yonne volunteers. He had already taken the revolutionary side, and under Dumouriez at the battle of Jemappe, on the 8th of November 1792, he distinguished himself by his activity and boldness. After the check which Dumouriez received at Neerwinden in the following March, he began to enter into negotiations with the Prince of Coburg for the surrender of his army; this was suspected, and Davoust formed a project for seizing him in the midst of the army, which had nearly succeeded. In June 1793 he was nominated a general, but in consequence of the decree incapacitating the nobility from active service, he was forced to resign. The downfall and death of Robespierre on the 9th Thermidor (July 27) 1794, removed the impediment and restored Davoust to his rank in the army. He distinguished himself in the army of the Moselle at the siege of Luxembourg, and afterwards in the army of the Rhine under Pichegru; but when Pichegru was defeated at Heidelberg in 1795, he evacuated Mannheim, and Davoust was there taken prisoner; he however soon recovered his liberty by being exchanged. In 1797 his prudent generalship in the passage of the Rhine, as well as his personal valour, was greatly admired, and in the campaign in Italy his zeal and activity procured him the friendship and support of Bonaparte, under whom he then served. He accompanied that general

to Egypt, where his bravery was displayed in attacking and taking the village of Aboukir after the action at that place had been fought against the Turks. After the convention of El-Arish, he embarked at Alexandria to return to France. The vessel was captured by an English frigate, and he was carried as a prisoner of war to Leghorn; but an order was sent for his release within a month. On his return Bonaparte created him general of division and commander-in-chief of the cavalry in the army of Italy, in which capacity he contributed to the victory of Marengo. When Napoleon was declared emperor, Davoust was promoted to be a marshal of France, and received the grand cross of the Legion of Honour with the colonelcy of the Imperial Grenadier Guards. He justified these favours by his conduct in the campaign of 1805, especially at the battle of Austerlitz, where he commanded the right wing of the army. After the treaty of Presburg, by which Austria surrendered large portions of her territory, Davoust remained with his division in Germany; Prussia demanded that the French troops should recross the Rhine, but instead of complying with this demand, Napoleon commenced an attack on Prussia, and, on October 14th, 1806, utterly routed the Prussian army at Jena, while Davoust on the same day defeated, by his masterly manoeuvres, the Duke of Brunswick at Auerstadt, though the duke's army was greatly superior in numbers. For this exploit he was created Duke of Auerstadt. On the breaking out of the new war with Austria in 1809, he was called on to take an active part. His march through the Upper Palatinate to the Danube and the taking of Ratisbon, was a perilous but a successful enterprise. He was engaged at Eckmühl, and for his services there was afterwards created Prince of Eckmühl. At Aspern only one of his four divisions could engage, but at Wagram he commanded the right wing, by whose movements the retreat of the Austrians was mainly necessitated. After the battle he was made commander in Poland. In the expedition to Russia in 1812 Davoust commanded one of the eleven corps of which the army was composed. He was at the battle of Borodino, where he was wounded and had several horses killed under him. After the disastrous retreat from Moscow he fixed his head-quarters at Hamburg, which was immediately attacked by the allies, but which he held with a tenacity and defended with an ability that rendered vain all their efforts. It was not till April 1814, after the conclusion of peace, that he consented to surrender the place, not to the allied generals, but to General Gérard, the bearer of orders from Louis XVIII. Davoust then retired to his estate at Savigny-sur-Orge. On the return of Bonaparte from Elba he became minister of war, and in three months, in concert with the emperor, had restored the French army to the same strength it had before the events of 1814, and provided it with immense quantities of military stores. After the defeat at Waterloo he received the command of the army assembled under the walls of Paris, and would have fought, had he not received the order of the provisional government to treat with the enemy, and having signed the convention of Paris he retired with the army beyond the Loire. He made his submission to the Bourbon government on July 14, 1815, and within a few days gave up the command to Marshal Macdonald. When the ordinance of July 24th was issued proscribing Generals Gilly, Grouchy, Exelmans, Clauset, &c., he wrote to Marshal Gouvion de St. Cyr, then minister of war, demanding that his name should be substituted for theirs, as they had only acted by his orders; and he opposed the proceedings against Ney with much determination. For a while he lived in retirement, but re-entered the chamber of peers in 1819. He died on June 1, 1823.

Davoust was unquestionably possessed of great military talents; he was a brave soldier and a skilful general; but his severity and firmness too often became cruelty; his rapacity was insatiable; and the extortions he exercised on those he was appointed to govern was such that even Bonaparte censured him for his conduct while in Poland, and his treatment of Hamburg will not speedily be forgotten.

DAVY, SIR HUMPHRY, was born at Penzance, in Cornwall, on the 17th of December 1778. His ancestors had long possessed a small estate at Varfell, in the parish of Ludgvan. His father was a carver in wood. At the time of his father's death Humphry was sixteen years old, but his mother lived to witness the rapid progress made by her son in the various departments of chemical science. In his early youth he appears to have had a vivid and fertile imagination, and his brother has preserved several favourable specimens of his poetic talent; otherwise he showed no great precocity of talent. Under Dr. Cardew, whose school he quitted in 1793, he appears to have made considerable progress in learning, but certainly not such as gave any indication of his future eminence. In the beginning of 1795 he was apprenticed to Mr. Borlase, a surgeon and apothecary of Penzance, where he appears to have laid down an extensive plan of study, not merely of the sciences which related to his profession, but the learned languages, mathematics, history, &c. Dr. Davy states that he is not able to give a precise account of the nature and extent of his medical studies; but in the fourth year after he had commenced them he was considered competent by Dr. Beddoes to take charge of an establishment which he had founded at Bristol under the name of the Pneumatic Institution; this was in 1798, when he was scarcely twenty years old. In the following year Dr. Beddoes published a work, entitled 'Contributions to Physical and Medical Knowledge, principally from the West of England.' Among these were contained 'Essays on Heat, Light, and the Combina-

tions of Light, with a new Theory of Respiration; on the Generation of Oxygen Gas, and the Causes of the Colours of Organic Bodies. By Humphry Davy. Most of the peculiar views developed in these essays were speedily abandoned by the author; indeed his brother admits that many of the speculations, he might perhaps have said most, were wild and visionary; and adds, what will be readily admitted, "that the wildest of them are most natural to a young mind just entering on the twilight of physical science, gifted with high powers and a vivid imagination."

His next recorded experiments relate to the existence of silica in various plants, especially in the epidermis of cane; and in 1800 he published in 1 vol. 8vo a work entitled 'Researches, Chemical and Philosophical, chiefly concerning Nitrous Oxide and its Respiration.' In this work, which contained the details of numerous highly-interesting experiments, he has minutely detailed the extraordinary effects produced both upon himself and others by respiring nitrous oxide, a gas till then deemed irrespirable. This work also contains an account of some extremely hazardous experiments which he made upon himself in breathing carburetted hydrogen, carbonic acid gas, azote, hydrogen, and nitric oxide: in these dangerous trials his life was more than once nearly sacrificed.

In 1801 Davy came to London, and on the 25th of April he gave his first lecture at the Royal Institution. He began with the history of galvanism, detailed the successive discoveries, and described the different methods of accumulating it; and on the 31st of May 1802 he was appointed professor. From 1800 to 1807 a great variety of subjects attracted his attention, especially galvanism and electro-chemical science; the examination of astringent vegetable matter in connection with the art of tanning, and the analysis of rocks and minerals with relation to geology and to agricultural chemistry. In November 1807 his second Bakerian lecture was read, in which he announced the most important and unexpected discovery of the decomposition of the fixed alkalis by galvanism, and of the metallic nature of their bases, to which he gave the names of potassium and sodium. Dr. Paris has well observed that "Since the account given by Newton of his first discoveries in optics, it may be questioned whether so happy and successful an instance of philosophical induction has ever been afforded as that by which Davy discovered the composition of the fixed alkalis." From the year 1808 to 1814 the following papers by Davy were read before the Royal Society, and published in their 'Transactions':—'Electro-Chemical Researches on the Decomposition of the Earths; with Observations on the Metals obtained from the Alkaline Earths, and on the Amalgam procured from Ammonia,' read June 30th, 1808. 'An Account of some New Analytical Researches on the Nature of certain Bodies, particularly the Alkalis, Phosphorus, Sulphur, Carbonaceous Matter, and the Acids hitherto uncombined; with some general Observations on Chemical Theory,' December 13th, 1808. 'New Analytical Remarks on the Nature of certain Bodies; being an Appendix to the Bakerian Lecture for 1808,' February 1809. 'The Bakerian Lecture for 1809; on some New Electro-Chemical Researches on various Objects, particularly the Metallic Bodies, from the Alkalis and Earths, and on some Combinations of Hydrogen,' November 16th, 1809. 'Researches on the Oxymuriatic Acid, its Nature and Combinations, and on the Elements of Muriatic Acid; with some Experiments on Sulphur and Phosphorus,' July 12th, 1810. 'The Bakerian Lecture for 1810; on some of the Combinations of Oxymuriatic Acid Gas and Oxygen, and on the Chemical Relations of those Principles to Inflammable Bodies,' November 15th, 1810. 'On a Combination of Oxymuriatic Gas and Oxygen Gas,' February 21st, 1811. 'On some Combinations of Phosphorus and Sulphur, and on some other Subjects of Chemical Inquiry,' June 18th, 1812. 'On a New Detonating Compound,' November 5th, 1812. 'Some further Observations on a New Detonating Substance,' July 1st, 1813. 'Some Experiments and Observations on the Substances produced in different Chemical Processes on Fluor Spar,' July 8th, 1813. 'An Account of some New Experiments on the Fluoric Compounds, with some Observations on other Objects of Chemical Inquiry,' February 13th, 1814.

After the enumeration of these important subjects, we cannot do better than refer to them in the words of his brother and biographer: "I shall not," says Dr. Davy, "attempt an analysis of these papers; I shall give merely a sketch of the most important facts and discoveries which they contain, referring the chemical reader to the original for full satisfaction. After the extraction of metallic bases from the fixed alkalis, analogies of the strongest kind indicated that the alkaline earths are similarly constituted; and he succeeded in proving this in a satisfactory manner. But owing to various circumstances of peculiar properties, he was not able on his first attempts to obtain the metals of those earths in a tolerably pure and insulated state for the purpose of examination. On his return to the laboratory after his illness, this was one of his first undertakings. He accomplished it to a certain extent by uniting a process of MM. Berzelius and Pontin, who were then engaged in the same inquiry, with one of his own. By negatively electrifying the earths, slightly moistened, and mixed with red oxide of mercury, in contact with a globule of mercury, he obtained amalgams of their metallic bases; and by distillation, with peculiar precautions, he expelled the greater part of the mercury. Even now, in consequence of the very minute quantities of the bases which he procured, and their very powerful attraction for oxygen, he

was only able to ascertain a few of their properties in a hasty manner. They were of silvery lustre, solid at ordinary temperatures, fixed at a red heat, and heavier than water. At a high temperature they abstracted oxygen from the glass, and at ordinary temperatures from the atmosphere and water, the latter of which in consequence they decomposed.

"The names he proposed for them, and by which they have since been called, were barium, strontium, calcium, and magnesium, which he afterwards altered to magnesium.

"The same analogies were nearly as strong applied to the proper earths; and he attempted their decomposition in a similar manner, but not with the same success. By the action of potassium proof was obtained that they consist of bases united to oxygen; but whether these bases were inflammable substances merely, or metallic inflammable substances, was yet a problem, which has since been solved by the labours of Wöhler, Bussey, and Berzelius. Analogy was in favour of the latter inference, as was also the circumstance that the bases of these earths are capable of entering into union with iron; and this has been confirmed by the inquiries just mentioned as regards the majority of them, all but the basis of silica, which yet remains doubtful.

"The application of these facts to geology was full of promise; and he indulged in the hope that they might serve to explain not only some of the most mysterious phenomena of nature, as earthquakes and volcanoes, and the combustion of meteoric stones and falling stars, but might ultimately lead to a general hypothesis of the formation of the crust of the earth."

His ideas on this last subject, which he afterwards in great measure relinquished, may be seen in Dr. Davy's 'Life of Sir Humphry,' vol. i. p. 397.

After effecting the decomposition of the fixed alkalis, Davy, reasoning from analogy, conjectured that ammonia might also contain oxygen, and his first experiments were favourable to this supposition; but they contained a fallacy. In his various papers on 'oxymuriatic acid and its compounds,' he establishes the views of Scheele respecting its nature, and proves that the reasoning of Berthollet, which had generally been admitted by chemists, was fallacious. He shows that oxymuriatic acid is not a compound, as supposed, of muriatic acid and oxygen, but an undecomposed body, to which, on account of its green colour, he gave the name of chlorine. In 1810 he published the first volume of his 'Elements of Chemical Philosophy,' which, although they bear marks of haste, contain much interesting matter: no further portion of this work was printed. His 'Elements of Agricultural Chemistry,' which appeared soon after, is a work containing much useful matter, and replete with sound and practical views of the subject.

One of his greatest inventions was that of the miner's safety-lamp, the first paper in relation to which appeared in the 'Philosophical Transactions' for 1815, and the last in 1817.

Sir Humphry became president of the Royal Society in 1820, and he continued to contribute papers on subjects of great interest for some years. Among the most curious of these, and full of promise as to utility, were those which related to the modes of protecting the copper sheathing of ships; from causes however which even his sagacity could not foresee, the plan proved abortive.

We have thus given a very imperfect and slight sketch of the discoveries of this very extraordinary man and eminent chemist; a list of his works, or at any rate the principal of them, will be found at the end of Dr. Paris's Life of him. With respect to his philosophical character, the parallel which has been drawn between him and Dr. Wollaston by the late Dr. Henry, while it does justice to both, presents the powers of Davy in a strong and clear point of view, and in the language of one who was deeply versed in the sciences of which he is speaking, and intimately acquainted with the philosopher whose portrait he draws.

"To those high gifts of nature which are the characteristics of genius, and which constitute its very essence, both these eminent men united an unwearied industry and zeal in research, and habits of accurate reasoning, without which even the energies of genius are inadequate to the achievement of great scientific designs. With these excellences, common to both, they were nevertheless distinguished by marked intellectual peculiarities. Bold, ardent, and enthusiastic, Davy soared to greater heights; he commanded a wider horizon, and his keen vision penetrated to its utmost boundaries. His imagination, in the highest degree fertile and inventive, took a rapid and extensive range in the pursuit of conjectural analogies, which he submitted to close and patient comparison with known facts, and tried by an appeal to ingenious and conclusive experiments. He was endued with the spirit and was a master of the practice of the inductive logic; and he has left us some of the noblest examples of the efficacy of that great instrument of human reason in the discovery of truth. He applied it not only to connect classes of facts of more limited extent and importance, but to develop great and comprehensive laws, which embrace phenomena that are almost universal to the natural world. In explaining these laws he cast upon them the illumination of his own clear and vivid conception; he felt an intense admiration of the beauty, order, and harmony which are conspicuous in the perfect chemistry of nature; and he expressed those feelings with a force of

eloquence which could issue only from a mind of the highest powers and the finest sensibilities." ('Elements of Chemistry,' 11th edition.)

Davy was knighted on the 8th of April 1812, and on the 11th of the same month he married Mrs. Apreece, the widow of Shuckburgh Aahby Apreece, Esq., eldest son of Sir Thomas Apreece; this lady was the daughter and heiress of Charles Kerr, Esq., of Kelsco, and possessed a very considerable fortune. He was afterwards created a baronet. He died on the 28th of May 1829, at Geneva. His widow survived him till 1855.

*DAVY, JOHN, M.D., F.R.S., the brother and biographer of Sir Humphry Davy, and eminent as a chemist, geologist, and physiologist. Dr. Davy studied medicine in Edinburgh, and took his degree of Doctor of Medicine in that University in 1814. He entered the army as a surgeon, and is now inspector-general of army hospitals on half-pay. He has been a most copious writer, having written several volumes on general subjects, besides a large number of papers ranging over nearly the whole field of natural science. His general works are:—1, 'An Account of the Interior of Ceylon and of its Inhabitants, with Travels in that Island,' London, 4to, 1821. 2, 'Life of Sir Humphry Davy,' London, 2 vols. 8vo. 3, 'Notes on the Ionian Islands and Malta,' London, 2 vols. 8vo, 1842. 4, 'The West Indies before and since Slave Emancipation,' London, 1 vol. 8vo. 5, 'The Angler and his Friend,' 1 vol. 8vo.

Dr. Davy's physiological researches have been principally published in the 'Philosophical Transactions,' the 'Transactions' of the Royal Society of Edinburgh, and the Royal Medico-Chirurgical Society. He has also published two volumes entitled 'Researches Physiological and Anatomical,' London, 8vo, 1839. It is almost impossible to give in a few words an idea of the extent and variety of these researches. They embrace a wide field of observation, and afford abundant evidence of a highly cultivated mind and habits of accurate observation. The subject of animal heat has perhaps been more illustrated by Dr. Davy's researches than any other on which he has written. The title of some of his papers will show the range of his physical enquiries. 'On the Specific Gravity of different parts of the Human Body,' 'An Account of some Experiments and Observations on the Torpedo,' 'On the early Generative Power of the Goat,' 'On the Composition of the Colostrum,' 'Miscellaneous Observations on Blood and Milk.' The sciences of meteorology and geology have both received valuable contributions from the pen of Dr. Davy. In all his researches he has displayed an intimate acquaintance with the science of chemistry, and one of his most recent works consists of a series of 'Lectures on the Study of Chemistry,' in which this science is regarded in its relations to the atmosphere, the earth, the ocean, and the art of agriculture.

DAWES, RICHARD, was born at Market-Bosworth in the year 1708. His first teacher was Anthony Blackwall, the well-known author of 'The Sacred Classics,' after which he spent some time at the Charter House, and went to Emanuel College, Cambridge, in the year 1725; he was elected Fellow in 1731. In 1736 he published a specimen of a translation of 'Paradise Lost' into Greek hexameters, which proved, as he afterwards admitted (Pref. to his 'Miscellanea Critica'), that he was then very insufficiently acquainted with the Greek language. He became master of the grammar-school at Newcastle-upon-Tyne in 1738; but his disagreeable manners diminished the number of his scholars, and he resigned the situation in 1749. In his latter days his principal employment was rowing in a boat on the Tyne. He died at Haworth on the 21st of March 1766. The work on which his fame rests is his 'Miscellanea Critica,' published at Cambridge in 1745, which places him in the same class with Bentley and Porson as a verbal Greek critic. The work is divided into five sections, of which the first contains some emendations of Terentianus Maurus; the second is a specimen of the want of accuracy in the Oxford edition of Pindar; in the third are some general observations on the Greek language, to which are added some emendations of Callimachus; the fourth is a short discussion on the Digamma; and the fifth is devoted to the illustration of Aristophanes. The leading characteristic of the scholarship of Dawes is a proneness to rash generalisation; and though it has been termed the scholarship of observation, it must be admitted that Dawes is too apt to form general rules from an insufficient number of passages, and consequently that his system scarcely deserves that title. Hardly one of the syntactical rules which Dawes has laid down has been admitted as unexceptionable; and some of them have been completely overthrown by the number of passages in which they are violated. The authority of the 'Miscellanea Critica' was however so great for some twenty or thirty years after its publication, that many readings supported by manuscript authority were altered to meet the canons in that book. The violent animosity which Dawes everywhere shows towards Bentley may perhaps be accounted for by the universal dislike which that great scholar had incurred during his quarrels with Trinity College, about the time when Dawes was a young member of the university. The best editions of the 'Miscellanea Critica' (which may now be considered as superseded by the advances which Greek scholarship has made during the last thirty years) are those by Burgess, Oxon., 1781, and by Kidd, Cantabr., 1817, in which specimens of his other writings may be seen.

DAY, THOMAS, was born at London in 1748. His father held a

place in the Customhouse, and died when Thomas was a year old, leaving him a fortune of 1200*l.* a year. He received his school education at the Charterhouse, and at the age of sixteen was entered a gentleman commoner of Corpus Christi College, Oxford, where he remained for three years, but left without taking a degree. He then spent some summers in travelling through and residing in France and other parts of the continent. He had already adopted certain strong and peculiar opinions on the subject of education, holding apparently on the one hand that the common mode of education was wholly vicious, and on the other, that by a proper education there was scarcely anything that might not be accomplished. About the year 1769 he proceeded to put his theories to the test of a bold experiment, by selecting from the founding hospital at Shrewsbury two girls of twelve years of age, with the design of rearing them according to his own notions, and then making one of them his wife; and although this speculation failed in the main point, its eccentric author never having married either of his protégées, both the girls, with the portions he gave them, obtained husbands, and by the propriety of their conduct through life did honour to his training. In 1778 Mr. Day married Miss Milnes, of Yorkshire, a lady similar to himself in her tastes and opinions, and having a fortune as large as his own. The following year he was called to the bar; but he never practised. Meanwhile in 1773 he had made his first appearance as an author, in conjunction with his friend Mr. Bicknell, in a poem entitled 'The Dying Negro,' a production which is said to have had a considerable share in exciting the public feeling against the atrocities of the slave-trade. In 1776 he published another poem, called 'The Devoted Legions,' being an attack upon the American War. It was followed (the next year by another on the same subject, entitled 'The Desolation of America.' After this he published several political pamphlets in prose; namely, in 1784, 'The Letters of Marius; or Reflections upon the Peace, the East India Bill, and the Present Crisis,' and 'A Fragment of a Letter on the Slavery of the Negroes' (in the United States); in 1785, 'A Dialogue between a Justice of Peace and a Farmer;' and in 1788, 'A Letter to Arthur Young, Esq., on the Bill to prevent the Exportation of Wool.' In 1783 appeared the first volume of the work by which he is now principally remembered, his 'History of Sandford and Merton'; the second volume was published in 1786, and the third in 1789. The object of this fiction is to illustrate and recommend the views of the author on education and on human nature generally; and it is a good picture of both his intellectual and his moral character. Its freshness and vigour, and the strain of disinterestedness and philanthropy that pervades it, have a charm, especially for the young; but the narrowness of the writer's views makes it useless for any practical purpose, and nearly equally valueless as a piece of philosophy. Day is also the author of a shorter work of fiction, called 'The History of Little Jack.' He was killed 28th of September 1789, by a kick from a young horse, which he was training upon some new principle.

DE CANDOLLE, AUGUSTIN PYRAMUS, was born at Geneva, where his father was premier syndic, in 1778, the year in which Haller, Linnaeus, and Bernard de Jussieu died. His family originally came from Marseille, but had for more than two centuries been settled at Geneva. His earliest tastes were altogether of a literary kind, and from infancy he was distinguished for the ardour with which he pursued his studies. He was remarkable for the facility with which he wrote verses, a habit in which he indulged throughout life. In 1792, with his mother and brother, he sought refuge, whilst the French were besieging Geneva, in a village situated at the foot of the Jura. Here he amused himself in collecting wild plants, and acquired a taste for botany, which, on subsequently attending the lectures of Professor Vaucher in his native city, became the occupation of his life. In 1796 he went to Paris, and attended the lectures of Vauquelin, Cuvier, and Fourcroy. He also became intimately acquainted with Desfontaines and Lamarck.

The first efforts of De Candolle in botanical science were rather directed to the observation of facts and the accurate distinction of species, than to the theories connected with the physiology or development of plants. His first publication was a description of succulent plants, delineations of which were supplied by Redouté. He also drew up the descriptions for the magnificent work of the same artist on the 'Liliacées,' which was published in 1802. After a short withdrawal from Paris on account of the political state of France, he returned there in 1804, and took his degree of Doctor of Medicine. His thesis on this occasion was on the medical properties of plants. In this masterly essay, which he subsequently republished much enlarged, he demonstrated satisfactorily the close connection that exists between the sciences of botany and medicine, and it led to an increasing attention to the structure and secretions of plants, as affording at once the aliment of man in health and his medicine in disease. In the same year he delivered in the College of France a course of lectures on the principles of botanical arrangement, of which he gave a sketch in the introduction to the third edition of Lamarck's 'Flora of France,' which was published in the following year. This sketch gave an outline of those principles of classification which in after life became the basis of those great works on which his fame as a botanist must principally rest. Although nearly every botanist had yielded to the influence of the artificial system of Linnaeus, De Candolle

at this period correctly estimated its merits. "The natural method," he observed, "endeavours to place each individual object in the midst of those with which it possesses the greatest number of points of resemblance; the artificial has no other end than that of enabling us to recognise each individual plant, and to isolate it from the rest of the vegetable kingdom. The former, being truly a science, will serve as an immutable foundation for anatomy and physiology to build upon; whilst the second, being a mere empirical art, may indeed offer some conveniences for practical purposes, but does nothing towards enlarging the boundaries of science, and places before us an indefinite number of arbitrary arrangements. The former, searching merely after truth, has established its foundation on the organs that are of the greatest importance to the existence of plants, without considering whether these organs are easy or difficult of observation; the second, aiming only at facility, bases its distinctions upon those which are most readily examined, and therefore present the greatest facilities for study."

In the collection of plants De Candolle spared no personal pains, and from the time of his being associated with Lamarck to 1812, travelled over every district of the then extensive possessions of France for the purpose of examining its native plants. In these excursions also he was frequently employed by the government to report upon the state of agriculture.

In 1807 De Candolle was made Professor of Botany in the Faculty of Medicine at the university of Montpellier. In 1810, a chair of Botany being constituted in the Faculty of Sciences of the same place, he was appointed to it. During his residence at Montpellier he devoted much time to the botanic garden; and published a catalogue of the plants contained in it, with descriptions of many new species. Circumstances however occurred which led him to quit Montpellier, and in 1816 he returned to his native city, which was restored to its independence on the re-establishment of the Bourbons on the throne of France. A chair of natural history was established especially for him at Geneva. In the same year he visited England to examine the collections of plants in the British Museum, the Linnæan and other societies, for the purpose of aiding him in the publication of his great work on the vegetable kingdom.

In 1818 appeared the first volume of this work, intended to comprehend a description of all known plants. He had in a measure enunciated the principles on which this work would be based by the publication of his 'Théorie Élémentaire,' in 1813. In this work he not only carried out the principles of a natural arrangement of plants, which had been previously developed by Jussieu and Adanson, but by a more extended study of the principles of morphology he was enabled to clear up many of the difficulties which existed in the grouping of plants in previous classifications. Whatever may be the claims of previous writers in this department of botanical inquiry, to De Candolle must be conceded the merit of giving definite expressions for the various causes which act upon the structure of plants, and pointing out the relation between abnormal forms in individual plants and normal forms in particular groups.

The natural system of the vegetable kingdom however was only commenced; a second volume appeared in 1821, but the author was obliged to abandon the design, as a work of too great magnitude. He therefore in 1824 commenced the publication of a *Prodromus* of the larger work. But even this proved a work too extensive for completion during his lifetime. This work embraced descriptions of all the known species of plants. Commencing with the phanerogamous plants, each order in the natural system was exhausted as far as the materials of the author would allow. All the orders belonging to the polypetalous division of Exogens were completed, as well as the orders of the monopetalous division as far as the Compositæ. To this last difficult order De Candolle had paid much attention, and his desire to give it in as perfect a form as possible led him to devote so much time to it as materially to injure his health. The work was left incomplete at his death, but partly from the materials which he had collected it was continued by his son, assisted by other eminent botanists. The importance of this publication to the working botanist can hardly be overrated, as it supplies him with the means of recognising a vast number of species that had before been either undescribed or inaccessible to the student from the places in which they were published. Another point which enhances the value of this work is the care which the author bestowed in drawing up the descriptions of plants, which could not have been done so well by any one who possessed a less extensive herbarium and library than himself.

But although the labour bestowed on this great work, and the judgment with which it was executed, have given it the most prominent position amongst his works, it can only be regarded as the result of an accurate knowledge of the structure and function of plants. On this subject he lectured for many years, and although frequently producing monographs on various departments of botany, which indicated his knowledge of vegetable anatomy and physiology, it was not till 1827 that he published his '*Organographie Végétale*.' In this work he proceeded on the principle of tracing each organ through all its several modifications of structure in the different plants in which it occurs, and of reducing every part to its organic elements. It is thus not a mere detail of particular structures, but a development of the great doctrine of metamorphosis, which had been

explained in his previous work on the principles of classification. This work was followed in 1832 by one on the physiology of plants. This was a comprehensive digest of all that had been done up to the period at which it was written. It was however published at a time when the chemist and physiologist were both turning their attention to the functions of the vegetable, as affording the means of better understanding the nature of the functions of the animal, and consequently many of the views of the author have had to give way before more extended investigation.

For several years previous to his death, De Candolle suffered from ill-health. In 1841 he was induced to visit the meeting of naturalists held at Turin, in the hope that change of climate would restore his failing powers, but he derived no benefit from his journey, and died on the 9th of the following September.

As a botanist De Candolle must be placed in the first rank in the century in which he lived. He possessed a quick apprehension, which enabled him to make use of the labours of others, added to a habit of methodical arrangement, by which he could at once refer the various facts that came to his knowledge to their proper position in the departments of the science which he pursued. It was this which, combined with a clear and pleasing delivery, made him a successful lecturer, and enabled him to produce with rapidity so many works on botany. But he was not only a botanist: he was earnest in his sympathies with mankind, and was a zealous philanthropist and energetic citizen. In Paris, in the early part of his life, under the auspices of Benjamin Delessert, he took an active part in the formation of the Société Philanthropique of Paris, and the Society for the Encouragement of National Industry was formed under his direction and management. He was for many years a member of the legislative body of Geneva, and also rector of the academy in the same place.

The following is an alphabetical list of his works:—

1. '*Astragalologia, nempe Astragali, Biserrulæ, et Oxytropidis, necnon Phacæ, Colutæ, et Lassertim Historia, Iconibus illustrata a Redouté*,' fol., Paris, 1802. This work was an account of the *Astragalus* and some allied genera, and was illustrated by Redouté.
2. '*Catalogue des Arbres Fruitières et des Vignes du Jardin Botanique de Genève*,' Geneva, 1820.
3. '*Eloge Historique d'Aug. Broussonet*,' (the botanist), 4to, Montpellier, 1809.
4. '*Essai Élémentaire de Géographie Botanique*,' 8vo, Paris, 1821: a reprint of an article in the '*Dictionnaire des Sciences Naturelles*.'
5. '*Essai sur les Propriétés Médicinales des Plantes, comparées avec leurs Formes extérieures et leur Classification Naturelle*,' 1804, 8vo, Paris, 1816. This was his inaugural dissertation on the medical properties of plants in 1804, which he republished in the year 1816.
6. '*Flore Française, ou Description de toutes les Plantes qui croissent naturellement en France*.' The third edition of this work was edited by De Candolle. It was published at different times from 1803 to 1815, and contained a description of 6000 plants, and was accompanied by a coloured chart, indicating the distribution of plants throughout France.
7. '*Icones Plantarum Galliarum rariorum*,' 4to, Paris, 1804.
8. '*Instructions Pratiques sur les Collections Botaniques*,' 8vo, Geneva, 1820.
9. '*Mémoire sur les différents Espèces, Races, et Variétés de Choux et de Raiforts cultivés en Europe*,' 8vo, Paris, 1822. This is a translation of a memoir which appeared in the '*Transactions of the Horticultural Society of London*.'
10. '*Mémoires sur la Famille des Légumineuses*,' illustrated by 70 plates, 4to, Paris, 1825.
11. '*Notice sur l'Histoire et l'Administration des Jardins Botaniques*,' 8vo, Paris, 1822. This was a reprint of an article which appeared in the '*Dictionnaire des Sciences Naturelles*.'
12. '*Organographie Végétale*,' 2 vols. 8vo, Paris, 1827.
13. '*Plantarum Succulentarum Historia*,' 4 vols. 4to and fol., Paris, 1799.
14. '*Plantæ Rares du Jardin de Genève*,' 4to, Geneva, 1825. It was published in parts, each part containing six plates.
15. '*Prodromus Systematis Naturalis Regni Vegetabilis*,' 8vo, Paris and London, 1824, &c.
16. '*Regni Vegetabilis Systema Naturale*,' 8vo, Paris, 1818. This work, which was to have contained a full description of all the plants then known, was only commenced by De Candolle, and the '*Prodromus*' was published in its place.
17. '*Projet d'une Flore Géographique du Léman*,' 8vo, Geneva, 1820.
18. '*Rapport à la Société de Lecture de Genève*,' 8vo, Geneva, 1820.
19. '*Rapport sur la Fondation du Jardin de Botanique de Genève*,' 8vo, 1819. A second report on the same subject was published in 1821.
20. '*Rapport sur la Question des Magazines de Subsistance, fait au Conseil Représentant de Genève*,' 8vo, Geneva, 1819.
21. '*Rapport sur la Pomme de Terre, fait à la Classe d'Agriculture de Genève*,' 8vo, Geneva, 1822. This was followed by two other reports on the culture and uses of the potato.
22. '*Théorie Élémentaire de la Botanique*,' 8vo, Paris, 1813 and 1816.

Besides the above works, De Candolle contributed papers to the '*Transactions*' of almost every scientific society in Europe, a bare list of which would far exceed the limits of this article.

(Dr. Daubeny, *Sketch of the Writings and Philosophical Character of A. P. De Candolle*; *Proceedings of the Linnæan Society*, 1842; Bischoff, *Lehrbuch der Botanik*; Quézard, *La France Littéraire*.)

DECHALES, CLAUDE FRANÇOIS MILLIET, was born at Chambéry, the capital of Savoy, in 1611. He wrote largely on several branches of mathematical, mechanical, and astronomical science; but the only work by which he is generally known is his edition of Euclid, which was long a favourite text-book in France and in other parts of the continent. It was also translated into English,

but did not obtain great popularity among our countrymen, whose taste in geometry continued, till recently, to partake strongly of the pure severity of the ancient Greek writers.

Dechâles was however an accurate and elegant writer on the subjects which he treated; and there are interspersed through his works many marks of considerable invention, as well as of a happy power of adaptation of the knowledge of his predecessors and contemporaries. Still he was not one of those men who had the power greatly to extend the boundaries of science; it was his province rather to place it in such a light as to facilitate its acquisition by others.

He was appointed professor of mathematics in the college of Clermont, the chair of which he appears to have filled for about four years; and thence he removed to Marseille, where he taught navigation, military engineering, and the applications of mathematics to practical science. From Marseille he went to Turin, where he was appointed professor of mathematics in the university, and died in that city in 1678, being sixty-seven years of age.

As a teacher, Dechâles was remarkable for his urbanity, and for the adaptation of his instruction to the previous acquirements of his pupils; and as a man, his probity and amiable spirit gained for him the admiration and love of all with whom he was associated.

The works of Dechâles were published at Lyon in 1690, in four folio volumes, under the title of *Mundus Mathematicus*. A former edition of these was also published in three volumes; but this edition is far less complete than that of 1690.

DECIUS CAIUS MESSIUS QUINTUS TRAJANUS, the Roman emperor, succeeded Philip, and chiefly distinguished himself for his violent persecution of the Christians. He and his son fell in an expedition against the Goths, about A.D. 251.



Coin of Decius Trajanus.

British Museum. Actual size. Copper. Weight 303½ grain.

DECIUS MUS, a Roman who distinguished himself by many war-like exploits, and received many honours. In a battle against the Latins he voluntarily devoted himself to the *Dii Manes*. He had made an agreement with his colleague, Manlius Torquatus, that the consul whose wing first gave way should devote himself to death. The ceremony of consecration was performed with great solemnity, and having directed the lictors to acquaint the other consul that he had given himself up for the safety of the army, he rode into the thick of the enemy, and was soon overpowered by a shower of darts, about B.C. 338. His son Decius Mus followed his heroic example in a war against the Gauls, A.D. 295, as well as his grandson in the war with Pyrrhus, A.D. 280.

DECKER, JEREMIAS DE, one of the most esteemed Dutch poets of the 17th century, was born at Dordrecht about 1610. His father Abraham de Decker, who had embraced the reformed religion, was, although of good family, in very moderate circumstances, first as a tradesman, afterwards as a public broker. Aided merely by such instruction as his father could give him, and his own natural aptitude for learning, which was seconded by an excellent memory, young De Decker made so great proficiency that while yet a lad he acquired the Latin, Italian, French, and English languages, notwithstanding he was even then obliged to assist his father in his business. At no time of his life in fact can literature be said to have been his occupation, yet that and poetical composition continued to the last to employ the intervals of leisure allowed by his commercial pursuits.

His earliest essays in poetry consisted of paraphrases from Jeremiah, &c., and of translations and imitations from Horace, Prudentius, Buchanan, to which may be added his 'Good Friday,' a collection of pieces breathing the most pure devotional feeling. Indeed a strong vein of unaffected religious sentiment runs through all his compositions. Even his 'Puntliedten' are many of them of a religious, all of a moral tendency, being for the most part so many condensed ethic lessons and reflections rather than epigrams, except as to the ingenious turn and point, which frequently render them highly impressive, although their subjects may be familiar truths. The longest of all his productions is his 'Lof der Geldzucht,' or 'Praise of Avarice,' a poem in which that vice is satirised in a strain of amusing irony. It is replete with learning, felicity of illustration, and a playfulness of tone which only serves to render it all the more caustic; no wonder therefore that it has been greatly admired, and has earned for itself a place beside Erasmus's celebrated 'Moriae Encomium.' This was almost the very last piece he ever wrote, nor did he live to enjoy its reputation, for he died while it was in the press, in November 1666.

DECKER, SIR MATTHEW, BART., was born at Amsterdam in the latter part of the 17th century, of a Protestant family originally from Flanders, where his ancestors had been engaged in commerce till they were driven out in the Spanish persecution under the Duke of Alva, leaving their estates to their Catholic relations, some of whom long continued to occupy eminent positions in the municipal government at Brussels. Such was the account given by Sir Matthew himself to Collins, the genealogist, in 1727, as recorded by the latter in his 'English Baronetage,' iv. 185 (published in 1741). Decker came over to England in 1702; and he was naturalised the following year by the 28th private Act of the 2nd of Anne. Having settled as a merchant in London, he rose to great commercial eminence, was made a baronet in 1716, and in 1719 was returned to Parliament for Bishop's Castle. He only sat however in the House of Commons for four sessions, and his name does not occur in the reported debates. He married Henrietta, daughter of the Rev. Dr. Richard Watkins, rector of Wickford, in Warwickshire; and he died March 18th, 1749, when the baronetcy became extinct, and his estates devolved upon his three daughters. It is said to have been in the gardens of Sir Matthew Decker's country-seat at Richmond, in Surrey, that the pine-apple was first brought to maturity in England.

Decker is believed to be the author of a little work first published in 8vo at London, in 1743, and entitled in the fourth edition, which appeared in the course of the following year, 'Serious Considerations on the several high duties which the nation in general (as well as its trade in particular) labours under; with a proposal for preventing the running of goods; discharging the trade from any search, and raising all the public supplies by one single tax. By a well-wisher to the good people of Great Britain.' In the seventh edition, which appeared in the same form in 1756, the tract is stated on the title-page to be 'By the late Sir Matthew Decker, Bart.' It consists in both these editions of only 32 pages. The author explains his object in p. 15: "My proposal," he says, "in short, is this: that there be but one single excise duty over all Great Britain, and that upon houses." He would in this way raise an annual revenue of 6,000,000*l.*, being as much as the ordinary expenses of the government then amounted to; with 1,000,000*l.* over to form a sinking-fund for the discharge of the debt. He calculates that in England, exclusive of Wales, there were then 1,200,000 houses; but of these he would tax only 600,000, counting off 500,000 as inhabited by the working and poorer classes, and 100,000 as uninhabited.

We do not know whether this scheme attracted much notice when it was first proposed, but, from the frequency with which it was reprinted, we may infer that it did. It was at any rate elaborately answered, soon after its republication in 1756, in a thick pamphlet of 120 pp., entitled 'The proposal commonly called Sir Matthew Decker's scheme, for one general tax upon houses, laid open, and showed to be a deep concerted project to traduce the wisdom of the Legislature, disquiet the minds of the people, and ruin the trade and manufactures [sic] of Great Britain; most humbly submitted to the consideration of Parliament,' 8vo, London, 1757. The author of this attack is understood to be Mr. Joseph Massie, a fertile mercantile writer of that day. It is, as might be expected from the title, very angry, and even somewhat abusive.

Decker has also been commonly supposed to be the author of another more considerable work, first published in 4to at London, in 1744, and reprinted in 12mo at Edinburgh, in 1756, both editions without a name, under the title of 'An Essay on the Causes of the Decline of the Foreign Trade, consequently of the Value of the Lands of Britain, and on the means to restore both.' Adam Smith notices and comments upon this work as written by Decker, and designates the scheme of taxation advocated in it as "the well-known proposal of Sir Matthew Decker," in the fifth book of his 'Wealth of Nations.' It is very evident however that it cannot be by the author of the 'Serious Considerations,' for various reasons. As Mr. McCulloch has remarked in his 'Literature of Political Economy,' p. 328, "the 'impôt unique,' or single tax, proposed by the author of the 'Essay,' is quite different from that proposed in the 'Considerations;' it is, in his own words, 'one tax on the consumers of luxuries,' or, as Smith has put it, 'that all commodities, even those of which the consumption is either immediate or very speedy, should be taxed in this manner, the dealer advancing nothing, but the consumer paying a certain annual sum for the licence to consume certain goods.'" It may be added, that the edition of the 'Essay' published in 1756 is ushered in by a preface, evidently by the author, in which he speaks of this as a second edition, which he had been induced to prepare by the public demand, and in which he had taken an opportunity of correcting some things in the preceding impression. Decker, as we have seen, died in 1749. Mr. McCulloch states, that in a work by Francis Fauquier, entitled 'An Essay on Ways and Means for raising Money for the support of the present War without increasing the Public Debts,' third edition, 8vo, 1757, it is affirmed that the 'Essay on the Decline of Foreign Trade' was written by a Mr. Richardson.

This 'Essay' is rather a remarkable work. Besides his main project for a single tax, which occupies above 200 of the 228 pages of which the volume (in the 12mo edition) consists, he advances the four following proposals:—1, to abolish all our monopolies, unite Ireland, and put all our fellow-subjects on the same footing in trade; 2, to

withdraw the bounties on exported corn, and to erect public magazines of corn in every county; 3, to discourage idleness by well regulating our poor (he adopts Sir Josiah Child's plan for the management of the poor, and would transport all able-bodied persons who cannot find employment); and 4, to pay off our debts by public bonds, bearing interest, and liquidating part of our debts yearly. The balance of trade theory is assumed, but many of the remarks are both just and ingenious.

DECKER, or DEKKER, THOMAS, flourished as a dramatic author in the reign of James I., though the precise time of his birth and death, like that of many of his contemporaries, is uncertain. He is celebrated for a quarrel with Ben Jonson, who satirised him under the name of Crispinus in his 'Poetaster'; Decker returned the compliment by writing his 'Satyromastix,' wherein Jonson is attacked under the name of 'Young Ilorace.' The author of the 'Biographia Dramatica' says that he became more famous from this quarrel than from any merit of his own. Later critics have however been more favourable to Decker, and Mr. Hazlitt pronounced the character of Friacobaldo in the 'Honest Whore' to be perfect in its way, as a picture of a broken-hearted father with a sneer on his lips and a tear-drop in his eye. This comedy is written with great power and with a high moral feeling. Decker composed many plays in union with other dramatists; and his name often occurs in connection with Chettle and others in Henslowe's 'Diary' as receiving small sums for plays written or promised. The collected works of Webster, Massinger, and Ford exhibit specimens of Decker's partnership-writing, though it is hard to assign the respective portions of productions of this sort to their right authors. Mr. Gifford has attributed all the gross indecencies of Massinger's 'Virgin Martyr' to the hand of Decker; but this is merely a guess, and is hardly a reasonable one. Of the plays written solely by Decker the 'Honest Whore' is the most celebrated, and is printed in Dodsley's Collection. Besides his dramatic works, his 'Gull's Hornbook' has become better known by an edition published a few years ago; it contains much valuable information illustrative of the manners of Decker's time.

DEE, JOHN, a distinguished astrologer and mathematician, was the son of a wealthy vintner, and born in London in 1527. Lilly says he was a Cambro-Briton, but this is not in accordance with better authorities. At the age of fifteen he was entered of St. John's College, Cambridge, where his attention seems to have been chiefly directed to mathematical, astronomical, and chemical studies; and his assiduity was there, as through life, even to extreme old age, truly remarkable. At twenty he made a twelvemonths' tour on the continent, chiefly in Holland, for the purpose of scientific intercourse; and returning to Cambridge, he was appointed one of the fellows of Trinity College, upon its foundation by Henry VIII. in 1543. In 1548 the suspicions entertained of his being addicted to the 'black art' induced him again to go abroad, having first taken his degree of A.M. Whether this prejudice really arose from his having already begun the astrological career for which he was in subsequent life so celebrated, or simply from his astronomical pursuits and his mechanical inventions, there is no distinct proof.

Dee's first residence on this second continental visit was the University of Louvain, at that period in high repute as a place of education; and he was there much esteemed for his mechanical skill and his intellectual resources, which, combined with his manly character, caused him to be visited by persons of the highest rank. Two years afterwards he went to France, where he read lectures on the 'Elements of Euclid' at Rheims. The character of the 'lectures' on Euclid was in those days extremely different from that of our own time. A series of speculations in all the sciences, whether physical, moral, or mental, were usually given under this title, the propositions of Euclid being taken as so many "pegs to hang a speech upon." The more visionary and romantic of the lecturers generally contrived to render a course on Euclid a discourse on all the dogmas of the schoolmen of the middle ages, whilst the more reasonable and sober of them confined their discourses to natural phenomena and the practical applications of geometry. It is almost unnecessary to say that a proof that "spirits would be in earth and heaven at the same time" (founded on Euclid i. 37), would be more attractive in an academical course than any 'vulgar mechanical' application of the same proposition could be. Of Dee's lectures we may form a tolerably good estimate from his preliminary discourse in Billingsley's 'English Euclid,' and a few other occasional paragraphs of his in that work. It places Dee's acquirements in a very favourable light; and his judgment, considering his time and circumstances, in one still more favourable. The dissertation of Dee is however to be found in works subsequently printed, and much more easily obtained; as in Leake and Serle's 'Euclid,' two or three editions, &c. To read that dissertation is sufficient to convince us that his lectures would be received at Rheims "with great applause," as indeed from direct testimony we otherwise know they were.

In 1551 Dee returned to England, and was presented to King Edward VI. by Cecil, and a pension of a hundred crowns was assigned to him. This he however relinquished for the rectory of Upton-on-Severn.

Shortly after the accession of Mary he was accused of "practising against the queen's life by enchantment;" so that his fame as a dealer

in the black art still clung to him. This charge was founded on some correspondence which was discovered between him and the "servants of the Lady Elizabeth;" and it led to a long and tedious imprisonment, with frequent examinations; but as nothing could be established against him, he was ultimately (1555) set at liberty by an order of the council.

On the accession of Elizabeth, Dee was consulted by Lord Dudley respecting "a propitious day" for the coronation. The queen, to whom he was presented, made him great promises. In 1564 he again visited the continent to present a book which he had written and dedicated to the Emperor Maximilian, under the title of 'Monas Hieroglyphica,' and which he printed at Antwerp in that year; and within the year he returned to England.

There is reason however to doubt whether the charge of neglecting Dee, brought against Elizabeth and her ministers, is well made out, however strongly and confidently it has been assumed and repeated. Even this visit to the court of Maximilian might have had an object very different from the ostensible one. There is much probability in Lilly's statement, who says:—"To be serious, he was Queen Elizabeth's intelligencer, and had a salary for his maintenance from the secretaries of state. He was a ready-witted man, quick of apprehension, and of great judgment in the Latin and Greek tongues. He was a very great investigator of the more secret hermetical learning, a perfect astronomer, a curious astrologer, a serious geometrician; to speak truth, he was excellent in all kinds of learning." (Lilly, 'Memoirs,' p. 224.) Where could a man better adapted to the purpose of 'secret intelligence' than such a one be found? This view too is borne out by many striking circumstances. Being in 1571 seized with a dangerous illness in Lorraine, the queen sent two physicians to his relief. This is an act the signification of which cannot be doubted.

He afterwards returned to England and settled at Mortlake in Surrey, where he led a life of privacy for some years, devoting himself to study with great ardour, and to the collecting of astronomical and philosophical instruments, not omitting of course a sufficient number of beryls, talismans, and the like. He seems also to have been consulted by persons respecting their horoscopes, &c. His reputation as one who dealt with the devil seems to have strongly manifested itself during this time in his own vicinity, as the mob in 1576 assembled, and destroyed all his collection, or nearly so; and it was with difficulty that he and his family escaped the fury of the rabble.

In 1578, the queen being much indisposed, Mr. Dee was sent abroad to consult with the German physicians and philosophers (or rather astrologers) relative to the means to be employed for her recovery. This was at least the ostensible object; but as no account of the result of this mission exists, except that we know that the queen recovered, we may perhaps infer that it was a secret political mission. After his return to England he was employed by the queen to draw up a condensed account of those countries which belonged to her crown, on the ground of being discovered by British subjects, both as to geographical description and the recorded and other evidence upon which her claim rested. With his usual activity he speedily accomplished his task, and in an incredibly short time he presented her majesty with two large rolls in which the discovered countries are geographically described and historically illustrated. These two curious manuscripts still exist in the Cottonian Collection in the British Museum. About this time, too, he paid much attention to the reformation of the Calendar, a treatise on which subject by him, and which is considered both "learned and rational," is still in manuscript in the Ashmolean Library at Oxford.

Most of the proceedings and writings upon which his fame with posterity as an astrologer rests, were written subsequent to this period, and he was now upwards of fifty years of age. This is not the general period at which men of activity both of mind and occupation sink into dotage; and it is impossible, taking into account several of the succeeding circumstances of the life of Dee, to imagine that this hypothesis can be applied to his case, in explanation of the extravagances which he perpetrated about this time, and soon after. The belief in supernatural agency was general at that period, and the belief in the power of controlling that agency was equally general—we may say universal. That Dee, admitting this in common with all the orthodox, whether of the Roman Catholic or reformed religion, was liable to be the dupe of crafty men, older than himself, is evident, and that with a strong and active imagination he should be led to interpret any sensible phenomena in accordance with it, is extremely probable. Whether he intended to be understood literally, or merely to express under those disguises information and memoranda of a very different nature, it is difficult now to determine. We incline to the latter opinion, and we think this view is borne out by circumstances; we shall however annex the usual account, which does indeed contain the ostensible view of his later life.

In the year 1581 he took into his service an apothecary of Worcester, named Edward Kelly, as an assistant. The "conversations with spirits" were held by Dee, in common with this person; and indeed Kelly was in general Dee's amanuensis during the time they were together. They had a speculum, which is generally said to have been "a polished piece of cannel coal," but which was doubtless glass—one of the very 'stones' which Dee used being now in the British

Museum. In this glass the angels Gabriel and Raphael appeared at their invocation. Hence Butler says

"Kelly did all his feats upon
The devil's looking-glass—a stone."

The 'Book of Spirits' is not however to be considered a fair sample of Dee's absurdity, if taken literally; and we are not sure that Dee was himself the author of it. It was published in 1659, more than half a century after Dee's death, and hence its authenticity is questionable; but admitting its authenticity, it might have been a mere cipher, in which special passages that were worked into the general discourse were to be taken in a secretly specified order, so as to express other facts of a political nature. This was a favourite method of cipher at that period.

In 1583 a Polish noble, named Albert Laski, palatine of Siradia, being in England, Dee and Kelly were introduced to him, whether with a political object or not no direct evidence exists to inform us, but they accompanied him to Poland. It is said that the attachment arose from the similarity of their pursuits, that he soon became weary of them by finding himself abused by their idle pretensions, and that to get rid of them he persuaded them to pay a visit to Rodolph, king of Bohemia; that moreover, though a weak and credulous man, Rodolph was soon disgusted with their nonsense; and that they had no better success with the King of Poland; but that they were soon after invited by a rich Bohemian noble to his castle of Trebona, where they continued for some time in great affluence, owing, as they asserted, to their power of transforming the baser metals into gold.

It was very probably from the circumstance of Laski's being addicted to astrology and alchemy, as well as the King of Poland, that Dee was employed by the queen's crafty ministers as a fitting person for a political mission to that country, in the real character of a 'secret intelligencer.' It was in keeping with the unvarying policy of Elizabeth's government, and with the habits and previous occupation of Dee. The ridiculous pretensions which he and Kelly set up were well calculated to lull all suspicions of their real purpose. No other hypothesis seems capable of affording a key to Dee's conduct during this singular excursion; and all the circumstances admit of tolerably complete explanation by it. It is only fair to add however that Dee, in his private 'Diary,' which includes all the period of this Polish journey, gives no indication of any such secret object; but then he gives no indication of any purpose whatever for undertaking the journey, or for returning home when he did.

Kelly appears to have been one of those sordid and servile characters that look only at the immediate gain to be made of each single transaction, without having either principle or honour in his composition. Dee, on the contrary, was, as Lilly in his gossiping memoirs tells us, "the most ambitious man living, and most desirous of fame and renown, and was never so well pleased as when he heard himself styled Most Excellent." Lilly also gives a curious narrative of the means by which the servant Kelly obtained the act of transmutation from a poor friar, with whom Dee would have no intercourse; and that when the secret was obtained, the friar was made away with; and one reason given by this arch-knave of the Protectorate, Butler's 'Sidrophel,' why "many weaknesses in the manage of that way of Mosiacal learning ('conference with spirits,' in the book ascribed to Dee), was because Kelly was very vicious, unto whom the angels were not obedient, or willingly did declare the questions propounded."

Dee and Kelly separated in Bohemia, the former returning to England, the latter remaining at Prague. Of the circumstances attending this rupture nothing is certainly known; though the narrative given by Sidrophel is characteristic enough of Kelly's character. See William Lilly's History of his Life and Times from 1602 to 1681, p. 224, Baldwin's edition.

In 1595 the queen appointed Dee warden of Manchester College, he being then sixty-eight years of age. He resided there nine years; but from some cause not exactly known he left it in 1604, and returned to his house at Mortlake, where he spent the remainder of his days. He died in 1608, aged eighty-one, leaving a numerous family and a great number of works behind him. "He died," says Lilly, "very poor, enforced many times to sell some book or other to buy his dinner with, as Dr. Napier of Linford in Buckinghamshire oft related, who knew him very well:" but Dee was very extravagant in his style of living, and he had for many years been in pecuniary difficulties. Long before and during the period of his wardenship of Manchester College he appears from his 'Diary' to have been in the constant habit of borrowing money from his friends, and of raising small sums by pawning articles of plate, &c.

Dee's writings are very numerous, several of which still remain in manuscript. A catalogue of his printed writings may be seen in his 'Compendious Rehearsal,' or his letter to Whitgift; and from these it appears that he then had by him more than forty unpublished writings, the titles of which he gives. His 'Diary,' a curious record of his daily life during some important portion of his later life, was printed in 1842 by the Camden Society, and along with it the Catalogue of his library of Manuscripts, made by himself before his house was plundered by the populace: it is curious, as containing the titles of several works of mediæval date, not now known to be in existence. His library is said to have cost him 3000*l.*, a large sum for those days.

DEFFA'ND, MARIE DE VICHY, MARQUISE DU, daughter of Gaspard de Vichy, count of Champ Rond, was born in 1696. She had natural parts, wit, playfulness, and taste, which her education, expressly designed to fit her to shine in the saloons of the capital, tended to stimulate. In 1718 she married the Marquis du Defand, a colonel, and afterwards general in the French service. Having some time after separated from her husband, she had her own establishment, her parties, her admirers, and her petits soupers. She lived like many other ladies of rank and fashion of the times of the Regency and of Louis XV., and her correspondence throws much light on the manners of that age. She numbered among her friends and correspondents some of the most distinguished men of France, such as President Hénault, Montesquieu, Marmontel, D'Alembert, Voltaire, &c. After the death of her husband, in 1750, in order to accommodate herself to her reduced income, she gave up her establishment, and took apartments in the external or extra-claustral part of the Convent of St. Joseph, in the Rue St. Dominique, where she spent the remaining thirty years of her life. She continued however her evening parties, which were in great repute for wit, pleasantries, and bon ton, and to which most foreigners of distinction who resorted to Paris were introduced. Being afflicted with blindness, she took as a companion and reader an unprotected young person, Mlle. de l'Épinasse; but she afterwards became jealous of her, and they parted; on which occasion Madame du Defand quarrelled with D'Alembert also. She continued, though blind, to correspond with her friends, and especially with Voltaire and Horace Walpole, to a very advanced age. She died at St. Joseph, in September 1780, in her eighty-fourth year. Madame du Defand possessed some very valuable qualities: she had real wit and taste without affectation, and much tact and sound judgment whenever caprice or prejudice did not lead her astray. She had a quick perception of merit of every kind, and her house was always open to it: she had a horror of dogmatism, exaggeration, and pedantry: although a free-thinker, she never partook of that absurd fanaticism against religion which characterised some of the philosophic writers of the 18th century. Her judgment was too calm and sober not to perceive the inconsistency of philosophical intolerance; she even gave some good advice to Voltaire on this subject, and was one of the very few who spoke frankly to him. Her 'Correspondance de Madame du Defand avec M. Walpole de 1766 à 1780, suivie de ses Lettres à M. de Voltaire de 1759 à 1775,' appeared in 4 vols. 8vo, 1810; and also 'Correspondance inédite de Madame du Defand avec D'Alembert, Montesquieu, le Président Hénault, &c., suivie des Lettres de M. de Voltaire à Madame du Defand,' 2 vols. 8vo, Paris, 1809, with a biographical notice.

DE FOE, DANIEL, the son of James Foe, a butcher in the parish of St. Giles, Cripplegate, was born in London in 1661. Of his youthful years we have nothing particular to relate. His father, who was a Dissenter, sent him to a Dissenting academy at Newington Green, conducted by Charles Morton, a man of learning, and a judicious teacher, where he remained till about 1680. As the only education he received was at this time, we may conclude that he applied with considerable advantage. In 1705 he challenged one of his adversaries "to translate with me any Latin, French, or Italian author, and after that to re-translate them crossways." He himself states that he had been educated for the ministry, but we have no information as to why his destination was altered. Different reasons have been assigned for his prefixing 'De' to the family name of Foe: the cause of his doing so has not been ascertained, but it was not adopted until after he had attained manhood. De Foe first appeared as an author in 1692, when he published a pamphlet against the prevalent high-church notions, under the title of 'Speculum Crape Gownorum; or, a Looking-Glass for the young Academics, new foyled, with Reflections on some of the late high-flown Sermons; to which is added a Sermon of the Newest Fashion.' In 1733 he issued another pamphlet on the war that was then carried on between the Austrians and the Turks. Two years afterwards, his aversion to James II. and his government, and his zeal for the maintenance of Protestantism, induced him to enlist under the Duke of Monmouth, whose rash and ill-concerted conspiracy was the cause of so many executions. Our author had the good fortune to escape the fate that numbers of his companions suffered. After this he engaged in business; he calls himself a trader, and denies that he was "a hosier or an apprentice." He was probably a hose-factor and wool-dealer (in the prosecution of which latter branch of his business he is said by Wilson, in his 'Life and Times of De Foe,' to have made more than one voyage to Spain). His circumstances however became involved, and a commission of bankruptcy was taken out against him in 1692, but it was immediately superseded, his creditors accepting a composition, taking his own bonds for the payment.

In January 1687-88 he was admitted a freeman of the city of London; and in 1695 was appointed accountant to the commissioners for managing the duties on glass—a short-lived occupation, which he lost in 1699, when the tax was suppressed. During this period he published several pamphlets, chiefly on the 'Occasional Conformity of Dissenters,' which brought him into controversy with John Howe. He had devised many projects for the benefit of the country; and, when this commissionership was at an end, he determined to try one for his own advantage. This was for the manufacture of pantiles,

heretofore brought from Holland. The works were at Tilbury Fort, but they were not very successful as far as regarded profit, and his arrest in 1703 put a complete stop to the undertaking. De Foe's lively imagination, ardent temper, his eager interest in politics, and fondness for literature, disqualified him for commercial matters. He discovered this, and he never again ventured into business.

In the beginning of 1701 he published the 'True-born Englishman,' a pamphlet in answer to a libel on King William, which had been written by Tutchin. The sale of this work was quite unexampled. De Foe says had he enjoyed the profit of his own labour he would have gained 1000*l.*; but it was pirated, and 80,000 copies, published at a penny or twopence, were sold in the streets. The work however pleased the king, who not only admitted the author to an audience, but bestowed on him the more substantial reward of a present of money. In May 1701 the famous Petition of the Freeholders of Kent was presented; the House of Commons voted it to be "scandalous, insolent, and seditious," and committed the deputation who brought it up to prison. In a few days afterwards a packet was delivered to the speaker, as he entered the House of Commons, containing the 'Legion Memorial,' as it was called, sent by 200,000 Englishmen, declaring that the House had acted illegally in committing any one to prison for presenting any petition whatever, as the subject had a right to present any such in a peaceable way. The paper created a terrible commotion; a committee was appointed to inquire into the terrible conspiracy, and the king was prayed to stop these threatening petitions. The memorial was no doubt De Foe's, and it is most probable that it was delivered by himself. From the good-will that the king appeared to bear him, De Foe had hopes of again obtaining some public employment; but these expectations were soon destroyed by the death of the king and the accession of Queen Anne. In the new reign he could expect no favours from the government; he had always been obnoxious to the house of Stuart and its adherents. This source of profit then being dried up, without much chance of its re-opening, he betook himself diligently to his pen, to which alone he could safely trust for his subsistence. He wrote with unwearied assiduity; but the loss of his patron, the king, was soon severely felt. By an ironical pamphlet, called 'The Shortest Way with the Dissenters,' he gave bitter offence to many powerful bodies in the state. The High Church party resented it as a libel, and offered a reward for the apprehension of the author. The House of Commons (February 25, 1702-3) angrily resolved that this scandalous book should be burnt by the common hangman; and the secretary of state issued the following proclamation:—"Whereas Daniel De Foe, alias De Fooe, is charged with writing a scandalous and seditious pamphlet, entitled 'The Shortest Way with the Dissenters.' He is a middle-sized spare man, about forty years old, of a brown complexion, and dark-brown coloured hair, but wears a wig: a hooked nose, a sharp chin, gray eyes, and a large mole near his mouth; was born in London, and for many years was a hosiery factor in Freeman's Yard in Cornhill, and now is owner of the brick and pantile work near Tilbury Fort in Essex. Whoever shall discover the said Daniel De Foe to one of her Majesty's principal secretaries of state, or any of her Majesty's justices of peace, so as he may be apprehended, shall have a reward of 50*l.*: to be paid upon such discovery." He was shortly after caught, fined, pilloried, and imprisoned. "Thus," says he, "was I a second time ruined; for by this affair I lost above 3500*l.*" (Ballantyne's 'Mem. of De Foe,' in Sir W. Scott's 'Prose Works,' vol. iv.) During the time that he was confined in Newgate, he wrote a 'Hymn to the Pillory,' published pamphlets and poems, and matured a scheme for 'The Review,' a paper exclusively written by himself, which for more than nine years he continued to publish twice or three times a week. After he had been a prisoner for more than a year, Harley, who was then secretary of state, interceded with the queen for his release, who at once sent money to his wife, who was in great distress, and, after some delay, paid his fine and set him at liberty. De Foe, once more free, took a house at Bury St. Edmunds, whither he removed with his wife and children, and recommenced his literary labours. He did not continue there very long; and he states that both Harley and Godolphin employed him in the service of the queen, commissions attended "oftentimes with difficulty and danger," and once in a "foreign country." He also continued to pour forth pamphlets in verse and prose, on "religious and political subjects;" one of them was the 'True Relation of the Apparition of one Mrs. Veal,' affixed to a translation of 'Drelincourt on Death,' which carried off an edition of that work which had been for a long time lumbering the publisher's shelves, and caused many other editions to be subsequently issued.

In 1706 De Foe was recommended by Lord Godolphin to the queen as a fit and proper person to send to Scotland to promote the Union. This business being entrusted to him, he resided in Edinburgh until the end of 1707, when, returning to London, he wrote an account of the subject with which he had been engaged, which was published in 1709. For his services during this mission the queen granted him a pension, which political changes not long permitting him to enjoy, he was again compelled to gain his livelihood by writing. The attacks in his political pamphlets now a second time got him into difficulties; for two papers, one entitled 'What if the Queen should die?' the other called 'What if the Pretender should come?' (the works were

palpably ironical, but he was again misunderstood), he was fined 800*l.*, and in default of payment was committed to Newgate. His second was not so long as his first imprisonment; he was liberated by the queen in November 1713.

After the death of Anne, in 1714, his enemies so assailed him from every quarter, that he was compelled in self-defence to draw up an account of his political conduct, and of the sufferings he had endured. The continual attacks of his opponents so weighed upon his mind and depressed his spirits, that his health gave way, and an illness was brought on which terminated in an apoplectic fit. When he recovered, he continued to write, but thought it prudent to desert his old field of political satire and invective, and to enter upon new ones. His first production was of a religious character, the 'Family Instructor,' published anonymously in 1715, which became so popular that in 1722 he wrote 'Religious Courtship,' which was equally successful. To afford entertainment by tales of fiction was his next task, and he put forth, in 1719, when he was fifty-eight years old, the first part of his inimitable 'Adventures of Robinson Crusoe,' which no story has ever exceeded in popularity. The merits of this work have been disparaged on account of its want of originality; "but really the story of Selkirk, which had been published a few years before, appears to have furnished our author with so little beyond the bare idea of a man living on an uninhabited island, that it seems quite immaterial whether he took his hint from that or any other similar story." (Sir Walter Scott, 'Prose Works.') The great success and profits arising from the first induced him to write a second and third part, each of which had less merit than its predecessor, the last being a mere book-making job. We have not space to enumerate the multitude of pamphlets and books which our author published. 'The Adventures of Captain Singleton,' 'The Fortunes of Moll Flanders,' 'The History of Colonel Jack,' 'The Fortunate Mistress,' 'The Memoirs of a Cavalier,' and 'The History of the Plague,' which were among the most popular of his works that succeeded 'Robinson Crusoe,' form only a small portion of his writings. His biographers, Chalmers and Wilson, have published catalogues of the writings of De Foe, and one was also published as a pamphlet by Thomas Rodd, but it is very probable that they are incomplete, and that many of his works which were only of a temporary interest have been lost.

De Foe died at the age of seventy, on the 24th of April 1731, in the parish of St. Giles's, Cripplegate. He left a widow and several children, among whom was Norton De Foe, the author of 'Memoirs of the Princess of the House of Orange,' who is thus satirised in Pope's Dunciad:—

"Norton from Daniel and Ostraea sprung,
Bless'd with his father's front and mother's tongue."

A great-grandson is yet (1856) living, reduced at the age of seventy-eight from the position of a master tradesman to poverty, for whom in 1854 and 1855 a fund was raised to prevent a descendant of so great an ornament to his country becoming like his ancestor a sufferer and a sacrifice to extreme want.

De Foe's powers as a writer are of no ordinary stamp. He was not a poet, but he could write vigorous verse, and his satire is bold and trenchant. If he had been in affluent circumstances he might have written less and with more care, but his necessities often drove him to the printing-press. The disputes of the time afforded an inexhaustible fund of topics, and the violence of party spirit was displayed by all factions in pamphlets, which were the weapons of political warfare. To this style of writing De Foe had two reasons for applying himself; first, because it was the surest to meet with a ready sale, and to bring him in a pecuniary return; and secondly, because he was himself an eager politician. As a Whig, he opposed the House of Stuart; as a Protestant, he wrote against Catholicism; and as a Dissenter, against the church. His attention however was not confined to the hackneyed topics of the succession and the church: he treated of finance, trade, and bankruptcy, as well as of the union with Scotland; and all this, independently of his Review, which contained articles on foreign and domestic intelligence, politics, and commerce. "The fertility of De Foe," says Sir Walter Scott, "was astonishing. He wrote on all occasions, and on all subjects, and seemingly had little time for preparation on the subject in hand, but treated it from the stores which his memory retained of early reading, and such hints as he had caught up in society, not one of which seems to have been lost upon him." ('Prose Works.') Of his Review, we believe no complete copy is in existence: however great was the interest that it excited during the time of its publication, which continued for nine years. But it is not for the class of writings that we have been speaking of, although they were of undoubted ability, that De Foe chiefly is and will continue to be celebrated; it is by his popular narratives that his great fame has been obtained. Of these we may reckon three kinds:—1st, The account of remarkable occurrences, as the 'Journal of the Plague Year,' and the 'Memoirs of a Cavalier'; 2nd, The account of mariners, privateers, thieves, swindlers, and robbers, as 'Robinson Crusoe,' the piracies of 'Captain Singleton,' the histories of 'Colonel Jack,' 'Moll Flanders,' and 'Roxana'; 3rd, The descriptions of supernatural appearances, as the 'Life of Duncan Campbell,' a 'Treatise on Spirits and Apparitions,' the very degenerate third part of 'Robinson Crusoe,' and the 'Appa-

rition of Mrs. Veal.' De Foe's minute and accurate knowledge of the lower walks of human life was no doubt acquired in the various positions in which he was himself placed, joined to an acute observation, and long treasured and matured in his mind. His style has a colloquial ease, but also a colloquial negligence; it is genuine English; thoroughly idiomatic, but by no means faultless. The remarkable quality of his writings is, the appearance of reality that is given to fiction. By a particularity and minuteness of description which his skill prevents from being tedious, he increases the probability of his story, adds to its interest, and carries forward his reader. No author of imaginary tales has impressed so many persons with the belief that they have been reading a true rather than a fictitious narrative.

(Sir Walter Scott, *Biog. prefixed to the edition of De Foe's Works*; Wilson, *Life of De Foe*; Forster, *Essay on De Foe*.)

DEIOTARUS, a tetrarch or prince of Galatia, or Gallo-Græcia, was the ally of Rome in the wars against Mithridates, for which he was rewarded by the grant of part of Pontus and Little Armenia, with the title of king given to him by the Roman senate. Cicero, during his government of Cilicia, became acquainted with him, and received assistance from him against the Parthians. In the civil war between Cæsar and Pompey, Deiotarus took part with Pompey, and was in consequence deprived by Cæsar of part of his dominions. After Cæsar's return from Spain, Deiotarus was accused by his own grandson, Castor, of having attempted to assassinate Cæsar, while the latter was in Asia. Cicero pleaded before Cæsar in favour of his old friend ('*Oratio pro Rege Deiotaro*.) After Cæsar's death, Deiotarus recovered possession of his territories; he at first took part with Brutus, but afterwards made his peace with the triumvirs, and subsequently favoured Octavius against Antony in his final struggle for the empire. Deiotarus was then very old, but the precise time of his death is not known.



Coin of Deiotarus.

British Museum. Actual size. Copper. Weight 170 grains.

DEKKER, THOMAS. [DEKKER, THOMAS.]

DE LA BECHE, SIR HENRY THOMAS, an eminent geologist. He was the only son of Colonel Thomas de la Beche of Halse Hall, Jamaica, and represented the old family of De la Beche, who lived at Aldworth, near Reading, in the 13th and 14th centuries. Sir Henry was born near London in 1796. He went to Jamaica when young, where his father died, and whilst returning to Europe his mother and her young son suffered shipwreck. On reaching England they lived at Charmouth and Lyme Regis, where the young De la Beche seems to have acquired his first taste for geology. He was educated at the military school at Great Marlow, which was afterwards removed to Sandhurst. He entered the army in 1814. In 1817 he became a Fellow of the Geological Society; he afterwards became Secretary and Foreign Secretary of this society, and eventually, in 1847, President. In 1818 he married. Before this event he had begun to investigate the geology of Devon, Dorset, and Pembrokeshire; he now travelled on the continent, and dwelt for some time in Switzerland. Here in 1820 he produced one of his earliest scientific papers, 'On the temperature and depth of the Lake of Geneva.' This was first published in the '*Bibliothèque Universelle*,' and afterwards in the '*Edinburgh Philosophical Journal*.' The researches which led to the publication of this paper exercised an important influence on all his subsequent career. He subsequently returned to England, and renewed his labours on the geology of Wales and Devonshire. In conjunction with the Rev. Mr. Conybeare, now the Dean of Llandaff, he first made known the singular form of the *Plesiosaurus*. This was done in a paper published in 1823 in the '*Transactions of the Geological Society*,' and entitled 'On the Discovery of a new fossil animal, forming a link between the *Ichthyosaurus* and *Crocodile*.'

In 1824 Mr. de la Beche visited his paternal estates in Jamaica. Here he made himself remarkable for attempting to introduce ameliorations in the condition of the slave. He suffered considerably from the Act of Emancipation. Whilst in Jamaica he lost no opportunity of pursuing his favourite science, and a paper published in 1826 in the '*Transactions of the Geological Society*,' on the 'Geology of Jamaica,' was the result. Having returned to England, his papers on the geology of Dorset, Devon, and Wales became very numerous, besides others on the general principles of geological enquiry. Such were his papers on the 'Classification of European Rocks,' 'On the Excavation of Valleys,' 'On the Geographical Distribution of Organic Remains,' 'On the Formation of Extensive Conglomerate and Gravel Deposits,' and many others. In 1831 he published his '*Geological Manual*,'

which went through several editions and was translated into French and German soon after its appearance in England. In this year he also projected a plan of forming a geological map of England, in which all the details of the various formations should be accurately laid down. He began this gigantic undertaking on his own responsibility, and commenced a map of Cornwall. This resulted in the government instituting the Geological Survey, at the head of which he was placed. Whilst working out his plans, he became possessed of a large collection of specimens of rocks and mineral substances used in the arts. This collection served as the nucleus of the Museum of Practical Geology, which was at first deposited in a house in Craig's Court. In 1834 he published '*Researches in Theoretical Geology*,' and in 1835, '*How to Observe Geology*.' In 1845 the Geological Survey and Museum of Practical Geology were united, and the building in Jermyn Street, Westminster, erected for the reception of the rapidly increasing collection of the latter. Sir Henry succeeded in attracting to this institution a number of ardent young men of science, amongst whom we may mention the late Professor E. Forbes, and through their labours this institution rapidly became one of the most important scientific bodies in the country. In 1851 courses of lectures were given by the various members of the corps, and under the name of the Government School of Mines, they are carried on with increasing vigour and usefulness under the presidency of Sir Henry's successor, Sir Roderick Murchison.

For several years previous to his death Sir Henry had suffered from a gradually increasing paralytic disorder, which, although it prevented him using his limbs, left his fine intellect almost unimpaired. Day after day it was evident that his frame became feebler, but his attention to the interests of the school he had founded did not diminish, and till within two days of his death he performed the active duties of his responsible position. He died on the 11th of April 1855.

The distinguishing feature of Sir Henry's mind was its eminently practical character. The establishment of the Geological Survey and the School of Mines was a proof of this. Wherever his knowledge could be made available for practical purposes, his services were at the command of the public. Thus we find him becoming a member of the Health of Towns Commission and also of the Commission of Sewers. He was chairman of one of the juries of the Great Exhibition in 1851. With Sir Charles Barry he formed one of a committee to select building-stone for the New Houses of Parliament. He was associated with Dr. Lyon Playfair in reporting to the government on the coals suited to the steam-navy, also with Dr. Playfair and Mr. Smyth in reporting on the gases and explosions in collieries. He was elected a Fellow of the Royal Society in 1819, in 1848 he had conferred on him the honour of knighthood, and in 1853 he was elected a corresponding member of the Academy of Sciences of Paris.

* DELACROIX, FERDINAND-VICTOR-EUGENE, a celebrated French painter, was born at Charenton-Saint-Maurice, near Paris, on the 26th of April 1799. His father, Charles Delacroix de Constant, was a somewhat prominent member of the convention from the trial of Louis XVI. down to the death of Robespierre, when he was a member of the most violent section of the Thermidorians; he then held the offices of secretary of the 'Conseil des Anciens,' and minister for foreign affairs till July 1797, when he went to Holland as ambassador; and finally, on the triumph of Bonaparte he abandoned republicanism and became prefect of the Bouches-du-Rhône, and of the Gironde; he died in 1805.

The young Delacroix received a good education, but left college early. At the age of eighteen he entered the Academy of Art, then presided over by Guérin, but from the first he rebelled against the classic tastes of his teacher. Delacroix exhibited his first picture, 'Dante and Virgil making their passage round the Infernal City,' at the Salon in 1822. It was a bold and uncompromising departure from the cold correctness of manner then in vogue, and, as its great ability was undeniable, it excited no little critical controversy. Among its most ardent defenders was M. Thiers, then a newspaper critic, who pronounced it the work of one for whom was evidently destined a great future. 'The Massacre of Scio,' another large work which was exhibited the following year, strengthened the opinions both of admirers and opponents; and the young artist at once became the acknowledged chief of what was designated the Romantic school, by the adherents of the hitherto prevalent classic school. Both the pictures just named have been purchased for the national collection, and now adorn the walls of the Luxembourg.

From this time, although M. Delacroix had to bear much rough criticism, his position was assured; and the numerous important works he continued to produce were received with enthusiasm by a constantly increasing body of disciples and admirers. Among the more important of his earlier works may be named the 'Doge Marino Fallerio decapité,' 'Christ in the Garden,' 'Mephistopheles appearing to Faust,' 'Justinian,' for the Salon of the Council of State; 'Sardanapale mourant, au milieu de ses femmes, qu'on égorge,' 'Milton dictating Paradise Lost to his Daughters,' 'Cardinal Richelieu, surrounded by his Guards, officiating in the chapel of the Palais Royal,' 'Combat du Giaour et du Pacha,' purchased by the Museum of Nantes. The revolution of 1830 supplied him with new subjects; he produced in that year 'La Liberté guidant le Peuple sur les Barricades,' now in the Louvre. Some other revolutionary pictures followed; but his

artistic powers received a new direction by the offer of a passage as attaché to a government mission to Morocco. One of the first works suggested by his eastern travels was 'Les Femmes d'Alger,' exhibited in 1834, and now in the gallery of the Luxembourg,—a work which it was the general opinion of the Parisian world of art placed M. Delacroix at least on a level with Rubens as a colourist. M. Thiers was now minister of the interior, and he gave the painter, whose eminence he had foretold, an opportunity of displaying his genius in a higher walk of art than he had yet essayed, by confiding to him the task of painting the walls of the Salon du Roi, at the Palais Bourbon. On this work M. Delacroix was engaged from 1834 to 1837. The paintings are symbolical, and represent justice, law, war, agriculture, industry, peace, &c., and they are regarded as very fine examples of the artist's more elevated style. He has adorned also the library of the same palace with paintings of the 'Golden Age' and the 'Invasion of Attila.' The admiration excited by these works led to his being called upon to paint portions of the interior of various other public buildings in Paris, including the Hôtel de Ville, the Luxembourg, and the Louvre, as well as several churches: indeed M. Delacroix has probably executed more great works of this high class than any other contemporary French artist. But his public commissions have been so far from absorbing his time that, during their execution he has produced a succession of important gallery and cabinet paintings, among which may be named his famous 'Medea,' now in the gallery of the Luxembourg, a 'Cleopatra,' the 'Battle of Taillebourg,' for the gallery at Versailles, 'Hamlet with the skull of Yorick,' the 'Taking of Constantinople by the Latins,' 'Christ at the Tomb,' 'Resurrection of Lazarus,' 'Une Odalisque,' 'Femmes d'Alger dans leurs intérieurs,' and numerous other scriptural and eastern subjects, as well as several from the works of Shakspeare, Scott, &c., and a few portraits, among which is a well known one of Madame Dudevant in male attire.

M. Eugène Delacroix will not assuredly take ultimately anything like the rank his more enthusiastic admirers claim for him; but he is a man of great mental power, and that he always impresses on his works; and his influence on contemporary French art has unquestionably been very great. What most characterises his paintings is a certain impetuous energy of style, evident alike in the full though often inaccurate drawing—as though his fiery temperament would not permit him to stay to correct—the freedom of composition often producing very striking but not seldom harsh and ungainly effects; the vivid but frequently inharmonious colouring; the crude though decided light and shade; and the rough rapid mode of execution. He paints in a free bold manner, with a firm touch, occasionally loading his canvas with colour; and he shows a daring neglect of minute detail singularly at variance with the mincing stroke and elaborate finish affected by our rising historical and genre painters. His admirers compare him with Paolo Veronese. He himself is an ardent admirer of that great master, but he turns with more affection to Rubens and our own Constable—whose influence on the present race of French painters is more considerable than is supposed—and we should be disposed to say, if we were required to indicate his models, that whilst he retains a very decided originality of conception, he may be regarded as far as the mere technicalities of art are concerned, as a French compound of the colour of Rubens with the impasto of Constable; but he falls far short of the voluptuous richness of the one and the freshness of the other.

M. Delacroix has made several lithographic drawings, and written a few characteristic papers on painting in the 'Revue des Deux Mondes.' (Planche, *Portraits des Artistes Contemporains*; *Dict. Biog. Gen.*; *Art-Journal*, Nov. 1848; &c.)

DELABRE, JEAN-BAPTISTE-JOSEPH, was born at Amiens, September 19, 1749. His course of study was at the gymnasium of his native town. His excellent disposition, great perseverance, and extraordinary memory, early attracted the notice of his teacher in the college, the poet l'Abbé Delisle; and the friendship commenced between Delisle and Delambre, while they stood in the relation of preceptor and pupil, was continued unabated during the remaining part of Delisle's life; and Delambre used to express his obligations to that eminent man with great feeling to the latest period of his life.

Delambre was desirous of pursuing his studies in Paris, but his pecuniary means were inadequate to the expenses in which he would be necessarily involved by such a course. The influence of Delisle however procured for him an exhibition to one of the colleges which was in the gift of his native town, and which it has been commonly said was first founded by one of Delambre's own family. The time during which he was entitled to hold it having expired, and his family being unable to furnish him the requisite assistance to prolong the period of his studies, he was compelled to adopt some means of supporting himself. After more than a year of disappointment, indecision, and privation, he undertook the occupation of translating foreign works into French; and many such translations from the Latin, Greek, Italian, and English writers were executed by him during the first fifteen years after he left college. In addition to this employment he gave lessons in languages to private pupils; and by the combined emoluments of these labours he was not only able to supply his small personal wants, but to make an excellent collection of the best authors in the several languages which he studied.

The parsimonious views of parents on the subject of education have been witnessed by every one whose life has been devoted to instruction, under circumstances similar to those of Delambre. Their continual importunity to men eminent in some one pursuit, whom they have employed, to undertake others with which they have little or no acquaintance, and this for the sake of diminishing the expense of education, is proverbial. It was this continual application to Delambre, who was distinguished both in the philological and philosophical departments of language, to teach mathematics, which induced him at the age of twenty-five to enter upon the study of the exact sciences. Most men would have been soon wearied of a pursuit so undertaken; and this would have been the case with Delambre, had his mental discipline been merely that of exercising the memory, which is unfortunately too much the tendency of the exclusive study of languages. Order and perseverance were distinguishing characters of Delambre's mind; and having from professional motives entered on the study of mathematics, and thereby become attached to their pursuit, he determined to pursue a regular course of study in these sciences. He entered the astronomical class of the College of France under Lalande, but not till he had carefully read the works of his master, and made many notes upon them, amounting almost to a commentary.

On one occasion, shortly after he joined the class, a passage from Aratus was required, which Delambre instantly supplied from memory. Lalande, ever alive to the importance of astronomical history, was immediately interested in Delambre; and it is probable that to this circumstance much of the future fame and labours of Delambre are to be attributed, as Lalande became immediately his friend, and henceforth considered Delambre as his fellow-labourer. Many of the most complicated calculations of Lalande were actually performed by Delambre; but though our author probably entered upon much of this drudgery for pecuniary considerations, he has given ample proof that the labour was far from a disagreeable one to him, by the tables which he himself subsequently published in later life.

During a short residence at Compiègne, which he made while he was a professed teacher of languages, he appears to have paid some attention to plane-astronomy; and when he formed a friendship with Lalande, M. Dassy, in whose family Delambre was domiciled as tutor to his sons, was prevailed on by the astronomer to fit up a small observatory for his use. In this Delambre acquired some skill in the manipulation of his instruments, and also in the management of the formulæ which are used in the particular classes of data that the structure of instruments enables us to obtain. He then determined to devote his life to astronomy and its history. The learning requisite for the history of astronomy he had already obtained, though he had probably at this time read comparatively few of the books, and none of the manuscripts, which so arduous a task entailed upon him; whilst of the incessant labour required by the study of astronomy as a science he had possibly little idea, and of the skill which his future practice gave him his share was also very small. His ardour and perseverance however surmounted all the obstacles that opposed his progress; and never did any man more completely illustrate the trite proverb, 'labor omnia vincit,' than Delambre.

When in 1781 the discovery of the planet Herschel was exciting the deep attention of astronomers, Delambre undertook the formation of tables of its motion, being probably urged to this by the Academy of Sciences having proposed the determination of its orbit as the prize of the year. That prize was awarded to Delambre. He then undertook the construction of his solar tables, as well as tables of the motions of Jupiter and Saturn. Shortly afterwards he commenced his tables of the eclipses of Jupiter, which occupied him some years. When at a sitting of the Academy Laplace communicated to that body the results of his researches on the inequalities of Jupiter and Saturn, Delambre determined on constructing complete tables of the motions of those two planets, founded on those results, but more especially of those of Jupiter. The utility of such tables to the navigator was a strong inducement to this undertaking, which he entered upon with great ardour, and completed in an almost incredibly short period, when we consider the great labour which they involved. His ecliptical tables were presented to the Academy in 1792, as a competing paper for the prize on that subject which had been offered the preceding year; but he had been for several years engaged in their calculation. It is indeed very probable that the prize was offered to induce him to complete them, as it was well known that he was engaged in the preparation of such tables. Such indeed is well known to be the general practice of that body; and though it has occasionally done good, in bringing to a completion researches that might not so soon have been completed, it does this mischief—that it almost cuts off all competition, and inevitably gives the prize to a single candidate, by allowing him the advantage of a long previous preparation for it. We cannot disapprove of the adjudication on this occasion, as Delambre's labours well merited the distinction; but we do not think the general practice calculated on the whole to do other than give écart to the members of the Institute themselves or their immediate friends.

When the project of fixing a standard of length was acceded to by the governments of France and England, Delambre and Méchain were appointed to carry it into execution on the part of the former government, by measuring the arc from Dunkirk to Barcelona. This laborious undertaking was carried on during the horrors of the French revolution,

amidst almost every variety of difficulty and personal danger that can be conceived. Méchain dying during the progress of the work, the completion of it devolved wholly on Delambre. His perseverance, prudence, and zeal however eventually overcame all obstacles; and after eight years of unceasing labour and anxiety he obtained the measurements which constitute the data of the three volumes (1806-10) of his elaborate and invaluable work, 'Base du Système Métrique Décimal.' The Institute of France, which had watched over its progress, decreed him the prize for the most valuable work on physical science which had appeared within the preceding ten years; and it is difficult to conceive that a single objection could possibly arise to the propriety of that decision.

Of the continuation of Delambre's arc by Biot and Arago from Barcelona to Formentera, this is not the place to speak at length; but it may be necessary to state that discrepancies which had long been observed in this latter arc were found by Puissant to arise out of actual errors committed by these observers.

Delambre was chosen an associate of almost every learned body in Europe, and was appointed by the French government a member of the Bureau des Longitudes, and Secrétaire Perpetuel de l'Institut de France, and one of the directors of the University of France. During the twenty years that he filled this latter important and responsible post, his attention to its duties was unwavering, and his decisions remarkable for their justice and impartiality. His eulogies of the deceased savans were indeed at the time considered somewhat strained as to praise; but they were at least kindly meant to the friends of the deceased, and were gratifying to the vanity of the nation. They were remarkable for purity of style and for the researches into the history of the subjects to which the eulogised member had devoted himself.

In 1814 Delambre was appointed a member of the Council of Public Instruction, but was deprived of it in the following year. He was in Paris when it was taken by the allied armies; and shortly afterwards, writing to one of his friends, he says he worked with perfect tranquillity from eight in the morning till midnight in the continued hearing of the cannonade. Such self-possession for study under that tremendous attack, and such absence of interest in the result of the great struggle, to say nothing of indifference to personal danger, is what we confess ourselves unable to understand. In the midst of active exertion we may be fearless of personal danger; but Delambre was in his study, and professes to have felt not only perfectly calm but to have been able to pursue his scientific labours for sixteen hours in the very midst of the cannonade. He escaped uninjured.

On the creation of the Legion of Honour, Delambre was constituted a member of that body, and soon after an hereditary chevalier, with a pension, as a reward for his scientific services; and finally, in 1821 he was created an officer of that body. In 1817 he was created a chevalier of the order of St. Michael.

The death of Delambre occurred on the 19th of August 1822, at the age of seventy-two. It was preceded by a total loss of strength and frequent and long-continued fainting-fits, with the other symptoms of a constitution worn out by hard mental and bodily labour. He died as he had lived, calmly, and though not without great suffering, yet without a single complaint.

The writings of Delambre are exceedingly numerous. The following is a list of his separate works in the order of their publication:—1, 'Tables de Jupiter et de Saturne,' 1789; 2, 'Tables du Soleil, de Jupiter, de Saturne, d'Uranus, et des Satellites de Jupiter, pour servir à la 3me édition de l'Astronomie de Lalande,' 1792; 3, 'Méthodes Analytiques pour la détermination d'un Arc du Méridien,' 1799; 4, 'Tables Trigonométriques Décimales,' par Borda, revues, augmentées, publiées par M. Delambre, 1801; 5, 'Tables du Soleil,' publiées par le Bureau des Longitudes, 1806; 6, 'Base du Système Métrique Décimal,' 3 vols., 1806-10; 7, 'Rapport Historique sur les Progrès des Sciences Mathématiques depuis 1789,' 1810; 8, 'Abrégé d'Astronomie, ou Leçons Élémentaires d'Astronomie Théorique et Pratique'; 9, 'Astronomie Théorique et Pratique,' 4to, 3 vols., 1814; 10, 'Tables Écliptiques des Satellites de Jupiter,' 1817; 11, 'Histoire de l'Astronomie Ancienne,' 2 vols. 4to, 1817; 12, 'Histoire de l'Astronomie du Moyen Âge,' 1 vol. 4to, 1819; 13, 'Histoire de l'Astronomie Moderne,' 2 vols. 4to, 1821; 14, 'Histoire de l'Astronomie au Dix-huitième Siècle,' 4to, 1827, published under the care of Matthiën.

Besides these separate works, Delambre published a considerable number of memoirs in the collections of Petersburg, Turin, Stockholm, and Berlin, independently of those which appeared in the 'Mémoires de l'Institut de France'; also twenty-eight memoirs on different subjects (astronomy, geodesy, and astronomical history) in the 'Connaissance des Temps,' from 1788 to 1820. A list of these may be seen in Coste's indexes to that work for 1807 and 1822.

Any attempt to analyse the writings of Delambre would far exceed the limits which can be allowed in this Cyclopædia. It is sufficient to say they are well worthy of the praise which has been bestowed upon them, as they are not only all excellent in their kind, but throughout marked with an original mind, indicate the most devoted enthusiasm to their several subjects, and prove that their author combined the spirit of scientific inquiry with the feelings and habits of literature in a degree that the history of a single individual has hardly ever before or since exhibited.

* DELAROCHE, PAUL, an eminent French painter, was born at

Paris in 1797. Early intending to follow art as a profession, he at first studied landscape, and was in 1817 an unsuccessful candidate for the Academy prize in landscape-painting. Convinced that landscape-painting was not his vocation, he entered the atelier of Baron Gros, under whose guidance he made rapid progress in the study of the figure. Gros had himself in a great measure thrown off the classic trammels which his master David had fixed on French art [GROS, BARON, A. J.], and Delaroche entirely emancipated himself from their thrall. But he did not, like Delacroix, go to the opposite extreme. He still adhered to the old laws, and many of the conventionalities of art. Choosing his subjects to a great extent from modern history, and painting without much regard to academic attitudes and arrangements, he yet sought to maintain something of the old sobriety and dignity of the historic style, and hence when his superiority in his chosen line came to be generally recognised, and Delaroche was the acknowledged chief of a school, that school received the name of the 'Eclectics,' in contradistinction to the Romantic school of Delacroix and the Classic school of David and his followers.

Paul Delaroche in 1819 and the following years exhibited some paintings of scriptural subjects, but it was not till 1824 that the earliest of that class of works by which he achieved his fame appeared; these were, 'St. Vincent de Paul preaching in the presence of Louis XIII.,' and 'Jeanne d'Arc interrogated in prison by Cardinal Beaufort,' which produced a considerable impression. In 1826 M. Delaroche exhibited the first of his very remarkable paintings from English history—'The Death of Queen Elizabeth.' This picture was purchased for the gallery of the Luxembourg, and is thought by French critics to display a wonderful knowledge of English history and English character. It is really the worst of his English pictures, and renders with abundant exaggeration the coarse notion of Elizabeth which alone continental artists and poets seem capable of conceiving: some of the draperies are however very well painted, as indeed his draperies mostly are. When M. Delaroche a few years later (1831) again trod on English ground he was a good deal more successful; his 'Children of Edward IV. in the Tower,' being of its class a very excellent picture: it is well known in this country by engravings. But of a far higher order was his next great English picture, 'Cromwell contemplating the corpse of Charles I.' He has here imagined a circumstance in itself sufficiently probable, and he has treated it with a calm dignity worthy of the theme. M. Delaroche has been often charged with sacrificing his principal subject to the accessories by his excessive care in the rendering of them, but here the attention is at once arrested by the thoughtful head of the Protector, directed to the lifeless form he is brooding over, and it never wanders from the victim and the victor. The sombre colour and gloomy shades are entirely in unison with the prevalent impression. Simple as is the idea of the picture, it would perhaps be difficult to name another modern painting which so thoroughly succeeds in carrying the mind of the spectator into the very presence of the man represented. This fine picture is now in the possession of the Earl of Ellesmere, but M. Delaroche has painted, we believe, more than one repetition of it; it has been very popular also as an engraving.

His other more important pictures from English history are the 'Execution of Lady Jane Grey' (1834); 'Charles I. in the Guard-room, insulted by the Parliamentary Soldiers' (1837), now in the collection of the Earl of Ellesmere, and well engraved by A. Martinel; 'Lord Strafford on his way to the Scaffold receiving the Blessing of Archbishop Laud' (1837), a companion picture to that of 'Cromwell contemplating the Corpse of Charles,' and equally well known by the engravings, but certainly far less impressive as a work of mind, and inferior in its technical qualities: the original is in the collection of the Duke of Sutherland. M. Delaroche has also painted some illustrations of Scott's novels.

Among the subjects from French history may be named 'Une Scène de la St. Barthélemy' (1826); 'Le Cardinal de Richelieu sur le Rhône, conduisant au supplice Cinq Mars et de Thou,' and a companion, 'Le Cardinal Mazarin mourant' (1831), both of which, as pictures, and in the engravings by F. Giraud, were very popular; 'La Mort du Duc de Guise' (1835), one of his best pictures; 'La Reine Marie-Antoinette après sa Condamnation à Mort,' and finally his universally popular pictures of 'Napoleon at Fontainebleau,' and 'Napoleon Crossing the Alps,' of which he has been required to paint several repetitions and smaller copies. His other pictures and portraits are very numerous.

Perhaps the most remarkable of Delaroche's productions however is his painting of the hemicycle of the Palais des Beaux Arts, in which he has represented the great painters, sculptors, and architects from the earliest time down to the present. From the centre, where Apelles, Phidias, and Ictinus are enthroned as the representatives of the arts in ancient Greece, and marshalled under figures which symbolise the principal eras in the history of art, the great sculptors and architects are ranged in groups, the painters occupying the extremities. The artists in some instances chosen, and those in more instances omitted, from this artistic Wall-halla, will probably raise a smile on the lips of the student of the history of art; but the work itself cannot fail to excite admiration, it is so elevated in style, treated with so much sobriety and refinement, and is so simple and effective in arrangement and execution. This great work employed the painter

during the years 1837-41. A very beautiful version of it (in which M. Delaroche had introduced some alterations) on canvas, of considerable size, but of course small in comparison with the original, formed the chief attraction at the French Exhibition, London, in 1854.

M. Delaroche is justly regarded by the French as one of their greatest painters. His pictures never reach the highest order of art. They are rather melodramatic than epic or tragic. They are suggestive always of a certain kind of stage effect. You see that the painter is aiming at the actor's trick—that he is seeking to 'make a point.' But allowing for this, it must be granted that M. Delaroche is almost all his countrymen pronounce him to be. He has undoubted genius, if it be not of the highest order; he is a master of his art; and he is always truthful, conscientious, correct in drawing, on the whole satisfactory as a colourist, and tells his story with admirable perspicuity.

M. Delaroche was named member of the Institute in 1832, and subsequently professor at the École des Beaux Arts, in which capacity he has educated a large number of pupils, several of whom have already obtained eminence. He was created an officer of the Legion of Honour in 1834.

DELAUVIGNE, JEAN-FRANÇOIS-CASIMIR, was the son of a merchant, and was born at Havre on the 4th of April 1793. He was educated at the Lyceum-Napoleon at Paris, and as early as his fourteenth year gave proofs of his addiction to poetry, confiding his attempts however only to his brother, and a fellow-student, Eugène Scribe, with whom his friendship continued to the close of his life. In 1811 he composed a poem on the birth of the son of Napoleon I. (the king of Rome as he was styled), which gained the approval of his tutor, and was presented to Napoleon on his visiting the Lyceum. It also procured him the patronage of the Count de Nantes, who gave him a situation in the excise-office, at which he attended only once a month, his patron advising him to pursue his poetical labours, and not waste his time at the office. While thus situated he published a poem on the death of Delille in 1813. In 1814 he tried for the prize given by the Académie Française with his 'Charles XII. at Narva,' an episode of a contemplated epic. He failed, but his poem received honourable mention. The next year he again competed for the prize with a poem upon the discovery of vaccination; he was not successful, but he was second. On the restoration of the Bourbons in 1815, he expressed his feelings in two poems, called 'Méséniennes,' in which he laments the misfortunes and flatters the vanity of his countrymen. They were at first circulated in manuscript, but they deserved and obtained popularity, for they contain many striking thoughts in poetical language, and when printed in 1824 they had an immense sale. There was in them considerable bitterness against the Bourbons, but Baron Pasquier, then minister of Louis XVIII., sent for the young poet, and appointed him librarian of the chancery, where there was no library. The appointment was very acceptable, as by the change of dynasty he had lost his place in the excise. He did not however change his political opinions, but, choosing for his next subject Joan of Arc, he made constant allusions in the two elegies on her life and death to the evils of a country being subjected to strangers, and to the glory of expelling them. He next turned his thoughts to the stage, and produced his 'Vêpres Siciliennes,' which, owing in a great degree to similar allusions to the recent events in France, had a great success when produced on the stage in 1819, though its dramatic merit is small, a florid diction scarcely supplying a weakness of characterisation and a paucity of poetic ideas. In 1820 he produced the comedy of 'Les Comédiens,' but with less success. These were followed by many others. As a dramatist he takes no high rank either in tragedy or comedy: of the first class perhaps his best work is the 'Louis XI.;' of the second, 'L'École des Vieillards;' but there is the like want of dramatic power and of capability of fixing character in all of them. Many of them however had much temporary popularity. In 1825 he was elected a member of the Academy, and notwithstanding his avowed political opinions, Charles X. offered him a pension of 1200 francs, which was firmly but courteously declined. On the occurrence of the revolution of July 1830, he wrote and published his song of 'La Parisienne,' which for a time rivalled the famous 'La Marseillaise.' He refused offers of employment however under Louis Philippe, but continued industriously, and, as far as profit was concerned, successfully his literary labours. At length his health began to decline, and on the 11th of December 1843 he died at Lyon, whither he had gone for change of air. After his death there was published a collection of poems, some new and some that had appeared at different times, under the title of 'Dernier Chants,' with a memoir by his brother. The poems are not of a character to increase his poetic reputation greatly; his best production continues to be the 'Méséniennes,' notwithstanding their faults, though some of the shorter pieces occasionally contain a happy thought happily expressed. Various editions of his complete works have been published, the first in 1845, in 8 vols. 8vo. A statue in bronze by David d'Angers has been placed in his native town of Havre.

DELFICO, MELCHIORRE, born of a noble family at Teramo, in the Abruzzo, August 1, 1744, studied at Naples under Genovesi, Mazzocchi, and other learned teachers, and applied himself particularly to the study of the law and of political economy. After his return to his native country he published his first work, an essay in defence

of matrimony, against some loose opinions of the time—'Saggio Filosofico nel Matrimonio,' 1774. In 1782 he published a treatise on the advantages of a provincial militia—'Discorso sul Ristabilimento della Milizia Provinciale.' He next wrote a 'Memoria nella Coltivazione del Riso Comune in Provincia di Teramo,' in which he recommended the removal of the unhealthy rice grounds from the neighbourhood of towns and villages, a suggestion which was approved of and acted upon by King Ferdinand. He also wrote several memoirs against the laws restrictive of the trade in provisions—'Memorie sul Tribunale della Grascia e sulle Leggi Economiche nelle Provincie confinanti del Regno.' These memoirs being addressed to the king, had also the effect of removing the obnoxious restrictions on the sale and exportation of rural produce. The government of Naples was at that time disposed to useful reforms, and much was done to improve the condition of the people, until the French revolution broke out, when the Italian governments became suspicious and averse to change. Previous to that however Delfico continued to assist by his suggestions the progress of social improvement. He wrote in 1787 a memoir against the abuse of the winter transmigration of sheep from the highlands to the maritime districts of the Abruzzo, by which a large tract of fertile land was kept out of cultivation, 'Memoranda i Regii Stucchi, ossia sulla Servitù dei Pascoli Invernali nelle Provincie Marittime degli Abruzzi,' and soon after he published another treatise on the like practice in the plain of Apulia—'Discorso sul Travoliere di Puglia,' 8vo, 1788. About the same time he wrote a 'Memoria su i pesi e le misure del Regno,' recommending a uniform system of weights and measures throughout the various provinces of the kingdom of Naples. His next work was in favour of the free sale of fiefs which reverted to the crown at the extinction of baronial families—'Riflessioni sulla Vendita dei Feudi,' 1790, and 'Lettera al Duca di Cantalupo su i feudi devoluti,' 1795. Here again his recommendation prevailed, and a law was issued for the sale of feudal estates reverted to the crown as allodial property.

Delfico also addressed to the king a 'Rimostanza,' or 'Memorial,' by which he obtained the establishment of a 'Regia Udienza,' or royal court of justice for the province of Teramo, which till then was dependent on the court of Chieti. King Ferdinand made Delfico a Knight of the Order of Constantine. In 1799 the French invaded the kingdom of Naples, and a few months after they were obliged to evacuate it. In the midst of those blood-stained vicissitudes, Delfico thought it prudent to emigrate, and he repaired to San Marino, where he was inscribed among the citizens of that republic, and where he waited for more peaceful times. In gratitude for the hospitality which he there met with, he wrote the history of that little state from the documents which he found in its archives—'Memorie storiche della repubblica di San Marino raccolte dal Cavaliere Melchiorre Delfico cittadino della medesima,' 4to, Milan, 1804. When Joseph Bonaparte became King of Naples in 1806, Delfico was made councillor of state, and was also for a time intrusted with the management of the home department. He contributed to the new judiciary organisation of the kingdom and other useful measures, among others to the establishment of the house for the insane at Aversa. On the restoration of King Ferdinand in 1815, Delfico was made President of the Commission of the Archives. In 1823 he tendered his resignation on account of his great age, and the king allowed him a handsome pension for life. He left Naples, and returned to his native Teramo, where he continued till his death, which occurred on the 21st of June 1835, at the age of ninety-one. A few years before his death, as the new king, the present Ferdinand II., being on a tour through the provinces, repaired to Teramo, in 1832, Delfico, who in his youth had known his great grandfather King Charles Bourbon, the founder of the Neapolitan dynasty, caused himself to be carried to the presence of his youthful king, who received him with marks of respect, had him seated by his side, and conversed long with him.

Besides the works mentioned in the course of this article, Delfico wrote the following:—1, 'Ricerche sul vero Carattere della Giurisprudenza Romana, e de suoi Cultori,' 8vo, 1791, a work that has been reprinted several times. 2, 'Pensieri su la Storia e su la Incertezza dell'Inutilità della medesima,' 8vo, Forlì, 1806, also reprinted several times. These two works are worthy of notice for a certain boldness and originality of thought which sometimes assumes the form of paradox. The author speaks of the ancient Romans and their institutions and manners with great severity; he anticipates Niebuhr in his scepticism concerning the legend of the early ages of Rome, and he repeats the sentence of his countryman Vico, who said that the Roman people, until the second Punic war, knew no other arts but those of digging the ground and cutting the throats of their neighbours. It is worthy of remark, that Neapolitan philosophers and critics have shown less classical veneration for Rome than those of other parts of Italy, and have exhibited more of a Samnite than a Roman feeling in their historical investigations. 3, 'Dell'Antica Numismatica della Città di Atri nel Piceno con alcuni Opuscoli sulle Origini Italiane,' fol., Naples, 1826, a work of much antiquarian and historical erudition. 4, 'Memoria sulla Libertà del Commercio, diretta a risolvere il Problema proposto dall'Accademia di Padova sullo stesso Argomento,' inserted in the thirty-ninth volume of Custodi's great collection of the Italian economists. Delfico was an advocate of free trade. 5, 'Sugli Antichi Confini del Regno,' written for the

minister of the interior, but as yet inedited, like many other of his treatises and memoirs. 6, 'Espressioni della particolare Riconoscenza della Città e Provincia di Teramo dovuta alla Memoria di Ferdinando I.,' inserted in the second volume of the 'Annali Civili del Regno,' and being a recapitulation of all the improvements effected in that province under the reign of the elder Ferdinand, chiefly at the suggestion of Delileo.

(Tibaldi, *Biografia degli Italiani Illustri*; Mozzeiti, *Degli Studii, delle Opere, e delle Virtù di Melchiorre Delileo*, Teramo, 1835.)

DELILLE, JACQUES, was born at Aigues-Perse, in Auvergne, June 22, 1738, and educated at Paris at the Collège de Lisieux. Poverty compelled him to accept the office of subordinate teacher at the Collège de Beauvais; but he was soon raised to the rank of professor of humanity in the college of Amiens. While holding this office he commenced a translation of Virgil's *Georgics*. On his return to Paris he was appointed professor at the Collège de la Marche. He now began to be known as a poet, and several of his pieces attained celebrity, particularly an epistle to M. Laurent. But it was the publication of his *Georgics*, a work to which he was urged by Racine, that raised him to distinction. The public read this translation with enthusiasm, and thought that the French language was capable of representing all the beauties of antiquity. Envy notwithstanding appeared here and there; and old forgotten poets were dragged from oblivion, that their works might be lauded at the expense of M. Delille's reputation. In 1774 the author was elected a member of the Academy, and soon after published his celebrated poem, 'Les Jardins.' The popularity of this work does not seem to have been equal to that of the *Georgics*.

Delille accompanied M. de Choiseul Gouffier on his embassy to Constantinople, and took the opportunity of visiting Athens. It was on this tour that he composed his poem, 'L'Imagination.' On his return to Paris he became professor of Belles-lettres at the university and of Latin poetry at the Collège de France. By the Comte d'Artois he had been presented with the abbacy of A. Séverin, and thus placed in affluent circumstances. He was unfortunate enough to lose all his property by the Revolution. At the celebration of the Fête de l'Être Suprême, which took place during the Reign of Terror, Robespierre demanded of Delille an ode for the occasion. The poet, finding refusal was of no use, astonished Robespierre by writing a dithyrambic poem on the immortality of the soul, wherein he warmly supported that doctrine. The troubles of the capital induced him, in 1794, to leave Paris for St. Diez, and subsequently to retire to Switzerland, where the government of Berne made him a citizen. Here he finished his 'Homme des Champs' and 'Les Trois Règnes de la Nature.' He afterwards visited London, where he translated Milton's 'Paradise Lost.' In 1801 he returned to Paris, was treated with marked attention by Bonaparte, but he declined to re-enter the great world, and lived in modest retirement at the Collège de France. The last two years of his life were spent at Nanterre. He died at Paris, universally regretted, on the 1st of May 1813.

Delille is one of those poets who will always be honoured by posterity; he is regarded as a reformer of the language; and he wrote verse with an ease and elegance before unknown. Those who feel pleasure in hearing the Alexandrine verse must be pleased (as far as structure goes) with the didactic poems of Delille. Nothing can be conceived more smooth and easy than the flowing of his lines; and even when he writes in a measure more irregular, as in 'La Conversation,' the same correctness is so carefully attended to, that a person of the slightest ear may read him aloud without once hesitating as to the place where the caesura lies. To say he was a poet of great imagination would be going too far; but he is entitled to higher praise than that of a mere verse-maker. His images, as well as his lines, are often exceedingly elegant. His 'Conversation' is an amusing poem; it is a Theophrastus in verse, portraying the different sorts of persons who figure in conversation. It has however the fault of most works that treat of characteristics—the persons who appear in it are personified abstractions, instead of individuals as they appear in nature.

DELISLE, WILLIAM, a French geographer of great celebrity in his own day, was born at Paris in 1675. His inclination for the pursuit in which he afterwards became so eminent, was displayed at an early age, and he made considerable proficiency in the art of constructing maps before he was nine years old. This taste was induced and carefully cultivated by his father, who appears to have been also much devoted to geographical and astronomical pursuits. In 1699 he published a map of the world, which, with other maps and dissertations on geography, led to his election as a member of the Academy of Sciences in 1702; and soon afterwards he was appointed geographer to the king, with a pension. Indeed several of his works were written for the use of his royal pupil, in the course of instruction which he condescended to receive from Delisle.

Delisle's celebrity was not only so great in his own country that no work of history or travel was considered complete without his maps, but it extended all over Europe. He had several flattering invitations from the monarchs of other countries to remove to their capitals; and Peter the Great paid him a personal visit at Paris, to attempt to induce him to go to Russia. All these offers he rejected, but he gave Peter an excellent series of maps of his immense dominions. Fonte-

nelle, in his 'Eloge,' says that the geographer knew their limits better than their owner did himself; and it was probably the respect entertained for him by the Czar that led to his brother Joseph being appointed to take charge of the observatory at St. Petersburg, with a very considerable salary.

In 1726, Delisle died of apoplexy, aged fifty-one. The most valuable of his writings may be seen in the Memoirs of the French Academy; but any list of them is unnecessary here.

DELISLE, JOSEPH NICOLAS, a younger brother of the preceding geographer, was trained in the same school, and became very eminent in the same pursuits. He was born in 1688.

His published labours commenced with an excellent observation of the great total eclipse of the sun in 1706, when he was only eighteen years of age; and in 1714 he was admitted a member of the Academy, in the section of astronomy. In 1724 he visited England, and at the recommendation of Newton and Halley, by both of whom he was greatly esteemed, he was elected a Fellow of the Royal Society, on the foreign list. In 1726, the year in which his brother died, he was appointed astronomer to the Czar Peter, a situation which he retained twenty-one years, when he returned to Paris on account of his health. He was then appointed professor of astronomy in the Royal College of France, which he held many years. Amongst his pupils were Lalande and Messier.

He died in 1768, at the age of eighty; having published, besides his 'History of Astronomy' (2 vols. 4to, 1738), no less than 44 papers in the 'Memoirs of the Academy,' and several other dissertations elsewhere.

DELORME, JOHN LOUIS, was born at Geneva in 1740. He was an advocate in his native town, when the political dissension which occurred there, and in which he took a part by the publication of his 'Examen de Trois Parts des Droits,' forced him to leave his country, and take refuge in England. Here, notwithstanding his literary activity, he passed some years in great indigence; so that at length, though his pride long withheld him from seeking or receiving any such assistance, he was forced to accept pecuniary aid about 1775 from a society for the relief of distressed authors. This however was only taken to enable him to return to his native land, and he died at a village in Switzerland in 1806.

Delorme's principal work was that on the 'Constitution of England,' which was originally written in French, and published at Amsterdam in 1771, but afterwards translated by himself into English, and published in London in 1772. It was subsequently enlarged, and has been frequently reprinted. It is a shallow book, of little authority now, but it was popular for awhile as being one of the first written by a foreigner on the subject, explaining some of the peculiarities and excellences of the British constitution as compared with other countries, and as accounting for the prosperity of the people and the strength of the country. His other works were—'Parallel between the English Government and the former Government of Sweden,' London, 1772; 'History of the Flagellants, or Memorials of Human Superstition,' 1782; and 'Essays, containing Strictures on the Union of Scotland with England.'

DELORME, PHILIBERT, was born in 1518 at Lyon, where his father was a builder or undertaker of public works, in extensive practice. As he himself boasts, he was hardly fifteen when he had upwards of three hundred workmen to receive their directions from him; which probably means that such directions were only transmitted through him. In 1533 he was sent to Rome, where in a short time he secured a protector in the Cardinal Santa Croce, who took him into his household. The devoutness which he now affected far exceeded his application to study, which did not extend to more than making ordinary sketches. Yet if he did not profit much by diligence, he made what was then considered an important discovery, namely, that of the mode practised by the ancients for tracing the Ionic volute, as described on a capital in Santa Maria Trastevere—a discovery subsequently claimed for Palladio, although Delorme's prior right to it is neither to be disputed nor suspected, because the other did not visit Rome till 1549, nor begin to publish any of his writings till 1570, whereas the first edition of Delorme's works appeared in 1567.

On his return to his native city in 1536, Delorme, who brought back with him a high character for religious strictness, was employed to erect the portal of the church of St. Nizier, which, as far as it was ever finished, gives no very favourable idea of his architectural talent. The alterations of the Hôtel Billau, in the same city, obtained for him much more credit; but nearly the whole of it was due to his brother Jean. That work completed, he was soon afterwards summoned to Paris by Catherine de' Medici, to whom he had been recommended by the Cardinal du Bellay, who had himself been charged by Santa Croce (raised to the papal see in 1555 by the title of Marcellus II., but who wore the tiara only three-and-twenty days) to promote the advancement of his protégé. Catherine perceived in him other merits than those of a mere artist, and rewarded them accordingly. Although he was not in orders, having only received the tonsure when at Rome, several church benefices were conferred upon him, and he was appointed *Aumônier du Roi*. No wonder therefore, when rewards of that kind were showered upon him so unscrupulously, that he should have obtained much of the most important and lucrative employment in his own profession, without his qualifications being narrowly

inquired into. Delorme was associated with Primaticcio in the erection of the monument of Francis I., and that of the Valois princes at St. Denis (taken down in 1719), but the designs were made by Primaticcio. Among works of a more strictly architectural nature, he built the Château de Meudon for the Cardinal de Lorraine, and completed the Château de Madrid in the Bois de Boulogne at Paris; but his work at the latter building was inferior to that of his predecessors. To these may be added—the Court (en fer de cheval) at Fontainebleau; the royal seats of Villers-Cotterêts, de la Muette, and St. Germain-en-Laye; and the celebrated Château d'Anet, built for the Duchess de Valentinois, better known as Diane de Poitiers. Of these buildings, such as remain at all have been so altered at different times that their original character is nearly effaced; but of the Château d'Anet the portal, or lofty centre compartment, is preserved by having been taken down and re-erected as a restoration in the court of the École des Beaux Arts at Paris. The reputation however obtained by that monument for Philibert is, Callet assures us, in reality due to Jean Delorme, his brother. On the death of Henri II. (1559) he not only lost his appointment of Royal Aumônier, but fell into disgrace with the new king Francis II. Nevertheless the queen-mother continued her protection, and he was accordingly intrusted by her with the works of her new palace of the Tuileries (1564); but it is far from certain whether Delorme or Bullant, who was also engaged upon the Tuileries, had the greater share in the original structure. According to Callet, it was Bullant who was the author of the general design of the palace; for Delorme, in the dedication of his works to Catherine (1567), takes credit to himself only for the 'Ionic order' and some other minor parts, but carefully avoids mentioning the name of the other architect. What Delorme's talent and taste really were, may perhaps be pretty well judged of by a specimen which no one will envy him the credit of, namely, the house which he erected for himself in the Rue de la Cirasie, and of which Callet exhibits two elevations and a ground-plan; for it is of studied inconsequence as a dwelling, and very far from handsome as a design. It was there that Philibert died, May 30, 1577, at the age of fifty-nine. He wrote a work entitled 'Nouvelles Inventions pour bien bâtir à petit frais,' Paris, 1551, which contains much useful practical information in regard to the carpentry of roofs and domes.

Of his brother, JEAN DELORME, no particulars have come down to us—a circumstance that is accounted for by the fact that Philibert took care that he should be considered as a mere subordinate. The probability is, that Jean died some time before his brother.

(Callet, *Notice Historique sur quelques Architectes Français du Seizième Siècle*, Paris, 1813.)

DELUC, JEAN ANDRÉ, was born at Geneva in 1727. His father, François Deluc, was a watch manufacturer, not only skilful in his trade, but conversant with other branches of knowledge, and a writer upon religious and political matters. His son also took part in the disputes between the négatifs and the représentans, or aristocratic and democratic parties, of his native republic, to the latter of which he belonged; and he was sent, in 1768, by his fellow-representatives to Paris to plead their cause with the Duke of Choiseul, the prime minister in France. On his return in 1770 he was made a member of the legislative council; but not long afterwards he left Geneva and its politics for England, to devote himself entirely to scientific pursuits. He had from an early age applied himself to the study of geology, and had made excursions into the Alps, while his brother investigated the mountains of Italy for the same object. His own words best explain his purpose: "My brother and I entered together upon our geological career while I yet lived at Geneva, and after a certain period we came to a first conclusion, which from that time has been our guide, namely, that an essential distinction was to be made among the various phenomena which the surface of the earth exhibits, with respect to their causes, by determining as to each of them whether the causes which have produced it are still in action, or have, at some epoch, ceased to act. . . . Continuing our observations, we came at length to a conviction that the formation of our continents, with regard both to their composition and general form, as well as their existence above the level of the sea, should be ascribed to causes no longer in action on our globe, and that the whole of the effects of the still-existing causes have been limited to a modification of that original state. After having quitted Geneva, I continued my observations in various countries, and more particularly on the sea coast; my brother likewise pursued his, and we communicated our remarks to each other. I saw the possibility of determining, by the action of actual causes, what had been the state of our continents at their birth, and also the possibility of determining the time elapsed since that period. I then wrote my first geological work, 'Lettres Physiques et Morales sur l'Histoire de la Terre et de l'Homme,' 8vo, La Haye, 1778." These letters were addressed to Queen Charlotte, consort of George III., who appointed Deluc her reader. They relate only to the Alps of Switzerland; but in the following year appeared a continuation of the work, under the same title, including Deluc's travels through Rhenish Germany, Hanover, Friesland, Holland, Belgium, &c., in 5 thick vols. 8vo. These letters are not merely scientific treatises; they are also descriptive of scenery, of the inhabitants, and their manners; they contain statistical and moral observations, and many of them are full of interest even to the general reader. One great

conclusion which Deluc came to from all his observations was, that the present continents were left dry by a great and sudden revolution of comparatively recent occurrence, not more than four or five thousand years since, which revolution buried under the sea the countries previously inhabited. This opinion has been also maintained by Saussure, Dolomieu, and for awhile by Cuvier. Deluc agreed with Saussure in considering that the materials which form our mountains were first deposited in horizontal and continuous strata, and that their present broken and dislocated state is the effect of subsequent catastrophes, which however were previous to that which left them dry. Deluc's whole system concerning the various epochs of the creation corresponding to the six days, or rather periods, of Genesis, appears in several of his numerous works, and especially in his 'Lettres Géologiques sur l'Histoire de la Terre,' addressed to Blumenbach, 1793; in his 'Traité Élémentaire de Géologie,' 1808, which was also published in English; and in his 'Geological Travels in the North of Europe and in England,' 3 vols. 8vo, London, 1810. Deluc made also many observations on the atmosphere, and the phenomena of air, heat, and light. He wrote 'Recherches sur les Modifications de l'Atmosphère, contenant l'Histoire critique du Baromètre et du Thermomètre, un traité sur la construction de ces instruments, des expériences relatives à leurs usages, et principalement à la mesure des hauteurs, et à la correction des réfractions moyennes; avec figures,' 2 vols. 4to, Geneva, 1772. It is perhaps in this branch of experimental philosophy that Deluc rendered the most positive services to science. He made great improvements in the barometer, especially as applied to the measurement of heights. He also wrote 'Mémoire sur un Hygromètre comparable présenté à la Société Royale de Londres.' Among his other works may be mentioned, 'Idées sur la Météorologie,' 1786; 'Introduction à la Physique Terrestre par les Fluides expansibles,' 1803; 'Traité Élémentaire sur le Fluide Electro-Galvanique,' 1804.

Deluc's earnestness in availing himself of his geological observations to prove the veracity of the Mosaic narrative involved him in controversial correspondence with several of his contemporaries, and particularly with Dr. Teller of Berlin: 'Lettres sur le Christianisme, adressées au Dr. Teller,' 1801; 'Correspondance particulière entre le Docteur Teller et J. A. Deluc,' in French and German, 1803-4; and also with Professor Reimar of Hamburg, 'Annonces d'un Ouvrage de M. J. A. Reimar sur la Formation du Globe, par J. A. Deluc,' Hanover, 1803. But though Deluc was earnest in his religious conviction, and in supporting it by arguments, his spirit was far from being intolerant, as he shows in numerous passages of his works, and especially in his 'Discours sur la Tolérance,' in the first volume of the 'Histoire de la Terre et de l'Homme.' He was a great admirer of Bacon, and wrote 'Précis de la Philosophie de Bacon, et des Progrès qu'ont fait les Sciences Naturelles par ses Préceptes et son Exemple,' 2 vols. 8vo, Paris, 1802. He wrote also on education: 'Lettres sur l'Éducation Religieuse de l'Enfance, précédées et suivies de détails historiques,' 8vo, 1799; besides many other memoirs, treatises, &c., which appeared in the 'Journal des Savans,' 'Transactions Philosophiques,' and other scientific journals, French, English, and German. He was a member of the Royal Societies of London, Dublin, and Göttingen, and correspondent of the academies of Paris, Montpellier, &c. He was appointed in 1798 professor of philosophy and geology in the University of Göttingen. He passed several years in Germany, at Berlin, Hanover, Brunswick, &c. After the battle of Jena he returned to England, where he passed the remainder of his life, chiefly at Windsor, where his situation of reader to the queen gave him a free access to the royal family, by the members of which he was much respected. He died at Windsor, November 1817, in his ninety-first year. His brother and fellow-observer, Guillaume Antoine Deluc, died at Geneva in 1812, and left a rich collection of mineralogy, which was increased by his son André Deluc, who wrote an 'Histoire du Passage des Alpes par Annibal,' Geneva, 1818.

DEMADES, an Athenian orator and demagogue, contemporary with Demosthenes. According to Suidas he was originally a sailor; according to Proclus a fishmonger. He took the part of Philip in the Olynthian affair, and was liberally rewarded by that prince, who received him well when he fell into his hands after the battle of Chæronea. He was mainly instrumental in bringing about the peace between Macedon and Athens, which followed that victory. (Demosth., 'de Corona,' p. 320.) When Alexander, in B.C. 335, demanded that the Athenian orators who were opposed to him should be delivered into his hands, Demades induced him to relinquish his claim. (Diod., xvii. 15; Plut., 'Dem.', c. xxiii.) Demades seems to have yielded to the bribery of Harpalus. (Dinarch., c.; Demosth., p. 101.) It appears that he was concerned with Phocion in delivering up Athens to Antipater. (Corn. Nepos. 'Phoc. II.'). In B.C. 318 he went on an embassy to Antipater to induce him to remove the garrison from Munychia, and took his son Demeas with him. Unfortunately, a letter which he had written to Perdicas fell into the hands of Cassander, and in revenge for the offensive terms in which Antipater was alluded to in it, that prince put to death the orator and his son. Cicero ('Brut.', 9) and Quintilian (ii. 17, § 13; xii. 10, § 49) assert that he did not write anything; but a fragment of his speech in defence of his twelve years' administration (ὅτις τις δεκαετίας) is still extant, and Suidas attributes to him a history of Delos, and of the birth of the children

of Latona. Pytheas ('in Athen.,' p. 44 F) describes him as a profligate drunken fellow. He was a great wit, and many of his sallies are recorded.

DEMETRIUS PHALEREUS, an Athenian, the son of Phanostratus, and a scholar of Theophrastus. His earlier years were devoted to the study of philosophy: he first began to take a part in public affairs about B.C. 320. (Diog. Laert., v. 5-75.) He was condemned to death at the same time with Phocion (B.C. 317) for espousing the Macedonian party, but had the good fortune to escape by flight (Plut., 'Phoc.,' cxxxv.), and was shortly after made governor of Athens by Cassander. He maintained his authority for ten years, and, according to Strabo (p. 398), Athens was never more happy than under his government. In his administration of affairs he was so popular that 360 statues were erected in his honour; but when Demetrius Poliorcetes came to Athens (B.C. 307) and proclaimed the old democracy, he was obliged to fly a second time, and would hardly have escaped had not his enemy ensured him a safe retreat to Thebes. (Diodor. Sic. xi., 45, 46.) After the death of Cassander (B.C. 296) Demetrius retired to the court of Ptolemy Soter, king of Egypt, where he was received with great distinction, and where he probably wrote most of the numerous works attributed to him by Diogenes. (v. 5-80.) Unfortunately however he made an unsuccessful attempt to dissuade his patron from altering the succession to his crown in favour of his children by Berenice. When Ptolemy Philadelphus came to the throne in B.C. 283 he had not forgotten the counsel which would, had it been listened to, have deprived him of his father's preference, and banished the author of it to Busiris, where he soon after died from the bite of an asp. A treatise on rhetoric, ascribed to him, has come down to us, and has been edited separately by Schneider, Altenburg, 1779.

DEMETRIUS POLIORCETES (the city-taker) was the son of Antigonus (one of the successors of Alexander the Great) and Stratonice. He appears to have been born about the year B.C. 334, for Plutarch tells us ('Dem.,' v.) he was twenty-two when he was defeated by Ptolemy and Seleucus at Gaza (B.C. 312). Demetrius soon obliterated the disgrace which had attended his first feat of arms by a brilliant victory which he gained over Cillex, one of the generals of Ptolemy. (Plut., 'Dem.,' vi.) In the division of Alexander's empire, which shortly followed, it was determined that Greece should be freed from the dominion of Cassander, and this duty Demetrius willingly took upon himself. Demetrius Phalereus then governed Athens as



Coin of Demetrius Poliorcetes.

British Museum. Actual size. Silver. Weight 260 $\frac{1}{10}$ grains.

Cassander's deputy, and had obtained great popularity; but when Demetrius Poliorcetes took Munychia and offered a democratical form of government to the Athenians (B.C. 307), the disciple of Theophrastus was glad to owe a safe retreat to Thebes to the generosity of his namesake. In the following year Demetrius gained a great naval victory over Ptolemy, and conquered the isle of Cyprus, in consequence of which his father Antigonus assumed the title of king. (Plut., 'Dem.,' xvii., xviii.) In B.C. 304 Demetrius laid siege to Rhodes, but, although he showed all the resources of his genius in inventing new and extraordinary machines for taking the city, he was unable to make himself master of it, and, after a year's siege, he formed an alliance with the Rhodians against all persons, with the exception of Ptolemy. (Plut., 'Dem.,' xxi.) Demetrius then returned to Greece, forced Cassander to raise the siege of Athens, and pursued him to Thermopylae: after this he took Sicyon by surprise, and then Corinth and Argos, where he married Deidamia, sister of Pyrrhus, king of Epirus. Cassander was willing to make peace, but Antigonus showed so little moderation that the other successors of Alexander were induced, through fear of the consequences of his ambition, to form a coalition against him. Antigonus met his enemies at Ipsus, in Phrygia, and fell in the battle. (Diod. xxi.; Plut., 'Dem.,' xxviii.—xxx.) Demetrius escaped from the defeat with 9000 men to Ephesus, whence he passed over to the Cyclades, and, being excluded from Athens, sailed for the Chersonese. While he was there engaged in laying waste the lands of Lysimachus, Seleucus sent him to demand his daughter Stratonice in marriage, a proposal to which he readily agreed. Having made himself master of the surrounding country, he laid siege to Athens, which was under the dominion of the tyrant Leachares. The city soon surrendered (B.C. 295), and was treated with great kindness by the conqueror. (Plut., 'Dem.,' xxxiv.) The quarrel of Alexander and Antipater, the two sons of Cassander, gave him an opportunity of getting possession of Macedon, which he easily accomplished after having put to death Alexander, who had called him in to

assist him against his brother. (B.C. 294.) Although master of the greater part of Greece, he was eager to get possession of the whole, and attacked and took Thebes. But his popularity was now on the wane, and he was easily driven from the throne of Macedon by Pyrrhus the Epirote, in B.C. 287, whose good qualities had become known to the subjects of Demetrius. (Plut., 'Dem.,' xlv.) Shortly afterwards he fell into the hands of Seleucus, whose kingdom he had invaded, and was detained by him in honourable confinement till his death in B.C. 283. This celebrated man was so eminently handsome in his person that sculptors and painters always fell short of his beauty. He was much given to debauchery, and is said to have shortened his life by his excesses.

DEMETRIUS SOTER, king of Syria, the son of Seleucus Philopater, passed his youth at Rome as a hostage. He effected his escape, partly through the assistance afforded him by the historian Polybius, and mounted the throne of his ancestors about B.C. 161. He contended in vain with the Maccabees, who then ruled over Judæa, and died valiantly fighting against Alexander Balas about B.C. 150.



Coin of Demetrius Soter.

British Museum. Actual size. Silver. Weight 256 $\frac{3}{10}$ grains.

DEMETRIUS NICA'TOR was the son of Soter. Having been sent to Cnidos, towards the end of his father's reign, he did not fall into the hands of the successful usurper Bala, and with the assistance of the king of Egypt, whose daughter Cleopatra he had married, soon possessed himself of his father's throne. As however he gave himself up, after awhile, to profligacy, luxury, and indolence, and did not attend to the duties of his station, his numerous enemies contrived to expel him from his kingdom, and he remained for some time in the hands of the Parthians, upon whom he had ventured to make war. While still in captivity he married a daughter of Mithridates, the Parthian king; and his former wife Cleopatra formed a union with his brother Antiochus, who became king of Syria in his absence, and fell in battle with the Parthians. Phraates, before this event happened, had released Demetrius, in order that he might divide his brother's party, and he consequently regained his kingdom after the death of Antiochus. But Demetrius governed Syria no better than before his captivity. He was again expelled by another usurper, and was assassinated by the orders of his wife Cleopatra in a temple at Tyre, where he had taken refuge, B.C. 126.



Coin of Demetrius Nicator.

British Museum. Actual size. Silver. Weight 260 $\frac{1}{10}$ grains.

DEMETRIUS, Tsar (Czar) of Russia, the title assumed by a succession of claimants at the commencement of the 17th century, the first of whom is generally spoken of in history as the 'False Demetrius.' Ivan the Fourth of Russia, known as 'the Terrible,' in the year 1584 killed, in one of his customary fits of fury, his eldest son, and died in the same year, partly, it is said, from remorse. Though he had had seven wives he left but two sons, Theodore, or Feodor, who succeeded him, and a child named Demetrius, only three years old; and these were the sole descendants of the race of Rurik, which had occupied the Russian throne for centuries. Feodor, who was a weak sovereign, was entirely governed by his brother-in-law, Boris Godunov, who sent the young prince Demetrius, with his mother, away from the court of Moscow to the town of Uglich. In the year 1591, when Demetrius was ten years old, he was seized with an epileptic fit (to which he was subject), when playing in the courtyard with his knife, fell so that the knife entered his throat, and died immediately; his mother, who ran to the spot, alarmed by the cries of the spectators, called out, in the first anguish of her despair, that he was murdered, and the populace of Uglich, incited by her brothers, the uncles of Demetrius, seized on some of the household and put them

to death as accomplices in his assassination. These are the statements which appear on the evidence of numerous witnesses in an inquiry instituted at the time, nominally under the authority of the Tsar, but in reality under that of Godunov, which terminated in the banishment of the uncles of Demetrius, in his mother being compelled to take the veil, and in the ruin of the town of Uglich, the inhabitants of which were sent in a body to Siberia, then a newly-acquired possession of the Russian crown. For seven years afterwards the reign of Feodor continued, and in 1598, when the dynasty of the line of Rurik closed with his death, Boris Godunov, who had long been regent, assumed the title of Tsar. By some harsh and singular measures, in particular by that of making drunkenness a capital crime, Boris rendered his name unpopular, and was generally looked on as a tyrant. In 1603 the public mind was suddenly stirred by the rumour that Demetrius was alive, and had shown himself in Poland. Several versions are to be found in the historians of the time of the way in which the revelation was first made: that adopted by Kavaulin, the modern historian of Russia, is that a stranger who fell seriously ill in a Polish town, sent for a confessor and imparted to him that he was the heir of the Russian throne, and the confessor communicated the event to Prince Adam Wisniowiecki, and that on the stranger's recovery the prince made known his claims, and espoused his cause. It is certain that, in 1603, the Prince Constantine Wisniowiecki, brother of Adam, introduced to his father-in-law Mniszek, the Palatine of Sandomir, a young man who asserted himself to be Demetrius, who gave out that, when in his tenth year, assassins had been sent by Godunov to dispatch him, in order to clear the usurper's way to the throne; that another boy had been substituted in his place, killed and buried as the son of Ivan, and that he, the real Demetrius, had been secretly brought up in a convent till he had grown to the age of a man, and was capable of asserting his rights. A Russian, named Petrovski, who saw him when with Wisniowiecki, declared that he had known the young Prince Demetrius well, and that he recognised the stranger as the same person by two warts—one on his forehead, the other under his right eye, and by one of the arms being a little longer than the other. The Palatine of Sandomir received the stranger as Demetrius, and presented him to the king of Poland, Sigismund the Third, who, at a solemn audience, after hearing a statement of his birth and his misfortunes, replied: "God preserve thee, Demetrius, prince of Muscovy, thy birth is known to us, and attested by satisfactory evidence; we assign thee a pension of forty thousand florins, and, as our friend and our guest, we permit thee to accept the counsels and services of our subjects."

In May 1604 Demetrius signed a promise of marriage to Marina Mniszek, the daughter of the Palatine, in which he engaged to confer on her the towns of Novgorod and Pskov as a wedding-gift, and to pay her father a million of Polish florins (about 160,000*l.*) as soon as he should have ascended his throne. In June he signed another document, by which he engaged to cede the province of Severia to the Palatine and the king of Poland, and in the same month he privately abjured the Greek faith, and was admitted as a Roman Catholic in the palace of the nuncio. By these acts he secured the services of a little Polish army, with which he invaded Russia towards the close of 1604. Boris, who was of course by this time well aware of the proceedings of his opponent, stigmatised him as an impostor, affirming that he was a renegade monk of the name of Otrepiev, whom an accidental personal resemblance to Demetrius had led into the idea of counterfeiting the deceased prince. Modern historians who have had the advantage of being able to compare all the circumstances (many of them too minute to be mentioned here), are generally of opinion that the alleged Demetrius was neither what he pretended to be, nor what Boris asserted, leaving it still a matter of mystery who he was and whence he sprung. His campaign in Russia was a mixture of successes and reverses. He won a battle before Novgorod which was bravely defended by Basmanov, the best captain in Boris's service, and lost a battle at Dobruinicki, after which he retreated to Putivl, where the face of affairs was changed by the sudden death of Boris in April 1605. The Russian populace ascribed the unexpected event to the remorse of the Tsar, which it was believed had induced him to take poison, and Basmanov, the most formidable opponent of the invader, suddenly declared for Demetrius. The commander of the Russian army threw himself at his feet at Putivl and conducted him in triumph to Moscow, which he entered early in June, and was received with shouts of welcome by the people, now thoroughly convinced that he was the real Demetrius. A great festivity was now approaching. The mother of Demetrius who had been sent by Boris to a convent after the massacre of Uglich was of course released by the triumph of her supposed son, and took her way towards Moscow. The Tsar met her at the village of Toinin-k before she entered the capital, and it was so arranged that the first interview took place in a tent with no one to witness their emotions. In a few minutes they emerged from the tent and embraced with signs of warm affection, and at the signs the multitude burst into acclamations of joy, the last faint suspicions of doubters being now dissolved. A few days after Demetrius was crowned with great pomp at the cathedral, and he now, with Basmanov for his chief councillor, managed with a firm hand the reins of government. His subjects soon began to perceive with uneasiness that their new master

was infected with foreign notions, that he surrounded himself with foreign guards, that he laughed at many of their customs, and gave the preference on all occasions to the now triumphant and insolent Poles. Active, vigorous, and courageous, he was also generous to an imprudent degree, which he showed by pardoning the Prince Shuisky, who had been detected in a conspiracy against him. Meanwhile his engagements to the Poles weighed heavily upon him, not however that which pledged him to his Tsarina, Marina Mniszek, to whom he appears to have had a real attachment. The nuptial journey of Marina from Kracow to Moscow was magnificent; it lasted three months, and on the 12th of May 1606 she made her entry into the Russian capital. That marriage was Demetrius's destruction. The insolence of the Poles who accompanied her, the disregard which Demetrius on various occasions, and on that of his marriage in particular, showed for the rites of the Russian church, roused the indignation of the Russians whose discontent was exasperated by Shuisky, who was convinced of the falsehood of Demetrius's story and of his antagonism to the Russian church. Shuisky told a body of Russians assembled at his palace on May 28th, that their hostility to the impostor was discovered, and that either they or the Tsar must perish, and gave the signal for revolt. Once begun it spread like wildfire, the pent-up enmity of the populace against the foreigners swept all before it, amid cries of "Death to the heretic." The great bell of Moscow was tolled, and 3000 bells answered to the sound. Demetrius, who heard the alarm bell, sent to Shuisky's brother who was on duty at the Kremlin to inquire the cause, and was told it was a fire, but Basmanov soon appeared with the information that it was a revolt. Basmanov fell in his defence. Demetrius, pursued from room to room by the infuriated populace, leaped from a window thirty feet high, broke his leg, and was put to death by the mob, protesting at the last moment that he was "the Tsar—the son of Ivan." A frightful massacre followed.

The vacant throne was ascended by Prince Shuisky, who afterwards found an unexpected opponent. In spite of a declaration which he caused to be issued by the widow of Ivan, to the effect that the slain Tsar was an impostor, that he was really the monk Otrepiev, and that she had only acknowledged him for her son from fear of his vengeance if she had denied him, a notion gained ground not only that he was the genuine Demetrius, but that he was still alive. A person who is known to the Russian historians as 'the second False Demetrius,' or 'the Robber of Tushino' (the latter appellation derived from his having established his camp at Tushino, a village near Moscow), asserted that he was the Tsar Demetrius, and that another had been slain for him in the massacre at Moscow, as formerly in the assassination at Uglich. One of his bands took prisoner Marina Mniszek and her father the Palatine, as they were being escorted homeward by a troop of Polish cavaliers; and Marina was required to declare if the pretender was not her husband, as the Tsarina had been required to declare if the pretender was not her son. Marina also gave an answer in the affirmative, and the anarchy into which Russia had fallen was for years prolonged by this bandit, who on one occasion besieged Moscow for seventeen months, and seemed on the point of making himself master. He was killed in 1610 by a Tartar chieftain, whom he had offended; and Marina ended her days in prison. Meanwhile the Poles and Swedes had invaded Russia. Shuisky, defeated by the Poles at the battle of Kluchino, was compelled by his nobles to resign the crown; and an arrangement was made that Ladislaus, the son of Sigismund III., should ascend the throne of the Tsars. The Poles were driven out in 1612 by the insurrection of Minin and Pozharski, and the long period of confusion was terminated by the election to the throne of a boy of sixteen, Michael, the founder of the present reigning house of Romanov.

Even the second false Demetrius was not the last of the pretenders; and there was a false son of the Tsar Feodor who set up claims to the throne; but none of them obtained the success of the earlier claimants. The story of the false Demetriuses has been a favourite one with dramatists and novelists; the best novel on the subject is that by Bulgarin, and the best plays are the 'Boris Godunov' of Pushkin, and the unfinished 'False Demetrius' of Schiller. The best historical monograph on the subject is that by Prosper Mérimée, 'Demetrius the Impostor,' translated into English by A. R. Scoble, London, 1853; but, unfortunately, M. Mérimée had never seen the most vivid narrative of the termination of the first Demetrius's career, 'The Report of a bloudie and terrible massacre in the city of Mosco' (London, 1607, 4to), which was reprinted a few years ago by Mr. Asher of Berlin, from the copy in the British Museum. Ustrialov, the Russian historian, published in 1837 a collection of translations of the contemporary accounts of Demetrius, which extended to 5 vols. 8vo.

* DEMIDOV, or DEMIDOFF, ANATOL, a Russian author of some eminence, is the most conspicuous living member of a family of capitalists which occupies a position in Russia similar to that of the Barings and Rothschilds elsewhere, and which is also celebrated for the useful and benevolent purposes to which its vast wealth has been applied. The founder of the family was Niteita, a serf of the government of Tula in the time of Peter the Great, who left his native village to avoid being taken as a recruit, and afterwards became noted for his skill in the manufacture of arms, who originally

bound himself to a blacksmith at Tula to work at a rate equal to about three halfpence a week; and who, before the close of his career, when presents were made to the empress on the birth of Prince Peter, made her a present of a hundred thousand rubles. He was a favourite with Peter the Great, under whose auspices he established the first iron-foundry in Siberia. His son Akinfi, and his grandson Nikita, discovered the silver- and gold-mines in the Ural Mountains, which they kept concealed till they had ascertained that the government would allow the proprietors of the land to work them to their own profit. For some time the family has been fruitful in members who have distinguished themselves by their liberality in the interests of literature. Paul Demidov, who died at St. Petersburg in 1826, made a gift to the University of Moscow of a valuable museum of natural history, and founded the Demidov Lyceum at Yaroslavl. Nikolay Nikitich Demidov, who had raised a regiment at his own expense in 1812, and led it in person against the French, afterwards spent some years in France, and died at Florence in 1828, leaving two sons, Paul and Anatol. Paul, who died not long after, leaving the bulk of his immense property to his brother, founded a prize of 5000 rubles a year, to be given to the author who, in the judgment of the Academy of Sciences, had enriched Russian literature with the most important and useful work. His brother Anatol has taken the French language as the medium of his contributions to literature. His most important work is that which bears the title of 'Travels in Southern Russia and the Crimea, through Hungary, Wallachia, and Moldavia, during the year 1837,' which was printed at Paris in 1839, and of which an English translation appeared at London in 2 vols. 8vo in 1853. In these volumes, which appear to be partly the production of other writers, who travelled in M. Demidov's company at his expense, may be found the best account that has yet appeared of Sebastopol, Kertch, and Eupatoria. In 1840, Anatol Demidov was married at Florence to the Princess Matilda de Montfort, daughter of Prince Jerome Bonaparte and of Princess Catharine of Würtemberg. Much indignation was excited in Russia by the discovery that in the contract of marriage it had been agreed, in accordance with the present claims of the Roman Catholic Church, that all the children should be educated in the Roman Catholic faith, and Demidov had to repair to St. Petersburg to justify himself to the Emperor Nicholas, who in the first movement of indignation had struck him off the list of his chamberlains. The marriage produced no children, and after five years it was dissolved by mutual consent, the Emperor Nicholas, who happened at the time to be in Italy, fixing, it is said, the allowance for the princess at 200,000 rubles a year. M. Demidov is still for the most part resident in Italy; but he also frequently resides at Spa, where, we observe, that on the 19th of June 1856, there was a festival to celebrate the inauguration of a bust of Peter the Great, which he presented to the town. The princess takes a conspicuous part at the court of Louis Napoleon at Paris.

DEMOCRITUS was born at Abdera in Thrace, or, according to some, as we learn from Diogenes Laertius (ix. 34), at Miletus, in the year B.C. 460. He was thus forty years younger than Anaxagoras, and eight years younger than Socrates. He received his first lessons in astrology and theology from some Magi, who had been left with his father by Xerxes when passing through Abdera to the invasion of Greece; and he is said to have been afterwards a hearer of Leucippus and Anaxagoras. That he heard Anaxagoras is doubtful, but, if he did, it must have been while Anaxagoras was at Lampsacus; for when this philosopher was banished from Athens (B.C. 450) Democritus was only ten years old. Democritus appears to have been a great traveller. He is said to have visited Egypt, that he might learn geometry from the Egyptian priests; to have been in Persia, and with the Gymnosophists in India, and to have penetrated into Ethiopia. He sojourned for some time at Athens; but from contempt of notoriety, as it is said, was known to nobody in that city. It is for this reason that Demetrius Phalereus, as cited by Diogenes Laertius (ix. 37), contended that Democritus had never visited Athens. One result of his extensive travels was, that he expended all his patrimony, which is said to have exceeded 100 talents. Now, it was a law of his country, that any one who spent his whole patrimony should be refused burial in his native land; but Democritus, having read his chief work aloud to his fellow-citizens, so impressed them with an admiration of his learning, that he not merely obtained a special exemption from the above law, but was presented with 500 talents, and was, on his death, buried at the public expense. (Diog. Laert. ix. 39.) A story substantially the same, though varying somewhat in detail, is given in Athenæus (iv. p. 198.) He is said to have continued travelling till he was eighty years old. He died in the year B.C. 357 at the age of 104. There is a story of his having protracted his life for three days after death seemed inevitable, by means of the smell of either bread or honey, and in order to gratify his sister, who, had he died when first he seemed likely to die, would have been prevented from attending a festival of Ceres. (Diog. Laert. ix. 43; Athen. ii. 7.)

Democritus loved solitude, and was wholly wrapt up in study. There are several anecdotes illustrative of his devotion to knowledge, and his disregard of everything else. They conflict somewhat with one another in their details; but accuracy of detail is not to be looked for, and, tending all to the same point, they prove, which is all that we can expect to know, what character was traditionally assigned to

Democritus. Cicero ('De Fin.' v. 29) speaks of him as, like Anaxagoras, leaving his lands uncultivated, in his undivided care for learning; while, as an instance how these stories conflict, Diogenes Laertius represents him as having, on the division of the paternal estate with his two brothers, taken his own share entirely in money, as being more convenient than land for a traveller. Valerius Maximus (viii. 7) makes him show his contempt for worldly things by giving almost the whole of his patrimony to his country. He is said too to have put out his eyes, that he might not be diverted from thought; but Plutarch ('De Curiositate,' p. 521, C) rejects this story, and explains how it might have arisen. It was Democritus who, struck with the ingenuity displayed by Protagoras in the tying up of a bundle, raised him from the humble condition of a porter, and gained him for philosophy.

Democritus followed Leucippus at a very short distance of time, and preceded Epicurus by somewhat less than a century, as an expounder of the atomic or corpuscular philosophy. He viewed all matter as reducible to particles, which are themselves indivisible (hence called 'atoms'), and which are similar in form. He included mind under the head of matter, recognising only matter and empty space as composing the universe, and viewed mind as consisting of round atoms of fire. (Aristot. 'De Anim.' 1, 2.) Arguing that nothing could arise out of nothing, and also that nothing could utterly perish and become nothing, he contended for the eternity of the universe, and thus dispensed with a creator. He further explained the difference in material substances (mind, as has been said, being one of them) by a difference in the nature and arrangement of their component atoms, and all material (including mental) phenomena by different motions, progressive or regressive, straight or circular, taking place among these atoms and taking place of necessity. Thus the cosmology of Democritus was essentially atheistic.

In psychology he explained sensation, as did Epicurus after him, by supposing particles, εἰδωλα, as he called them, or sensible images, to issue from bodies. He also thought to explain men's belief in gods by the supposed existence of large images of human form in the air. In moral philosophy he announced nothing more than that a cheerful state of mind (εὐεστρά, εὐθυμία) was the only thing to be sought after. The manner in which the follies of men affected him, and from which he derived his name of the 'laughing philosopher,' is well known. (Juv. x. 33-55.)

A list of the very numerous writings of Democritus is contained in Diogenes Laertius (ix. 46-49.) They are arranged under the five principal heads of ethics, physics, mathematics, general literature, and arts; and there are besides a few of miscellaneous character. The list, classified in the same manner, and enriched with critical remarks, is given in Fabricius ('Bibliotheca Græca,' ed. Harles. vol. ii. p. 634-641.) The reader will see in this work a list of the writings wrongly attributed to Democritus, and statements of the grounds on which they are severally pronounced spurious; among them are the writings on magic which are spoken of by Pliny ('Hist. Nat.' xxx. 1), and considered by him as genuine.

For an account of the philosophy of Democritus the reader is referred to Hill, 'De Philosophia Epicurea, Democritea et Theophrastea,' Geneva, 1669; Ploucquet, 'De Placitis Democriti Abderitæ,' Tübing., 1767; Cudworth, 'Intellectual System,' chap. i.; and to the common histories of philosophy; and for general information concerning his life to Bayle's 'Dictionary,' and Fabricius' 'Bibliotheca Græca,' ed. Harles., vol. ii. p. 628.

DEMOIVRE, ABRAHAM, was born at Vitry in Champagne, on the 26th of May 1667, and was descended of an ancient and honourable family of the French Protestant church. The revocation of the Edict of Nantes in 1685 compelled him to leave his native country, and, like a great number of the refugees created by that revocation, he settled in England, choosing for the field of his efforts the metropolis. He appears at the earliest period to which any account of him reaches to have devoted himself to teaching mathematics, as the surest means of obtaining a subsistence. He also, though he was not the first who adopted that plan, read lectures on natural philosophy: but it does not appear that his attempts in this way were very successful, he being neither fluent in the use of the English language, nor a good experimental manipulator.

The popularity, as a book to be talked about, of Newton's great work, compelled Demoivre to enter upon the study of it; and there is no doubt that he was one of the few who at that time were able to follow the illustrious Newton in the course of his investigations. Demoivre's power however lay in pure mathematics of the kind now called analytical; for in all his writings there is scarcely a trace either of physical or geometrical investigation to be discerned. His writings on analysis abound with consummate contrivance and skill; and one at least of his investigations has had the effect of completely changing the whole character of trigonometrical science in its higher departments.

At a comparatively early period of his residence in London, Demoivre was admitted to the society of Newton and his immediate circle of personal friends; and many instances of the regard with which he was treated are current amongst the traditions which have reached our own time. This of course led to an intimacy with the leading mathematicians of that period; and his great talents soon obtained

his election into the Royal Society, as well as, ultimately, the corresponding societies of Paris and Berlin. The estimate formed of his abilities, acquirements, and impartiality, is proved by his being nominated as a fit person to decide on the rival claims of Leibnitz and Newton to the invention of the method of fluxions.

Demoinre lived to the advanced age of more than eighty-seven; but as he outlived most of his early associates and friends, his circumstances became greatly reduced. He is said to have sunk into a state of almost total lethargy, the attacks of which often lasted for several days; and his subsistence was latterly dependent on the solution of questions relative to games of chance and other matters connected with the value of probabilities, which he was in the habit of giving at a tavern or coffee-house in St. Martin's Lane. He died on the 27th of November 1754.

Demoinre's writings, we have already remarked, are distinguished by considerable originality of character. His separate publications are as follows:—

1. 'Miscellanea Analytica, de Seriebus et Quadraturis,' 1730, 4to. This work contains several very elegant improvements in the then known methods of termination of series, as well as some new methods.

2. 'The Doctrine of Chances, or the Method of Calculating the Probabilities of Events at Play,' 1718, 4to. This work was dedicated to Sir Isaac Newton: it was reprinted in 1738, with considerable alterations and additions. A third edition was afterwards published, differing little in anything of consequence from the second.

3. 'Annuities on Lives,' 1724, 8vo. A work on the same subject, published by the distinguished Thomas Simpson, in 1742, in which some well-deserved compliments to Demoinre were introduced, led our author to publish a second edition of his work; and it is to be regretted that he was induced to insert some harsh reflections on Simpson's work, which were as unfounded as they were uncalled for by the manner in which Simpson had treated his predecessor's first edition. Simpson however replied to it in an appendix to his work in the following year, "containing some remarks on a late book on the subject, with answers to some personal and malignant representations in the preface thereof." The only excuse that can be urged for Demoinre in this matter is, that he was an old man, that he considered the domain his own, and Simpson as a mere poacher on it, and that he was under the influence of men who wished to crush the rising genius and talents of a man like Simpson, who had not been born to the advantages which enabled him to obtain a regular academical education. Demoinre, notwithstanding his age, had the good sense to see that he had attacked a man with whom he could not cope; but still pride prevented his making any apology to his younger competitor. In 1750 he published a third edition of his work, in which he merely omitted the offensive reflections of his former preface; and here the dispute seems to have terminated. Demoinre also published a considerable number of papers in the 'Philosophical Transactions.' There is not one of these which is not of sterling value on the subjects of which they treat.

*DE MORGAN, AUGUSTUS, was born in 1806 in the small East Indian island of Madura, situated on the north-east coast of Java. His father was an officer in the British army. He can trace his descent also from the mathematician James Dodson, author of the 'Anti-Logarithmic Canon.' Educated at Trinity College, Cambridge, Mr. De Morgan was Fourth Wrangler in 1827, when he took the degree of B.A. Owing to an objection to the subscription test he did not proceed to the M.A. degree. He had entered at Lincoln's Inn and begun his studies with a view to the English bar, when the foundation of the University of London (1825) opened up to him a more congenial career. [What is now known as "University College, London," bore at the time of its foundation the name of "The University of London," and retained this name till 1837. Then, on the proposal of the government to constitute a distinct degree-granting body under the designation of the "University of London," to which a number of colleges might be affiliated on the principle of the non-subscription of tests, the original institution agreed to give up the more general name and, as one of the affiliated colleges, to assume the name of "University College."] Appointed to the Professorship of Mathematics in the new institution, Mr. De Morgan retained it till 1831, when he resigned. On the death of his successor in 1836 however he returned to the post, which ever since that time he has continued to fill to the great distinction of the college. Besides his professorship, Mr. De Morgan has had ample occupation as a consulting actuary, advising insurance offices, and as one of the secretaries and a member of the council of the Royal Astronomical Society. He is also a member of the Cambridge Philosophical Society. But to the world at large he is best known as the author of many mathematical and miscellaneous works. Of the chief of these, published in his own name, the following is a list:—'Elements of Arithmetic,' 1830; 'Elements of Algebra, preliminary to the Differential Calculus,' 1835; 'The Connexion of Number and Magnitude: an Attempt to Explain the Fifth Book of Euclid,' 1836; 'Elements of Trigonometry and Trigonometrical Analysis, preliminary to the Differential Calculus,' 1837; 'Essay on Probabilities, and on their Application to Life-Contingencies and Insurance Offices,' 1838; 'First Notions of Logic, preparatory to the study of Geometry,' 1839; 'The Globes, Celestial and Terrestrial,' 1845; 'Formal Logic; or the Calculus of Inference

necessary and probable,' 1847; 'Arithmetical Books, from the Invention of Printing to the Present Time; being brief notices of a large number of works drawn up from actual inspection,' 1847; 'Trigonometry and Double Algebra,' 1849; 'The Book of Almanacs, with an Index of Reference by which the Almanac may be found for every year up to A.D. 2000; with Means of finding the Day of any New or Full Moon from B.C. 2000 to A.D. 2000,' 1851. Besides these works Professor De Morgan is the author of the treatises on 'The Differential and Integral Calculus,' and 'Spherical Trigonometry,' published by the Society for the Diffusion of Useful Knowledge. He contributed largely to other publications of this Society, of the managing committee of which he was for some time a member. He was one of the most extensive contributors to the original edition of the 'Penny Cyclopædia;' most of the mathematical and astronomical articles, as well as many of the articles of scientific biography were written by him. Among other periodicals to which he has contributed are, 'The Companion to the Almanac,' 'The Transactions of the Cambridge Philosophical Society,' 'The Philosophical Magazine,' the 'North British Review,' the 'Athenæum,' &c., &c. Besides being a profound mathematician and astronomer, he has a great affection for and an extensive and minute erudition in all kinds of literary history, biography, and antiquities. He is also versed in metaphysical and logical studies; and his 'Formal Logic' mentioned in the above list is one of the most remarkable of recent works in logical science. In connection with this work is still remembered, as one of the most interesting of the learned controversies of the day, a controversy which took place in the year 1847 between Mr. De Morgan and Sir William Hamilton of Edinburgh, relative to Mr. De Morgan's title to an independent discovery of a new principle in the theory of syllogism expounded by Sir William Hamilton. A pamphlet on the subject was published by Sir William; to which Professor De Morgan replied. In the recent agitation for a decimal coinage Professor De Morgan has taken an active part, throwing much light on the subject by numerous letters and articles.

DEMOSTHENES was born probably in B.C. 384 or 385. He was the son of Demosthenes, an Athenian citizen of the demus Pæania, who carried on the trades of cutler and cabinet-maker, and of Cleobule, the daughter of Gylon. This Gylon, who had been governor of Nymphæum, an Athenian settlement in the Tauric Chersonesus, betrayed it to the Scythians, and afterwards taking refuge with their chief, married a Scythian woman, who was the maternal grandmother of Demosthenes. This impurity of blood, and the misconduct of Gylon, his maternal grandfather, formed a theme for the taunts of Eschines. ('Oration against Ctesiphon.') There is a well-known allusion in Juvenal to the trade of Demosthenes the elder (x. 130). The point of the satirist is however somewhat lost, when we remember that Plutarch applies to the father a term which expresses all that can be said to the advantage of a man, and that he had two manufactories containing on the whole more than fifty slaves. (Creuzer, 'View of Slavery in Rome,' note 40, and the 'Orations of Demosthenes against Aphobus.')

Demosthenes the elder died when his son was seven years old, leaving him and a sister, younger than himself, to the care of three guardians—Aphobus and Demophon, his first cousins, and Therippides, a friend. The property left by him amounted to fifteen talents (above 3000*l.* in specie, taking silver as the standard). The guardians however, as we learn from Demosthenes himself, disregarded all his father's injunctions, and, while they neglected to improve the property of which they were trustees, embezzled nearly the whole of it. ('Orations against Aphobus.') Plutarch states that they also deprived Demosthenes of proper masters. He himself however, in a passage where it is his object to magnify all that concerns his own history, boasts of the fitting education which he had received. ('Orations on the Crown,' p. 312.) He is said to have studied philosophy under Plato, and to have been a pupil of Eubulides of Miletus.

Having heard Callistratus plead on one occasion, he was fired by that orator's success with ambition to become an orator himself, and he accordingly received instructions in the rhetorical art from Isæus. Cicero ('De Oratore,' ii. 94) mentions Demosthenes as one of those who came forth from the school of Isocrates; Plutarch, on the other hand, expressly states that he was not a pupil of Isocrates, and goes out of his way to invent reasons why Demosthenes should have preferred the instructions of Isæus. We assume however that Isæus was his principal instructor, in accordance with the testimony of the various biographers. (Libanius, Zosimus.) We are told that many suspected the speeches against his guardians to have been written, while others said that they were corrected, by Isæus, partly because Demosthenes was so young when they were delivered, and partly because they bore marks of the style of Isæus. He is said to have taken lessons in action from Aristoniceus, a player.

The physical disadvantages under which Demosthenes laboured are well known, and the manner in which he surmounted them is often quoted as an example to encourage others to persevere. It should be observed however that the authority for some of these stories is but small, and that they rest on the assertions of writers of late date. He was naturally of a weak constitution; he had a feeble voice, an indistinct articulation, and a shortness of breath. Finding that these defects impaired the effect of his speeches, he set resolutely to work

to overcome them. The means which he is said to have taken to remedy these defects look very like the inventions of some writer of the rhetorical school, though Plutarch ('Demosth.', x.) quotes Demetrius the Phalerian as saying that he had from the orator's own mouth what Plutarch has stated in the chapter just referred to. Among these means we hear of climbing up hills with pebbles in his mouth, declaiming on the sea-shore, or with a sword hung so as to strike his shoulder when he made an uncouth gesture. He is also said to have shut himself up at times in a cave under ground for study's sake, and this for months together.

Having been emancipated from his guardians, after a minority of ten years, he commenced a prosecution against them to recover his property. Estimating his losses at thirty talents (inclusive of ten years' interest), he sued Aphobus for one-third part, and gained his cause, without however succeeding in obtaining more than a small part of his money. This took place B.C. 364, when he was in his twentieth year, or, as he says himself ('Mid.' 539, § 23), when he was quite a boy; but the extant orations against his guardians are evidently not the work of a youth of that age, as a careful perusal of these orations will clearly show. He subsequently adopted the profession of writing and delivering, as a hired advocate, speeches for persons engaged in private and public causes—a practice which was now generally adopted by the Greek orators, and was attended with considerable profit. His first speech on a public occasion was made in B.C. 355, in which year he wrote the speech against Androton, and wrote and delivered that against Leptines.

Of his speeches relating to public concerns, there are three which have a direct bearing on his personal history: the speech against Midias; that concerning Malversation in the Embassy; and that in behalf of Ctesiphon, or, as it is commonly called, the 'Oration on the Crown.' The two last are briefly noticed under the article *Æschines*. [*ÆSCHINES*.] With reference to the first, it should be premised that, in the year B.C. 351, Demosthenes voluntarily undertook the expensive office of Chorus, and that, during the performances at the Dionysia, when discharging his duties, he was insulted and struck by Midias. Demosthenes brought an action against Midias for assaulting him in the performance of what was regarded as a religious duty, and thus Midias was involved in a prosecution for sacrilege. Demosthenes obtained a verdict. The extant oration against Midias was written three years afterwards.

The first speech on a public affair that remains, and probably the first which Demosthenes published, is that on the Symmoria, which was delivered B.C. 354. A few words will be necessary to explain the state of parties at the time.

About ten years previous to this oration the power of Sparta had been broken by Thebes, who in her turn sank into inactivity after the death of her great general Epaminondas in the battle of Mantinea, B.C. 362: three years after this time Philip of Macedon began his reign. His first step, after defeating two other claimants to the throne and compelling the Paeonians and Illyrians to submission, was to possess himself of several Greek colonies to the south of Macedonia, and to interfere in a war of succession then going on in Thessaly. Athens, not yet recovered from the effects of the Peloponnesian war, had been engaged from B.C. 357 to B.C. 355 in a war with her allies, Rhodes, Chios, Cos, and Byzantium, which ended in their throwing off the yoke under which she had held them, about a year before the delivery of the oration on the Symmoria. There were, as usual, two parties in Athens. With one of these, which was headed by Phocion, Philip had an intimate connection, and this party was not unfavourable to his designs, either through want of energy or from believing that they would do Greece no injury. The other party, called by Mitford the 'War Party,' was headed by a profligate general named Chares, and was that to which Demosthenes was afterwards attached.

Perhaps the most important event of the time was the war occasioned by the seizure of the temple of Apollo at Delphi by the Phocians. There had been a dispute as to the sacred land, which had long belonged to Phocis, and the Amphictyonic council asserting their claim, Philomelus the Phocian seized the temple, and its treasures were freely used in the war, which continued till B.C. 346. It was through this war that Philip contrived to identify his interests with that of the Amphictyons at large, and at last to be elected their leader; and hence we must generally consider the leading parties in the struggle between Philip and Demosthenes to have been the Amphictyonic states and Macedon on the one side, against Athens and occasionally Persia on the other; while we must remember that in Thebes, the principal Amphictyonic state, there was a strong party against Philip, as in Athens there was one equally strong for him.

Under these circumstances, Demosthenes made his oration on the Symmoria, which in part relates to a question of finance, but more particularly to a scheme then on foot for sending Chares with an armament into Asia against the Persians; a project utterly preposterous, as Athens had enough to do to hold her ground against the refractory colonies and subject states, without engaging in other undertakings. Against this measure Demosthenes directed his eloquence with success, and this may be considered the beginning of his struggle with Philip, for the Macedonian cause would have gained by any loss which Athens might sustain. About a year after, Philip began to take an active part in the affairs of the Sacred War, as that in Phocis is usually

called. He defeated the Phocian alliance, and only retired, as it should seem, to avoid any rupture with Athens, such as might preclude all hope of adding her to the number of his auxiliaries. At this juncture Demosthenes, who had been opposed to the former war, joined Chares, and delivered his first Philippic.

The motive of this apparent change of opinion is evident: on the former occasion he saw that war would have been the dispersion of strength which was needful for a nearer struggle; now, he saw that the time for that struggle was come, and knew that, to be effectual, Athens must direct it. ('Oration on the Crown,' p. 249.) But Athens, however powerful when roused, had lost much of that spirit of individual bravery which characterised her in the best times of her history. The exhortations of Demosthenes failed in producing the desired effect; nor was it till Philip had defeated Kersobleptes the Thracian, whom it was the interest of the Athenians to support as his rival, that they considered themselves compelled to commence military operations against him.

This was at last done by sending successive expeditions to Olynthus, a maritime town near the isthmus of Pallene; and by an inroad into Eubœa, under the direction of Phocion, by means of which the Macedonian influence was lessened in that island. The former step was however the more important, as Olynthus was a place of strength, and was looked on with great jealousy by Philip.

Olynthus had made alliance with Athens contrary to a compact with Philip, and although well enough supplied with arms and men, it required the assistance of Athenian soldiers. To provide for these expeditions, Demosthenes, in his Olynthiac orations, advised the application of the money appropriated to the public festivals, and in so doing was opposed by Phocion. In spite however of the exertions of Demosthenes, Olynthus was taken by Philip in the spring of B.C. 347. Early in the succeeding year Demosthenes, with Æschines and eight or nine others, went on an embassy to Philip, to treat of peace. According to Æschines, he exhibited great want of self-possession on this occasion. If this were the case, it is surely not too much to attribute it to a consciousness that he had departed through fear of present danger from his one great object of opposition to Philip, who, even during the settlement of preliminaries, seized on several Thracian towns. The motive which urged Demosthenes to agree to a peace is probably that assigned by Schaumann (see also Demosthenes, 'Oration on the Peace'), that the means of resistance were too small to allow any hope that Athens alone could use them effectually. Be that as it may, Demosthenes never slackened his efforts; and in B.C. 343 we find him accusing Æschines of malversation in the former embassy, and acting as one in a second embassy to counteract Philip's influence in Ambracia and Peloponnesus. Since the cessation of the Phocian war in B.C. 346 this influence appears to have increased, as well by the weakening of Sparta and Thebes as by his acquisition of two votes in the Amphictyonic council; hence the renewed energy of Demosthenes and the expedition of Diopithes to the Hellespont, for the purpose of protecting the Athenian corn-trade. ('Oration on the Crown,' p. 254.)

About this time too Demosthenes became in a more decided sense the leader of his party in the room of Chares, and for the next two years employed himself in supporting and strengthening the anti-Macedonian party in Greece. His principal measures were an embassy to the Persians; the strengthening of the alliance with Byzantium and Perinthus for the purpose of forming alliances; and the relinquishment by Athens of all claim on Eubœa, in which Phocion concurred.

The struggle now began. Philip laid siege to Perinthus, to Selymbria, and afterwards to Byzantium, and fitted out a fleet. At this juncture Demosthenes delivered his fourth Philippic, in which, among other things, he recommended the restoration of the festival-money to its original use, alleging the scruples felt by some concerning its application to military purposes, and the increase in revenue which rendered that application no longer necessary. In B.C. 339 the siege of Byzantium and Perinthus was raised, and a short peace ensued; but in the succeeding spring Philip was chosen Amphictyonic general. The object of Demosthenes was now somewhat changed. Before, he had to oppose a foreign influence which sought to insinuate itself into the affairs of the Grecian States; now that wish had been gained, and his business became that of arranging party against party in the different sections of the same nation.

From this time till the battle of Charonea he was engaged in negotiations to detach different states from the Amphictyonic alliance. At Thebes he was completely successful: a strict alliance was concluded between Thebes and Athens, and Demosthenes became almost as much the minister of the one state as of the other. He defeated all the counter-efforts of Python, Philip's agent, and procured the preparation of an army and fleet to act against Philip, who had seized and fortified Elatea, a principal town in Phocis. But his hopes were again destroyed at the battle of Charonea in the summer of B.C. 338, and Philip remained apparently master of the destinies of Greece—perhaps not unaided in the conflict by a superstition which considered his cause as in some sort identified with that of Apollo, the Delphian god. Under these circumstances, the party of Phocion made some faint attempts at action; but Philip, with his usual remarkable policy, forestalled them by releasing his Athenian prisoners, and using his victory with the greatest moderation.

Demosthenes joined in the flight from Cheronea, not, as his enemies

have affirmed, without some disgrace; but at the funeral ceremony for those who fell he was called upon to pronounce the customary oration (which however has been decided not to be that which goes under this name), and he resumed his place at the head of the government. He became victual-provider for the city, superintended the repairs of the fortifications, and was proceeding with his usual vigour in prosecuting his political schemes, when news came that Philip had been assassinated, July B.C. 336. The conduct of Demosthenes on this occasion, as reported by Plutarch and Æschines, has sometimes furnished a subject for strong animadversion. He is said to have appeared in a white robe, although his daughter was just dead, and he or his friends proposed honours to the memory of the assassin of Philip. As to the first of these charges, it may be said in his defence that it only indicates how completely devoted he was to the cause of his country, even to the exclusion in a great degree of private affections.

On the accession of Alexander, Demosthenes persevered in his decided opposition to Macedon. Alexander's first employment, after his election as stateholder by the Amphictyonic league, was to quell an insurrection in the northern and western provinces of Macedonia. While he was absent a report of his death was spread at Thebes, which revolted from the confederacy. Demosthenes (Plutarch) fanned the flame of this insurrection, and, on Alexander's sudden appearance before Thebes, Demosthenes was appointed to confer with him; but he went only to the borders of Attica. As Alexander demanded his person immediately after the destruction of Thebes, together with nine other Athenians, on the pretext of trying them as traitors, it is most probable that, when he was sent on the mission to Thebes, he had reason to fear some act of violence if he put himself in the power of Macedon. Demades, a man as high in point of intellect as he was debased in morals, was the negotiator in his place, and by some means or other contrived to save Demosthenes. Plutarch relates ('Life of Phocion') that a bribe was given to Demades to persuade him to exertion in behalf of Demosthenes, but it is hardly probable.

During Alexander's Persian expedition Demosthenes had to sustain an attack from his old rival Æschines. He defended himself from the charges brought against him [ÆSCHINES in the oration called that 'On the Crown.' But we hear little of him as a public man. He probably considered that, at a time when the chief enemy of the liberties of Greece was employed in schemes most likely to conduce to her welfare, from the ruinous effect they promised to produce on the strength of Macedonia, any measures likely to recall Alexander from Asia would only be the means of binding still faster those chains which it had been his own constant aim to loosen.

The only affair of moment in which Demosthenes was at this time engaged was occasioned by the treachery of Harpalus, one of Alexander's generals, who had been left governor of Babylon when Alexander proceeded on his Indian expedition. Harpalus, having grossly abused his trust, fled to Europe on the return of Alexander, accompanied by 6000 Greek soldiers. He came to Athens as a suppliant, and engaged the orators to support him. All but Demosthenes espoused his cause with readiness, and he at last concurred, not without suspicion of bribery. (Plutarch.) The Athenians however refused to listen to his proposal of organising a movement against Alexander, and prosecuted Demosthenes for recommending measures not for the good of the state. He was fined fifty talents by the Areopagus, and being unable or unwilling to pay this sum, retired to Ægina and Troezen, where he remained from B.C. 324 till the death of Alexander, which occurred in the following year. Immediately on the news of that event he renewed his opposition to Macedon, even before his recall, which Plutarch says was owing to this conduct. He was recalled by a decree of the people; and a trireme was sent to Ægina to carry him back to Athens, his progress from the port to the city being a continuous triumph.

During the Lamian war he presided at Athens, and when Antipater defeated the confederate Greeks, and marched upon the city, Demosthenes, as the prime mover of the confederacy, judged it prudent to withdraw to Calauria, a little island opposite Troezen, where he took refuge in a temple of Poseidon. Macedonian messengers were sent to persuade him to accompany them to Antipater, but he resisted all their entreaties. Plutarch, from whom this account is taken, says that he retired into the inner part of the temple under pretence of writing a letter, and while there took poison, which he had for some time carried about his person, and died before he could get out of the temple. Another account, which Plutarch also gives as coming from one of Demosthenes' friends, is, that "by the singular favour and providence of the gods he was thus rescued from the barbarous cruelty of the Macedonians;" in other words, that he died of some sudden attack brought on by the anxiety and disappointments of the last few weeks of his life.

Demosthenes seems to have been actuated all through his political life by the strongest passion to promote the interests of his native state; and if he only delayed the fate of his country he did what no one else seems to have attempted. It is the highest praise of his prudence and foresight that all his political predictions were verified; as he distinctly forewarned, it was the influence of Macedon, and not internal dissension, which destroyed the sovereign and independent political communities of Greece. Those who expect to find in his style of oratory the fervid and impassioned language of a man carried

away by his feelings to the prejudice of his judgment, will be disappointed. He is said not to have been a ready speaker, and to have required preparation. All his orations bear the marks of an effort to convince the understanding rather than to work on the passions of his hearers. And this is the highest praise. Men may be *persuaded* by splendid imagery, well-chosen words, and appeals to their passions; but to *convince* by a calm and clear address, when the speaker has no unfair advantages of person or of manner, and calls to his aid none of the tricks of rhetoric,—this is what Cicero calls the oratory of Demosthenes, the ideal model of true eloquence. ('Orations,' c. 7.) Most of the speeches of Demosthenes on political affairs, as we now possess them, are laboured compositions, which have evidently been frequently corrected by the author before he brought them into that state in which they now appear. Notwithstanding the easy flow of the language, the art and industry of the orator are visible in almost every line; and in nothing are they more apparent than in the admirable skill by which he makes almost every period produce its effect, and in the well-judged antithesis which gives such force and precision to his expression, that it seems as if no other words and no other order of words could be so appropriate as those which he has chosen. The style of many of the orations on civil matters which were delivered before the courts of justice, is very different; there is an air of easy negligence about them, and an absence of that laboured accuracy which characterises his other compositions. It is not unusual to find sentences that might be called grammatically incorrect. But these orations are invaluable as specimens of what we now call *stating* a case, and well worth the attentive study of those who would make themselves acquainted with the social condition of Athens at that time.

The orations of Demosthenes may be divided into two great classes, political and judicial, and this last again into those delivered in public and those in private causes—the distinction between public and private causes being roughly that which in English law exists between criminal and civil cases.

Those of the first class which are extant were delivered in the following order:—The oration on the Symmoriz, B.C. 354; for the Megalopolitans, B.C. 353; the 1st Philippic, B.C. 352; for the Rhodians, B.C. 351; the three Olynthiacs, also called the 2nd, 3rd, and 4th Philippics, B.C. 349; the 5th Philippic (which forms part of the 1st in our present copies), B.C. 347; the 6th Philippic, also called the oration on the Peace, B.C. 346; the 7th Philippic, B.C. 344; the 8th Philippic, also called the oration concerning Halonnesus, B.C. 343; the 9th Philippic, also called the oration on the Chersonesus, the 10th and 11th Philippics (also called the 3rd and 4th), all in B.C. 341; the 12th Philippic, also called the oration against the Letter, B.C. 339; the Funeral oration, B.C. 338; and the oration on the treaty with Alexander, after B.C. 334. Of these, that concerning Halonnesus, the 11th Philippic, also called the 4th, and that against the Letter, are decided to be of doubtful authority, as is also the oration on the Contribution (*πρὸς αὐτὰρ δῶς*), which is of doubtful date, that on the treaty with Alexander, and the Funeral oration.

Of the first division in the second class, we find those against Androtion and Leptines, B.C. 355; that against Timocrates, B.C. 353; that against Aristocrates, B.C. 352; that against Midias, B.C. 348; that on Malversation in the Embassy, B.C. 343; that against Neera, about B.C. 340; that against Theocritus, after B.C. 336; the two against Aristogiton, after B.C. 338; that on the Crown, B.C. 330. Those who are curious respecting the date of the last-mentioned orations, may refer to Clinton ('Fasti Hellen.,' p. 361), from whom these dates are taken.

Of the second division are the three against Aphobus, the two against Onetor, and that against Callippus, all in B.C. 364; those against Polyces, and on the Naval Crown, after B.C. 361; that against Timotheus, before B.C. 351; that against Energus and Mnæbulus, after B.C. 356; that against Zenothemis, after B.C. 355; those against Boeotus and for Phormio, B.C. 350; the two against Stephanus, before B.C. 343; that against Boeotus about the dowry, B.C. 347; that against Panteuetus, after B.C. 347; that against Eubulides, after B.C. 346; that against Conon, after B.C. 343; that against Olympiodorus, after B.C. 343; that in the cause of Phormio, after B.C. 336; that against Dionysodorus, after B.C. 331. To these must be added, that against Apaturius; that in the cause of Laocritus; that against Naumachus and Xenophanes; those against Spudias, Phænippus, Macartatus, Leochares, Nicostratus, and Callicles. Of these in the second class doubts are entertained regarding the authenticity of those against Neera, Theocritus, Aristogiton, Onetor, Timotheus, Energus and Mnæbulus, Stephanus, Eubulides, Phænippus, and Nicostratus; but of these Schaumann decides for those against Timotheus and Eubulides.

The orations of Demosthenes were edited ten times in the 16th century, and twice in the 17th. They have been re-edited by Taylor, Reiske, the Abbé Auger, Schofer, Bekker, and Dindorf. The text of Bekker, which is now the standard, is founded on a careful collation of the manuscripts. Of separate orations, F. A. Wolf has given an edition of that against Leptines; Rüdiger of that on the Peace, of the first Philippic, and the three Olynthiacs; Buttman and Blume of the Midias; and Vossius of the Philippics.

The orations of Demosthenes and Æschines were translated into

German with notes, by J. J. Reiske, Lemgo, 1764; a correct, but tasteless version. The political speeches were translated with notes, by Fr. Jacobs, Leipzig, 1805-8; and the eleven Philippics, by Alb. Gerh. Becker, Halle, 1824-26. There are also other German translations of some of the speeches. There is a French translation of Demosthenes and Æschines by Auger. Leland has translated into English all the orations which refer to Philip, including the Philippics and Olynthiacs, with the oration of Æschines against Ctesiphon, and one by Dinarchus, but with no great success. To express the simplicity, perspicuity, and force of the original, would require the translator to possess powers the same in kind as those which Demosthenes himself possessed, and near them in degree.

(Thirlwall, Grote, and Mitford, *Histories of Greece*; Schaumann, *Prolegomena to Demosthenes*; Plutarch, *Demosthenes*; Life by Zosimus of Acalon; *Lives of the Ten Orators*; Taylor, *Life of Demosthenes*; Becker, *Demosthenes als Staatsmann und Redner*; Westermann, *Questiones Demosthenice*; Clinton, *Fasti Hellenici*, and the *Orations of Demosthenes*.)



Bust of Demosthenes, Townley Gallery, British Museum.
Height, 1 foot 8½ inches.

DEMOUSTIER, CHARLES ALBERT, a French writer, born at Villers-Cotterets, March 11, 1760. He was connected on his father's side with the family of Racine. He was educated at the college of Lisieux; and for some time followed the profession of advocate, but quitted it for literature. The work which chiefly brought him into notice was his 'Lettres à Emilie sur la Mythologie.' These letters are written in a pleasing style, and attained that popularity which is usually awarded to works on learned subjects, when written in an amusing manner. Indeed it appears to have gained more than its just meed of applause, and the consequence was, that when this had subsided, a re-action took place, and the work was censured with too much severity. His other works are chiefly theatrical; of these 'Le Conciliateur,' a comedy in verse, was one of the best and most successful; there is not much humour in it, and scarcely any delineation of character, but the plot is excellently constructed, the incidents are striking and uncommon, and the author has acquitted himself well of the difficult task of expressing moral sentiments, without being mawkish. An anecdote is told of Demoustier which proves his excessive good humour. A young man being present at the representation of one of the author's comedies, felt by no means satisfied, and requested the gentleman beside him to lend him a hollow key (whistling with a key being the French mode of expressing disapprobation); the gentleman complied with his request, and was no other than Demoustier himself. His collected works have been published in 5 vols. 8vo and 12mo. He died at the place of his birth on the 2nd of March 1801.

DEMPSTER, THOMAS, was the son of Thomas Dempster, of Muirkirk, in Aberdeenshire, where he was born, on the 23rd of August 1579. His life is a series of strange adventures, where the literary triumphs of the wandering scholar are mingled with fierce controversy and occasional deeds of armed violence. His wild career seems to have commenced in the centre of his domestic circle, of the morality of which he gives a startling picture, telling how one of his brothers had taken to wife his father's concubine, collected a band of ruffians, with whom he surrounded and attacked that father and his attendants; afterwards fled to Orkney, where he headed a band of freebooters, who, among other violence, burned the bishop's palace, and ended his career as a soldier in the Netherlands, where he was put to death as a criminal by being torn limb from limb by wild horses. Thomas Dempster commenced his classical studies at Pembroke Hall, Cambridge, at the age of ten, and completed his education at Paris, Louvain, and Rome. He took the degree of D.C.L., and was made regent in the college of Navarre, in the University of Paris, at a time when, according to his own account, he must have been but seventeen years

old. The history of his various wanderings from university to university, his literary contests, and his personal quarrels, is too long to be followed out on this occasion. Being at one time left by the principal of the college of Beauvais, in the University of Paris, as his locum tenens, he caused a student of high and powerful connections to be ignominiously flogged. Several relatives took up the student's cause, and made an armed attack upon the college; but Dempster showed that he had resources equal to the occasion: he fortified his college, stood a sort of siege, and concluded the affair by taking some of the belligerents prisoners and confining them in the college belfry. After this affair he fled from France. At the beginning of the year 1616 he was in England, where he married Susanna Waller, a woman whose disposition appears to have been of a no less hardy and reckless character than his own. Some time afterwards, when he was passing through the streets of Paris with this woman, her remarkable beauty and the degree to which she exposed her person, brought on them the dangerous attentions of a mob of followers, and compelled them to seek refuge in an adjoining house. Afterwards, while Dempster was teaching the belles-lettres in the University of Bologna, where he seems to have involved himself in a more than usual number of disputes, he found that his wife had eloped with either one or more of his students. After an ineffectual attempt to overtake the fugitives, he died at Butri, near Bologna, on the 6th of September 1625, the victim apparently of overwrought energies and a broken spirit. Dempster's works are more celebrated for their profuse miscellaneous learning than their critical accuracy. They are very numerous. Dr. Irving, in his 'Lives of Scottish Writers,' gives a list of fifty, stating that the list is as complete as he has been able to make it. His 'Antiquitatum Romanarum Corpus Absolutissimum,' an edition, or rather an enlargement, of the work by Rosinus, bearing that title, published in 1613, is well known. There are many editions of it, and it forms, both in the substance and illustrations, the foundation of Kennet's and other popular books on Roman antiquities. His 'De Etruria Regali,' left in manuscript, was magnificently edited in 1723-4, in two volumes, folio, by Sir Thomas Coke. His 'Historia Ecclesiastica Gentis Scotorum' was published at Bologna in 1627, and was reprinted for the Bannatyne Club in 1829. It is simply a biographical dictionary of Scottish authors, and as such has been often referred to in this work. In many instances its information may be depended on, but whoever consults the work must bring with him some previous critical knowledge of the subject, as the author is very prone to exaggerate the literary achievements of his countrymen. He not only makes out to be Scotsmen persons whose birth-place is the subject of doubt—for example, Joannes de Sacrobosco, Erigena, &c., but also includes such names as Eglesham, Fust, St. Fiacre, St. Novatus, Pelagius, and Rabanus Maurus, who are well known not to have been natives of Scotland.

DENHAM, SIR JOHN, born at Dublin in the year 1615, was son of Sir John Denham, who was some time chief baron of the Court of Exchequer in Ireland. His father being afterwards made a baron of the Exchequer in England, he was brought to London in 1617, where he received his grammatical education. In the year 1631 he became a gentleman commoner of Trinity College, Oxford, where, after studying for three years, he took the degree of Bachelor of Arts. He subsequently entered himself at Lincoln's Inn, studied the law pretty closely, and might have done well, had not an immoderate passion for gaming exhausted his money, and drawn on him the displeasure of his father. He however abandoned the mischievous pursuit, and wrote an essay against gaming, by which he regained his father's favour, though his reformation appears to have been feigned, as immediately after his father's death his fondness for play returned. In 1641 he gained great celebrity by his tragedy of 'The Sophy,' which was acted at Blackfriars with much applause; and his fame was increased by his 'Cooper's Hill,' written in 1643, almost the only one of his poems that is now read. In the year 1647 he performed many secret and important services for Charles I., when prisoner in the hands of the army, which being discovered, he was forced to escape to France. In 1652 he returned to England, and resided at the Earl of Pembroke's; and at the restoration of Charles II. he was appointed surveyor-general of his majesty's buildings, and created knight of the Bath. He died in the year 1688, his understanding having been for some time impaired by domestic grievances.

The admirers of Denham usually limit their praises to 'Cooper's Hill,' and some lines on the Earl of Strafford; while others confine their commendations to two lines in the former poem, wherein he describes the Thames:—

"Though deep, yet clear; though gentle, yet not dull;
Strong without rage, without o'erflowing full."

This is a most happy combination of words; the bringing into contrast expressions which only vary in shades of meaning is highly ingenious. The whole passage relating to the Thames is written with much spirit, and striking lines might be selected from other parts; yet, taken as a whole, the poem is heavy and purposeless, and, though short, tedious.

Readers of the present day, on perusing the poems of Denham, will perhaps wonder what could be the cause of the high commendations bestowed on him by his contemporaries; but to look at him from

a fair point of view, and to assign him his due portion of merit, it will be necessary to consider him as one of the reformers of English verse. At the beginning of the 17th century the art of versification was in a very imperfect state, as may be seen from reading the prologues to our early dramas; and hence a poem of the length of 'Cooper's Hill,' written with tolerable smoothness, was something remarkable.

DENINA, CARLO GIOVANNI MARIA, born in 1731, at Revello in Piedmont, studied at Saluzzo and Turin, took priest's orders, and was made professor at Pinerolo. Having discussed rather freely, in a play which he composed, the various systems of education, he incurred the dislike of the Jesuits, who had at that time the monopoly of education, and he was dismissed from his chair. Repairing to Milan, he wrote a work, 'De Studio Theologie, et Norma Fidei,' 1758, which was much approved of, and the author was soon after recalled to Piedmont, and appointed professor of humanities and rhetoric in the High College of Turin. He then began his work on the revolutions of Italy, which is a general history of Italy from the Etruscan times to the beginning of the 17th century: 'Istoria delle Rivoluzioni d'Italia,' in 24 books, to which he added afterwards a 25th book, which brings the narrative down to 1792. This was the first general history of Italy, with the exception of the 'Annals' of Muratori, and although it is at times deficient in sound criticism, it is not destitute of merit. The work has been translated into almost all the European languages. In 1777 Denina went to Florence, where he published anonymously his 'Disscorso sull' Impiego delle Persone,' which was intended as a reply to certain charges brought against his historical work by ecclesiastical critics, because Denina had censured the abuses of monastic institutions, and had questioned the propriety of binding a vast number of persons to celibacy. There was a law in Piedmont by which any native of that country was forbidden to publish a book, even in a foreign country, without the previous sanction of the Turin censorship. Denina was in consequence deprived of his chair, and banished to his native town. The Archbishop of Turin however took up his defence, and he was allowed to return to the capital, where some time after he received, through the Prussian envoy, an invitation from Frederic II. to repair to Berlin, for the purpose of writing a work on the revolutions of Germany. Denina accepted the offer, and repaired, in 1782, to Berlin, where he remained many years, and where he composed his 'Rivoluzioni della Germania,' and also 'La Russiade,' being a panegyric history, in poetical prose, of Peter the Great. He also wrote a work in French on Prussian literature, 'La Prusse Littéraire sous Frederic II., ou histoire abrégée de la plupart des auteurs, des académiciens, et des artistes qui sont nés ou qui ont vécu dans les Etats Prussiens depuis 1740 jusqu'en 1780, par ordre alphabétique,' 4 vols. 8vo, Berlin, 1790-91. He also wrote an 'Essai sur la Vie et le Règne de Frederic II.' In 1792 Denina revisited Italy, and after his return to Berlin he wrote 'Considérations d'un Italien sur l'Italie,' in which he gave an account of the contemporary literature of his native country, for the information of the philologists of Germany. Another and a more important work is his 'Vincende della Letteratura,' 4 vols. 8vo, in which he sketches with concise but clever touches the progress and vicissitudes of the literature of the various nations of Europe. The book displays a vast extent of bibliographical erudition.

In 1804 Denina was introduced to Napoleon at Mainz, to whom he dedicated his 'La Clef des Langues, ou observations sur l'origine et la formation des principales langues de l'Europe.' Soon afterwards he was appointed imperial librarian. He then removed to Paris, where he wrote his 'Istoria dell' Italia Occidentale,' being a sort of supplement or continuation of his 'Rivoluzioni d'Italia.' It is a history of Piedmont and Liguria, and contains much information derived from the local chronicles and documents, which Denina had consulted while he lived in his native country. He also wrote 'Tableau historique, statistique, et moral de la Haute Italie,' which was afterwards translated into Italian. Denina died at Paris, at an advanced age, in December 1813. Besides the works above mentioned, he wrote many minor ones, among which the following are deserving of notice:—1. 'Guide Littéraire,' being a sketch of the Prussian monarchy, and of its civil and literary institutions. 2. 'Della Lodi di Carlo Emanuele III., Ré di Sardegna.' 3. 'Elogio storico di Mercurino di Gattinara, Gran Cancelliere dell' Imperatore Carlo V., e Cardinale.' It contains a sketch of the condition of Spain under Charles V. 4. 'Elogio del Cardinale Guala Bicchieri,' who was a papal legate in England about 1222. 5. 'Réponse à la question: que doit on à l'Espagne?' Berlin, 1786, and afterwards translated into Spanish. It is a reply to some harsh judgments upon Spain in the article 'Espagne' in the 'Encyclopédie Méthodique.' Denina shows that Spain has contributed more than is generally supposed to the European stores of sciences, letters, and fine arts. 6. 'Essais sur les traces anciennes du Caractère des Italiens modernes, des Sardes, et des Corses.' Denina was a great supporter of the theory of the influence of climate on the character of nations. 7. 'Bibliopen, ossia l'Arte di compor Libri.' 8. 'Istoria politica e letteraria della Grecia libera,' which ends at the death of Philip, father of Alexander.

(Ugoni, *Dalla Letteratura Italiana nella seconda metà del Secolo XVIII.*; Barbier, *Notice sur la Vie et les principales ouvrages de Denina*, in the *Magasin Encyclopédique* for January 1814.)

DENMAN, LORD. Thomas Denman, first Lord Denman, was the

only son of a London physician, who held a post in the household of George III., and represented a family settled for several generations near Bakewell in Derbyshire. He was born in 1779, and received his early education at Palgrave School in Suffolk, near Diss, under the celebrated Mr. and Mrs. Barbauld, of whom he always spoke with affectionate respect. At the usual age he entered at St. John's College, Cambridge, where he graduated B.A. in 1800, and M.A. in 1803. He was called to the bar at Lincoln's Inn in 1806. Having distinguished himself by his successful advocacy in several causes and trials connected with the liberty of the press, he entered parliament in 1818 as member for Wareham, Dorset. In 1820 he was chosen for Nottingham, which he represented till the dissolution in 1826, and again in the parliaments of 1830 and 1831. In the House of Commons he connected his name with those of Brougham and Burdett in the advocacy of popular freedom, electoral reform, and education. He was particularly active in opposing all the measures of coercion introduced by the existing government for the purpose of suppressing popular meetings.

In 1820 he was appointed solicitor-general to Queen Caroline, and took an active part in conducting her cause before the House of Peers, to the great disadvantage of his own chance of professional advancement. In this position, he so far won the esteem of the citizens of London that they presented him with the freedom of the city, and appointed him their common serjeant. It was not until the year 1828, when the queen's trial was well nigh forgotten, that he obtained his patent of precedence. In 1830 he was appointed attorney-general under the ministry of Earl Grey, and was promoted from that post to the chief-justiceship of the King's Bench on the death of Lord Tenterden in November 1832; he was at the same time sworn a privy councillor. In March 1834 he was advanced to the peerage. He presided over the Court of Queen's Bench till March 1850, when he retired on account of ill health. During that period he had made his name more especially known by his memorable decision in the case of 'Stockdale v. Hansard,' in which he ruled, that though parliament is supreme, yet no single branch of parliament is supreme when acting by itself; and that, consequently, the House of Commons could not screen its servants from the legal consequences of their official acts. As a member of the upper house he took a great interest in the abolition of slavery, and in the encouragement of literary and scientific institutions. He was the author of a few small publications, the last of which was a reprint of 'Six Articles from the "Standard," on the Slave Trade, and other subjects.'

As a barrister, he was less distinguished for deep legal knowledge than for tact and address. In him the man triumphed over the advocate, and he won many a doubtful cause by his apparent sincerity and the fervour of his appeal to the sympathies of those whom he addressed. As a judge, he was dignified and impartial; and his judgments were regarded with respect. By his marriage with Theodosia Anne, daughter of the Rev. R. Vever, rector of Kettering, Northamptonshire, he left a large family. His second son, a captain in the Royal Navy, and captain of the queen's yacht, particularly distinguished himself in the suppression of the slave trade upon the coast of Africa.

DENNER, BALTHASAR, a celebrated German portrait painter, was born in Altona in 1685. Of Denner's early life little is known; he lived some time with a painter at Danzig, and after having distinguished himself at the courts of several German princes, came by the invitation of George I. to London. Here he spent a few years; but he excited more surprise than admiration, and his success not equalling his anticipations he left this country in 1728. After performing various journeys in the north of Europe, and amassing considerable wealth, he died at Rostock, in Mecklenburg, in 1749, or, according to Van Gool, at Hamburg in 1747. Though Denner bestowed more labour upon his pictures than any painter probably ever did, he still contrived to paint a considerable number; some are however more finished than others, but some are finished with a degree of attention to the minutiae incredible to those who have not examined them. In some cases recourse to the magnifying-glass is said to be necessary, to do justice to his laborious execution. Their extraordinary finish is however almost their only, certainly their chief merit. Yet they were in considerable request in their day, and Denner received sums for them at least proportionate to the labour he bestowed upon them. There is the head of an old woman in the gallery of Vienna, for which the Emperor Charles VI. gave him 4700 imperial florins; Denner's own portrait in his forty-second year, in a similar style, is placed near it. There are also two old heads of extraordinarily high finish in the gallery of Munich, said to be the portraits of the artist's father and mother. Denner painted many of the German princes of his day, and three kings, one of whom, Frederic IV. of Denmark, he painted, according to Van Gool, about twenty times; the other two were Peter III. of Russia, and Augustus II. of Poland. (Van Gool, *Nieuwe Schouburg der Nederlantsche Kunstschilders*, &c.)

DENNIS, JOHN, was the son of a saddler of London, where he was born in 1657. Having been put to school at Harrow, he was sent thence in 1675 to Caius College, Cambridge. In 1679 he removed to Trinity Hall, in the same university, and in 1683 took his degree of A.M. There appears to be no foundation for the story told in Baker's 'Biographia Dramatica,' that he was expelled from

college for attempting to stab a person in the dark. On leaving the university he spent some time in travelling through France and Italy. Returning home from the continent, full of dislike to the manners of the people, and especially to the modes of government he had seen there, and finding himself in possession of a small fortune, the bequest of an uncle, he set up for a politician of the Whig school, and formed connexions with several of the leading political and literary characters of that party. As a man of letters however he did not confine his acquaintance within the limits of his political partialities; Dryden and Wycherley, for instance, as well as Halifax and Congreve, are enumerated among his friends. In the idle and expensive life which he now led he soon dissipated what property he had, and for the rest of his life he was obliged to depend for subsistence upon his pen, and the still more precarious resource of private patronage. No experience however seems to have cured his improvidence. In his difficulties the duke of Marlborough procured for him the place of a waiter at the Custom house, a sinecure worth 120*l.* a year; but he was not long in selling this appointment, and it was only the kind interference of Lord Halifax that induced him to reserve out of it a small annuity for a certain term of years. This term he outlived, and, to add to his miseries, he became blind in his last days, so that he was in the end reduced to solicit the charity of the public by having a play acted for his benefit, which some of his old friends, and some also whom he had made his enemies, interested themselves in getting up. Dennis died in 1734. Throughout his life the violence and suspiciousness of his temper were such that he rarely made a friend or an acquaintance in whom his distempered vision did not soon discover an enemy in disguise. Yet Dennis wanted neither talents nor acquirements. Many of his literary productions show much acuteness and good sense, as well as considerable learning. He began to publish occasional pieces in verse, mostly of a satirical cast, about 1690, and from that time till near his death his name was constantly before the public as a small poet, a political and critical pamphleteer, and a writer for the theatres. His poems and plays were sufficiently worthless; but one or two of the latter obtained some notoriety chiefly from the fuel they administered to certain popular prejudices that happened to rage at the time. His 'Liberty Asserted,' in particular, was acted with great applause in the Lincoln's Inn Fields theatre in 1704, in consequence of the violent strain of its Anti-Gallicism, a sentiment with which the audience, in the excitement of the war with France, was then peculiarly disposed to sympathise. Connected with this play are the two well-known stories about Dennis, during the negotiations that preceded the peace of Utrecht, going to the Duke of Marlborough and asking his grace to get an article inserted in the treaty to protect his person from the French king; and about his afterwards running away from the house of a friend with whom he was staying on the Sussex coast, because he thought that a vessel he saw approaching was coming to seize him. Another of his dramatic attempts, his 'Appius and Virginia,' acted and damned at Drury Lane in 1709, is famous for the new kind of thunder introduced in it, and which the author, when a few nights after he found the players making use of the contrivance in Macbeth, rose in the pit and claimed with an oath as his thunder. Dennis's thunder is said to be that still used at the theatres.

Among the ablest of his critical disquisitions were his attacks upon Addison's 'Cato,' and Pope's 'Essay on Man.' Addison had been among the number of his friends, but Dennis supposing that something in the second and third numbers of the 'Spectator' was intended as an offensive allusion to him, took the opportunity of avenging himself when 'Cato' appeared. Much of his criticism nevertheless has generally been deemed by no means the product of mere spite. It was upon this occasion that Pope, in conjunction with Swift, wrote 'The Narrative of Dr. Robert Norris, concerning the strange and deplorable Frenzy of Mr. John Dennis, an Officer in the Custom house.' Pope also stuck Dennis in his 'Essay on Criticism,' and afterwards gibbeted him much more conspicuously in the 'Dunciad.'

DENON, DOMINIQUE VIVANT, BARON, was born of a noble family at Châlons-sur-Saône, on the 4th of January 1747. From his early youth his bias was for the arts of design, but he for some years devoted himself to them as an amateur only, and as such was early distinguished for his taste and judgment in matters of virtue; Louis XV. employed him to make a collection of antique gems for Madame Pompadour. He commenced however his active career in life as a diplomatist, and was first attached to the Russian embassy. Upon the accession of Louis XVI. he found a valuable patron in the minister for foreign affairs, the Comte de Vergennes, who sent Denon on a mission to Switzerland, when he took the opportunity of visiting Voltaire at Ferney, and drew a portrait of him, which was engraved by St. Aubin. He was next sent by his patron to Naples, as secretary to the embassy under the Comte Clermont d'Amboise. He lived seven years at Naples, and devoted much of his time to the study of the arts, especially etching and mezzotint engraving. The death of the Comte de Vergennes (1787) caused his recall to Paris, and put an end to his diplomatical career. He thenceforth adopted the arts of design as his profession; and through the influence of his friend Quatremère de Quincy, he was elected a member of the Royal Academy of the Arts. Returning to Italy, he spent five years at Venice, and some time at Florence; and then visited Switzerland, where he learned that his

property had been sequestered, and his name enrolled in the list of emigrants. Notwithstanding this threatening state of his affairs, he ventured to make his appearance at Paris, where, but for the assistance of the painter David, he would have been destitute. David contrived to have his name erased from the list of emigrants, and procured him an order from the government to design and engrave a set of republican costumes. He was engaged in this occupation during the horrors of the Revolution.

After the more violent features of the Revolution had subsided, the house of Madame Beauharnais was a centre of attraction where the most distinguished men in politics, art, literature, and science frequently met; and here Denon became acquainted with Bonaparte. Denon was a most devoted admirer of the great general, and when Napoleon asked him, in 1798, to accompany him on his expedition to Egypt, Denon, though in his fifty-first year, embraced the opportunity with the utmost enthusiasm. He accompanied General Desaix in his expedition into Upper Egypt; and during the whole stay of Napoleon in the East he was indefatigable in drawing all the most interesting and striking Egyptian monuments. He returned with Napoleon to France, and in the short space of about two years published his great work on Egypt—'Voyage dans la Basse et la Haute Egypt, pendant les Campagnes du Général Bonaparte,' 2 vols. folio, 1802; a second edition in 4to was published in the same year, and a smaller edition in 1804. A very elegant 4to edition was published in London, in 1802, by M. Peltier, with several appendices by various members of the Egyptian Commission, or Institut du Caire, in addition to Denon's journal, the original text. This work, which, as the production of an individual, is a noble monument of zeal, industry, and ability, professes to be simply descriptive of what Denon saw and what happened to him; he designedly abstained from all hypothesis, whether with reference to origin, object, or principle. About the time of the publication of this work, Denon was appointed by Napoleon directeur-général des Musées, a post of great influence, and one for which he was well fitted. Denon accompanied Bonaparte in the campaigns of Austria, Spain and Poland, and is said to have made his sketches from the most exposed place on the field of battle. To Denon was assigned the duty of pointing out to the emperor the principal objects of art which it was desirable to select from the various conquered cities for the imperial collections in the Louvre. At the Restoration Denon was dismissed from his post as directeur-général des musées. In his retirement, he occupied himself in preparing a general history of art, for which he prepared, by the assistance of able artists, many lithographic drawings, but he did not live to complete the text. The incomplete work was published by his nephews, in 1829, in 4 vols. folio, under the title 'Monumens des Arts du Dessin, chez les peuples, tant anciens que modernes, recueillis par le Baron de Denon, pour servir à l'Histoire des Arts,' &c. Denon died at Paris in 1825.

Denon's etchings are numerous, amounting to upwards of 300; they are chiefly in imitation of the style of Rembrandt, and consist of portraits, historical and genre pieces, from Italian and Flemish masters. Besides his Voyage in Egypt, he is author of the following literary productions:—'Julie ou Le Bon Père,' a comedy in three acts, 1769; 'Voyage en Sicile et à Malte,' 1788; 'Discours sur les Monumens d'Antiquités arrivés d'Italie,' 1804; several biographical notices of painters in the 'Galerie des Hommes célèbres;' and 'Point de Lendemain,' a tale, 1812.

He was Membre de l'Institut, of the class of fine arts, officer of the Legion d'Honneur, and knight of the Russian order of St. Anne, and of the Bavarian crown. He was created baron by Napoleon.

(*Kunztblatt*, 1825; *Biographie Universelle*, Suppl.)

DENTATUS, the surname of the Roman consul Curius, who defeated king Pyrrhus near Tarentum. He is said by Pliny to have been born with teeth, and to have received the name Dentatus from this circumstance. He gained several victories over the Samnites, Sabines, and others, and was remarkable for his great frugality. When the ambassadors of the Samnites went with a quantity of gold to attempt to bribe him, they found him cooking some vegetables on his fire, and were dismissed with the reply, that he preferred ruling the rich to being rich, and that he who could not be conquered in battle was not to be corrupted by gold. (Horat. 'Od.' i. 12, 41; Florus, i. 15.)

DENTATUS, LUCIUS SICIPIUS, a Roman tribune, who distinguished himself in battle chiefly against the Æqui and the Sabines. Livy calls him Lucius Sicius (iii. 43). According to Valerius Maximus (iii. 2), he had been in 120 engagements, had forty-five wounds in the breast, and had received an accumulation of honours almost incredible. Through the jealousy and treachery of Appius Claudius he was murdered by the soldiers whom he was appointed to command. He no sooner perceived their design than he stood with his back to a rock, and drawing his sword, killed fifteen of his assailants, and wounded thirty more: at length they ascended the rock, and overwhelmed him with stones from above. On their return to their camp they gave out that they had engaged with the enemy, and that Sicius had fallen in the battle. (Dionys. Halicarnassensis, x.; Livius iii. 43.)

DÉPARCIEUX, ANTOINE (often written, but erroneously, De Parcieux), an able mathematician, was born on the 18th of October 1703, at the village of Cessoux, near Nismes. His father was an humble peasant, and unable to afford him the least education; but

the display of his precocious talents induced an opulent gentleman in his neighbourhood to place him in the College of Lyon, where his progress in his studies was rapid and striking, especially in the mathematical branches of science. After finishing his course in this institution he repaired to Paris, without money and without friends; but he turned his talents to account by drawing sun-dials, and engaging in other employment of this kind, by which he was able to obtain a subsistence. His accuracy in these drawings being remarkable, he at length acquired an attachment to the pursuit, and obtained ample employment to secure him a comfortable livelihood. He afterwards appears to have turned his attention to machinery, and probably his talents were extensively employed in civil engineering and other collateral subjects. He died September 2, 1768, aged 65.

His publications were as follows:—1, 'Tables Astronomiques,' 4to, 1740; 2, 'Traité de Trigonometries Rectiligne et Sphérique, avec Traité de Gnomonique et des Tables de Logarithmes,' 4to, 1741; 3, 'Essai sur les Probabilités de la Durée de la Vie Humaine,' 4to, 1746; 4, 'Réponse aux Objections contre l'Essai' (the last work), 4to, 1746; 5, 'Additions à l'Essai,' &c., 4to, 1760; 6, 'Mémoires sur la Possibilité et la Facilité d'amener auprès d'Estrapade à Paris les Eaux de la Rivière d'Ivette,' 4to, 1765. Besides these separate works he published sixteen memoirs amongst those of the Paris Academy, between the years 1735 and 1763.

Déparcieux was created Royal Censor and member of the Academy of Sciences in Paris. He was also a member of the academies of Berlin, Stockholm, Metz, Lyon, and Montpellier.

DEPPING, GEORGE BERNARD, was born at Münster, May 11, 1781. Having completed his educational course he visited Paris in 1803, when, forming acquaintances there, and observing the facilities which the city afforded for the prosecution of literary studies, he determined to make it his permanent residence. The rest of his life was spent there in the uneventful career of a busy littérateur. He was naturalised in 1827.

For many years M. Depping mainly occupied himself in preparing juvenile and popular works chiefly on geographical subjects, in translating, and in writing for magazines and encyclopædias. His first important original work was one written for a prize offered by the Institute on the 'Expéditions Maritimes des Normands en France au Dixième Siècle.' It won the prize, was printed in 1826, and revised in 1844: it is a work of sterling value, and contains the fruits of extensive researches in Scandinavian literature. A more important work, for which this had prepared the way, was his 'Histoire de la Normandie,' from the Conqueror to the re-union of Normandy with France (1066 to 1204), 2 vols. 8vo, 1835. Among his other more important works may be named—'Histoire du Commerce entre le Levant et l'Europe, depuis les Croisades jusqu'à la Fondation des Colonies d'Amerique,' 2 vols. 8vo, Paris, 1830; 'Les Juifs dans le Moyen Age, essai historique sur leur État Civil, Commercial, et Littéraire,' 8vo, 1840; 'Règlements sur les Arts et Métiers, rédigés au Trièzième Siècle, et connus sous le nom de Livre des Métiers d'Etienne Boileau,' &c., 4to, 1837; 'Geschichte des Kriegs der Münsterer und Kölner . . . 1672-1674,' 8vo, Münster, 1840; 'Correspondance Administrative sous le Règne de Louis XIV.' (forming vols. i. to iii. of the 'Collection des Documents Inédits de l'Histoire de France'), 4to, 1850-53; 'Romancero Castellano,' 1 vol. 12mo, Paris, 1817, and, greatly enlarged, 2 vols. 12mo, Leipzig, 1844. Some of the above works have been translated into German and Dutch, while several of his juvenile works have been translated into most of the European languages. M. Depping wrote many of the more important articles in the 'Biographie Universelle,' 'L'Art de Vérifier les Dates,' &c. He died at Paris, September 5, 1853.

* DE QUINCEY, THOMAS, one of the most remarkable English writers of the 19th century, was born in Manchester in or about the year 1786. He was the fifth child and second son of a family of eight, born to his father, a Manchester merchant in wealthy circumstances, who died while his children were yet young, leaving to his widow for their education a clear fortune of 1600*l.* a year. Although the name De Quincey looks as if it were of French extraction, the family is an old English one—as old as the Conquest. After receiving his first education at his home near Manchester, De Quincey was sent at the age of twelve to the Grammar school of Bath, the head master of which at that time was a Dr. Morgan. Here he remained till his fifteenth year, laying the foundation of his extensive and miscellaneous learning in the studies of the school and in private readings of his own in English and other authors. From 1800 to 1803 the boy spent his time partly at another school, partly in visits to friends in different parts of England and Ireland. From 1803 to 1808 he was at the University of Oxford; and it was during this time that he first contracted the habit of opium-eating, of which, in connection with the peculiarities of his life and genius, he has himself made such proclamation to the world. Of his eccentricities during this period he has given an account in his 'Confessions of an English Opium-Eater.' It was in the year 1807 that he first made the acquaintance of Coleridge, Wordsworth, and Southey; and on quitting college in 1808 he took up his abode at the Lakes, and became one of the intellectual brotherhood there constituted by these men. Wilson was a resident at the Lakes about the same time. The difference between De Quincey and the Lakists was, that his element was exclusively prose. Like Coleridge, but with peculiarities sufficient

to distinguish him from that thinker, he philosophised and analysed, and speculated, in sympathy with the new literary movement, of which the Lake party was a manifestation. He resided ten or eleven years at the Lakes; and during these ten or eleven years we are to suppose him increasing his knowledge of Greek, of German, and of universal history and literature. In point of time De Quincey preceded Carlyle as a literary medium between Germany and this country; and some of his earliest literary efforts were translations from Lessing, Richter, and other German authors. These literary efforts, begun while he was still a student at the Lakes, were continued with growing abundance after he left them (1819). From first to last, to a degree hardly paralleled in any other instance where equal fame has been attained, Mr. De Quincey's literary career has been that of a writer for periodicals. First at the Lakes, then in London, then in other parts of England, then again and again in London, and lastly in Scotland, where he has resided with his family almost continually since 1848 (at Lasswade, a small village near Edinburgh), he has sent forth a succession of papers, in various British periodicals, ranging over an immense variety of subjects, and all so original and subtle, that, being traced to him, they have made his name illustrious. Among the periodicals to which he has contributed may be mentioned the 'London Magazine,' so celebrated about 1822-4, under the editorship of John Scott; 'Blackwood's Magazine,' which began in 1817, and in whose famous 'Noctes Ambrosianæ,' written by Wilson, De Quincey is made occasionally one of the colloquists; the 'Encyclopædia Britannica'; 'Tait's Edinburgh Magazine'; and the 'North British Review.' With the exception of 'The Confessions of an English Opium-Eater,' which, after having appeared in parts in the 'London Magazine,' were published separately in the year 1822; and a work, entitled 'The Logic of Political Economy,' published at Edinburgh in 1844, Mr. De Quincey had until recently issued nothing openly in his own name. He was, in fact, buried and scattered in the British periodical literature of his generation; and though his admirers kept a register of his principal articles, they had to rummage for them in old numbers of reviews and magazines. As has happened in other cases, it was in America that the idea of a republication of Mr. De Quincey's writings in a collected form, was first carried into effect. Between 1851 and 1855 a Boston house (co-operating we believe with the author) gathered together his papers from all sorts of periodicals, and gave them to the trans-Atlantic public in their aggregate. This edition consists of no fewer than eighteen volumes; and it is impossible for any one who has not glanced over the contents of these eighteen volumes to form an idea of Mr. De Quincey's versatility, or of the total amount of matter that has proceeded from his pen.

Mr. De Quincey has begun an issue of his complete works in this country; but of this issue, only four or five volumes have as yet (1856) been published. In the preface to this edition, however, Mr. De Quincey makes a classification of his writings, which it is useful to remember. The immense medley, which, in the American edition, is arranged on the loosest possible principle, may be distributed, he says, in the main, into three classes of papers:—first, papers whose chief purpose is to interest and amuse (autobiographic sketches, reminiscences of distinguished contemporaries, biographical memoirs, whimsical narratives, and such like); secondly, essays of a speculative, critical, or philosophical character, addressing the understanding as an insulated faculty (of these there are many); and thirdly, papers belonging to the order of what may be called 'prose-poetry'; that is, phantasies or imaginations in prose (of which class Mr. De Quincey cites the 'Suspiria de Profundis,' originally published in Blackwood, as the most characteristic specimen). Under any one of the three aspects here indicated Mr. De Quincey must rank high in the entire list of British prose-writers. His papers of fact and reminiscence, though somewhat discursive, are among the most delightful in the language; and his essays have the merit of extraordinary subtlety of thought and of invariable originality. Undoubtedly, however, his papers of prose-phantasy are the most splendid manifestations of his genius. Mr. De Quincey himself speaks of them as "modes of impassioned prose, ranging under no precedents that I am aware of in any literature;" and, as such, claims for them more "in right of their conception" than he will venture to do in right of their "execution." Whether one agrees with him or not as to the "utter sterility of universal literature in this one department of impassioned prose," one must admit that his own contributions to this department, or rather to the department of subtle-imaginative prose, are, as far as our literature is concerned, almost unique in their kind. They are often of such a weirdly and visionary character as to give an additional significance to the circumstance of his being universally known as "the English Opium-eater."

* DERBY, EDWARD-GEOFFREY SMITH STANLEY, 14th EARL OF, born March 29, 1799, was the eldest son of Edward Smith, Lord Stanley, afterwards 13th Earl Derby, but then only heir-apparent to his father, the 12th Earl. After quitting Christ Church, Oxford, where, as well as at Eton, he was greatly distinguished, Mr. Stanley entered the House of Commons in 1820 as member for Stockbridge. It was not till 1824 however that he began to take an active part in the business of the House. From the moment that he did so his pre-eminent powers as a parliamentary debater gave him an acknowledged right to lead; and these powers, together with his high

connections, have enabled him ever since to be, whether in or out of office, one of our foremost political men. From 1826 to 1830 he sat as member for Preston. In this latter year, having been nominated to the post of Under-Secretary for the Colonies under the short Goderich administration, he was thrown out by the constituency of Preston, who elected the democratic favourite Henry Hunt in his stead. He found a seat however in Windsor, which was vacated by Sir Hussey Vivian in his favour. He sat for Windsor till 1832, when he was elected for North Lancashire; which county he continued to represent during the remainder of his stay in the Lower House. The death of his grandfather in 1834, by raising his father to the earldom, devolved on him the courtesy-title of Lord Stanley. This same year brought about a change in his political relations. Since 1830 he had been officially attached to the Reform ministry of Lord Grey—first as Chief Secretary for Ireland (1830-33), and then as Secretary of State for the Colonies (1833-34); and in both capacities he signalled himself by his energy and his eloquence. During the Reform Bill debates, in particular, his services as a speaker on the reform side were of the first order. In 1834 however he, along with Sir James Graham, the Duke of Richmond, and Lord Ripon, separated from Earl Grey, on the question of the farther reduction of the Irish Ecclesiastical Establishment. Since that time accordingly he has taken part in British politics uniformly as a Conservative. In 1841 he took office in Sir Robert Peel's Conservative ministry, in his old post of Colonial Secretary; and of this ministry he was an active member till 1845. In order that the ministry might have the advantage of his services in the Upper House, he was in 1844 raised to that House by the change of his courtesy-title of Lord Stanley into the real title of Baron Stanley of Bickerstaffe. Shortly after this elevation, Sir Robert Peel's growing determination towards a free trade policy effected a separation between him and Lord Stanley. No sooner had Sir Robert carried the repeal of the Corn-Laws, than his colleague placed himself at the head of what has since that time been known as the Protectionist party. The efforts of this party, with such men as Lord Stanley, Lord George Bentinck, and Mr. Disraeli to lead them, were directed to the disorganisation both of the Whigs and of the Peelite Conservative party; and with such success, that at length, on the dissolution of the Whig Cabinet of Lord John Russell in February 1852, the Protectionist Conservatives were called into office. Of this ministry the Earl of Derby (raised to that rank by the death of his father, June 30, 1851), was the First Lord, with Mr. Disraeli for Chancellor of the Exchequer and leader in the Commons. The ministry lasted till December 1852; but during its ten months of office did not carry any measures of a peculiarly Protectionist character. Defeated on the financial policy of Mr. Disraeli in December 1852, Lord Derby resigned, and Lord Aberdeen and the Coalition ministry came into office. On the fall of this ministry in 1855 Lord Derby had another opportunity of constructing a Protectionist ministry, but he declined the task, on the ground that, in the existing state of parties, no ministry that he could form could stand its ground. Accordingly, at the present moment (1856), Lord Derby's position in the politics of his country is that of leader of a general, rather than a strictly Protectionist, opposition to the policy of Lord Palmerston. The conduct of the war with Russia and the management of the negotiations for peace (March 1856), have afforded the most recent materials for debate to Lord Derby and his associates. Among other honours held by Lord Derby is that of Chancellor of the University of Oxford: he has also been Lord Rector of Glasgow University. He married in 1825 Emma Caroline, daughter of the first Lord Skelmersdale, and has three children; of whom the eldest, Lord Stanley, M.P. (born 1826), is heir-apparent.

DERHAM, REV. WILLIAM, D.D., an eminent English divine and philosopher, was born at Stowton, near Worcester, in November 1657, and received his early education at Blockley in the same county. He was admitted of Trinity College, Oxford, in 1675. Having completed his academic studies, he was ordained, and in 1685 was instituted in the vicarage of Wargrave in Berkshire; and four years afterwards to the valuable rectory of Upminster in Essex, where he spent the remainder of his life. To this residence he was much attached; mainly because it gave him, by its contiguity to London, ample opportunities of associating with the scientific men of the metropolis. He was made canon of Windsor in 1716, and in 1730 he received from his university the diploma of D.D. He devoted his attention, with great earnestness, to natural and experimental philosophy. He was enrolled a member of the Royal Society; and he contributed a considerable number of memoirs to its Transactions. These papers prove him to have been a man of indefatigable research and careful observation.

His first publication was the 'Artificial Clock-Maker,' which has gone through three or four editions, and is considered a useful manual even now. In 1711, 1712, and 1714, he preached those sermons at Boyle's Lecture which he afterwards expanded into the well-known works 'Physico-Theology' and 'Astro-Theology,' or a demonstration of the being and attributes of God from the works of creation and a survey of the heavens, enriched with valuable notes, and good engravings after drawings of his own. His next separate work was 'Christo-Theology,' or a demonstration of the divine authority of the Christian religion, being the substance of a sermon preached in the Abbey

Church of Bath, in 1729. His last published work of his own was entitled 'A Defence of the Church's Right in Leasehold Estates,' written in answer to a work entitled 'An Inquiry into the Customary Estates and Tenant-rights of those who hold lands of the Church and other Foundations.' It was published in the name of Everard Fleetwood.

Dr. Derham also published some of the works of the naturalist Ray, of which he had procured the manuscripts; and to him the world is indebted for the publication of the philosophical experiments of Dr. Hook. He also gave new editions of other of Ray's works, with valuable editions, original, and from the author's manuscripts; besides editing other works of value, amongst which was the 'Miscellanea Curiosa,' in 3 vols. small 8vo.

A considerable number of his papers were printed in the 'Philosophical Transactions,' from the 20th to the 39th volume inclusive, the principal of which are: 1, 'Experiments on Pendulums in Vacuo.' 2, 'Of an Instrument for finding the Meridian.' 3, 'Experiments and Observations on the Motion of Sound.' 4, 'On the Migration of Birds.' 5, 'On the Spots on the Sun from 1703 to 1711.' 6, 'Observations on the Northern Lights, 8th October 1726, and 13th October 1728.' 7, 'Tables of the Eclipses of Jupiter's Satellites.' 8, 'Difference of Time in the Meridian of Different Places.' 9, 'On the Meteor called Ignis Fatuus.' 10, 'The History of the Death-watch.' 11, 'Meteorological Tables,' for several years.

Dr. Derham was of an ungainly appearance, small stature, and distorted form. He was not only the moral and religious benefactor of his parishioners, and of all those who came in his way, but he was likewise their physician in sickness, and their pecuniary friend in all their difficulties. He died at his rectory in 1735.

DERRICK, SAMUEL, was a native of Ireland, and born in 1724. He was first a linen-draper in Dublin, then tried the stage, but not succeeding in either of those occupations, became professionally an author in London. A life of irregularity and debauchery introduced him to some fashionable acquaintances, whose influence procured his appointment to succeed Beau Nash, in 1761, as master of the ceremonies at Bath and Tunbridge. His extravagant habits remained with him there, and he died very poor, in March 1769. His avowed literary works are of little importance; they include 'Fortune, a Rhapsody,' 'A View of the Stage,' 'Letters from Liverpool, Chester, &c.,' an edition of Dryden, which did more credit to the printer than to the editor; and a translation of the third Satire of Juvenal. It ought to be mentioned that Johnson, who knew Derrick, always speaks of him with kindness; and Boswell records that Derrick was his "first tutor in the ways of London . . . both literary and sportive."

DERZHAVIN, GABRIEL ROMANOVITCH, the most distinguished lyric poet of Russia, was born at Kasan, 3rd July 1743. After completing his education in the Gymnasium of that city, he commenced the usual military career by entering, in 1760, the engineer service, in which the attention he gave to his mathematical studies soon obtained for him promotion. He did not, however, rise to the grade of lieutenant until 1774, when he was sent with his corps to reduce the rebel Pugachev, on which occasion he displayed much bravery and address. He continued to advance in military promotion; but quitted the service on being appointed, in 1784, a councillor of state, and afterwards governor of Olonetz and of Tambov successively. In 1791, Catharine bestowed on him the office of secretary of state; in 1793 he was called to the senate, and the following year was made president of the college of commerce. Various other appointments followed, the last of which was that of minister of justice, in 1802: from which he retired the following year, on a full-pay pension. He died 6th July 1816.

It was during the busiest portion of his career, both military and official, that the finest of his odes were produced. Pre-eminent among these, and perhaps hardly surpassed by any similar composition in any other language, is his 'Oda Bog,' or, 'Address to the Deity,' a piece full of sublimity both as regards the ideas and expressions. Indeed, elevation of conception and nobleness of sentiment, no less than great energy and mastery of language, are striking characteristics of Derzhavin's poetry; and if occasionally more negligent than Lomonosov, it is because he is borne away by the intensity of his feelings. On the other hand, he manifests greater freshness, originality, and richness than his predecessor; and while he delights by the eloquence of his lyre, he elevates and purifies the soul by the moral grandeur of his strains. In the art of which he was so profound a master, he has shown himself no less able as a theorist and critic by his treatise on Lyric Poetry, printed in the 'Tchenie v Beseda,' a miscellany edited by a society for the cultivation of the Russian language. Besides the essay just mentioned, he wrote some other works in prose, among which is a 'Topographical Description of the Government of Tambov.' A collection of his works was first printed in 1810, in four volumes; to which was added another, shortly before his death.

DESAGULIERS, JOHN THEOPHILUS, D.D., was born at Rochelle on the 12th of March 1683, and brought to England while an infant by his father the Rev. John Desaguliers, a French Protestant refugee, after the revocation of the edict of Nantes. His early education he owed to the instructions of his father, who appears to have been a very respectable scholar and sound divine, and at an early age he was sent to Christchurch, Oxford. In 1702, being then only nineteen, he succeeded Dr. Keil in reading lectures on Experimental

Philosophy at Hart Hall; and he ever afterwards prosecuted his physical researches with great earnestness and success. Upon his marriage in 1712, he settled in London, where he was the first that introduced the reading of lectures to the public on natural and experimental philosophy. This he did with great and continued reputation to the end of his life, which terminated in 1749, in the sixty-sixth year of his age. The highest personages were attracted by the novelty of his mode of teaching; and he was several times honoured with reading his lectures before the king and royal family.

In 1714 Desaguliers was elected a Fellow of the Royal Society, of which he proved a valuable member. The Duke of Chandos appointed him his chaplain, and presented him with the living of Edgeware, near his seat at Cannon; and he was afterwards made chaplain to the Prince of Wales.

From some causes which are not well understood, Desaguliers appears to have fallen into a state of great destitution;—we say appears, for the authority on which the assertion rests has, so far as we know, neither received collateral proof nor denial. He certainly did remove to lodgings over the Piazza in Covent Garden, in which he continued his lectures; but the lines of the poet Cawthorn are the only authority on which the statement of extreme indigence rests:—

"Here poor neglected Desaguliers fell!
How he who taught two gracious kings to view
All Boyle ennobled, and all Bacon knew,
Died in a cell, without a friend to save,
Without a guinea, and without a grave!"

If this statement be true, he must either have been the dupe of others to a great extent, or singularly improvident in his own affairs; as besides his emoluments from his lecturing, he held two church livings.

The separate writings of Desaguliers contain an elegant exposition of the more popular portions of experimental philosophy. His mind was more fitted for the popular and the practical than for the profounder inquiries into those branches of science; and for the geometrical method of investigation than for the higher and then new calculus which has since so completely changed the whole current of research. His works are—1, 'A Course of Lectures on Experimental Philosophy,' 2 vols. 4to, 1734. 2, 'An Edition of Dr. David Gregory's Elements of Catoptrics and Dioptrics, with an Appendix on Reflecting Telescopes,' 8vo, 1735. This appendix contains some original letters between Sir Isaac Newton and Mr. James Gregory relative to these telescopes, which are worthy of attention. 3, 'A Translation of the curious, valuable, and little known Treatise on Perspective,' by S'Gravesande, 8vo. 4, 'A Translation of S'Gravesande's Natural Philosophy,' 2 vols. 4to, 1747. 5, 'A Translation of Nieuwentyt's Religious Philosophy,' 3 vols. 8vo. Several respectable papers by Desaguliers are inserted in the 'Philosophical Transactions' from 1714 to 1743.

DESAIX DE VEYGOUX, LOUIS-CHARLES-ANTOINE, was born on the 17th of August 1768, at St. Hilaire-d'Ayat in Auvergne; his father was a noble, much impoverished, but of ancient descent. In 1776, he was placed at the military school of Effiat, where he remained seven years, and then joined an infantry regiment. While at school he had studied diligently, and even in the garrisons of Briançon and Huningue, where he was quartered on leaving college, he prosecuted his studies with unabated zeal. Those branches which relate to military science occupied him chiefly.

When the Revolution broke out in 1789, young Desaix at once adopted its principles, as they were then understood; but he protested against the proceedings of August 10, for which he was suspended by Carnot, and imprisoned for two months. In the summer of 1792 he became aide-de-camp to Prince Victor de Broglie, in the army of the Rhine. In this capacity he rendered himself conspicuous by his cool but fearless bravery. In 1793 many generals of note were sent to prison as suspected of treachery to the Republic, and seven commanders-in-chief were guillotined. All distinction at that time gave umbrage, and the very esteem of his comrades, and the affection of his soldiers for Desaix, exposed him to great peril; he owed his escape to his consummate prudence; for during the whole Reign of Terror, he rather avoided promotion. But his mother and sister were sent to prison by the Committee of Public Safety. Desaix himself was suspended a second time; but Pichegru reclaimed him for the good of the army, and even Saint Just supported the intercession. Soon after (1794), General Pichegru having been transferred to the army of the North, Desaix would have succeeded to the command of that of the Rhine, but for the suspicions entertained of him as a noble, and his own determination at this period to shun distinction. For the next two years he was employed in defending the Alsatian frontier against the Austrians.

In 1796 Moreau received the command of the army of the Rhine; Desaix, who had remained a general of division since 1793, became his lieutenant, and was employed in the most arduous enterprises. To him was entrusted the passage of the Rhine (January 1796), a most difficult operation, but completely successful. Shortly after, Jourdan's retreat with the army of the Sambre-et-Meuse having exposed Moreau's army to the whole shock of the Austrians under the Archduke Charles, the French commander was compelled to retreat; but his masterly

manœuvres extorted general admiration, and for a time raised the name of Moreau to a level with that of Bonaparte. Desaix commanded the left wing during this retreat, and displayed abilities of the highest order. The French still retained possession of the fort of Kehl, on the right bank of the Rhine; Desaix was ordered to defend it, and arrest the progress of the enemy. Here, amidst broken and ruined fortifications, this energetic officer delayed the advance of the archduke for two months, refusing to capitulate, until January 1797, when all his ammunition was spent. Towards the end of this campaign he was severely wounded, and laid up for three months at Strasbourg. The armistice of Leoben occurred during his confinement.

Desaix, who had watched step by step the memorable campaign in Italy, had conceived the greatest admiration for the genius of Bonaparte, and was desirous of studying his tactics on the actual ground where the battles had been fought. He was sent by Moreau, at his own request, on a mission to that general, whom he joined at Milan. Bonaparte announced, among the orders of the day, "The brave General Desaix is come to visit the army of Italy." Thence dated that close union and friendship which was only terminated by the fatal ball at Marengo, three years later.

The French republic having resolved on the invasion of England, in the beginning of 1798, the conduct of the expedition was entrusted to Bonaparte, General Desaix being appointed quarter-master-general. The command itself devolved upon him for several months, during which he exhibited that energy, activity, and administrative talent, in which he was allowed by his chief to excel all the other republican generals. Some time after, the difficulties and hazards of the invasion caused the enterprise to be postponed; at least as far as concerned Great Britain.

During the campaign in Egypt in 1798 and 1799, the reputation of Desaix rose to its highest point, and the conquest of Egypt has been considered his greatest achievement. With a small band of troops, and no other supplies than were to be found in an uncivilised region, Desaix reduced the whole province to submission in less than a year. The fertility of his resources was incredible; his power of winning and controlling the people he conquered, unprecedented; the inhabitants called him the Just Sultan, whilst his own soldiers compared him to Bayard. Nor did this intelligent commander neglect his own instruction at the same time; he employed the intervals between his battles in visiting all the remarkable places, ruins, and monuments in that ancient land. Having completely subdued Upper Egypt in eight months, he began immediately after a much more arduous labour; he formed a regular government, and opened commercial channels with the Arab tribes. Bonaparte, before leaving Egypt for France, desiring to mark his high sense of these great services, sent Desaix a sword, with this inscription on the blade: "Conquête de la Haute Egypte." He also enjoined his successor, Kléber, to send Desaix back to France in the following November.

Having reached Toulon on the 3rd of May 1800, he was just in time to take part in the battle of Marengo on the 14th of June, when he was killed by a musket-ball during a charge upon the Austrians. His death was instantaneous. The French consul adopted his two aides-de-camp, Rapp and Savary, on the field of battle. A statue has been erected to Desaix in the Place-Dauphine in Paris.

(Alison; Bourrienne; *Nouvelle Biographie Générale*.)

DESCARTES, RENÉ, was born at La Haye, between Tours and Poitiers, in Touraine, on the 31st of March 1596, and died at Stockholm on the 11th of February 1650, before he had completed his fifty-fourth year.

Descartes was of noble descent, being a younger son of a councillor in the parliament of Rennes. He is one of the many instances of great delicacy of constitution being combined with the highest order of mind. His early education was among the Jesuits, who had, shortly previous, established one of their seminaries or colleges in the neighbourhood of his father's residence at La-Flèche; and though Descartes was one of those men who would have educated himself in the absence of all instruction, there can be little doubt that the system adopted in the colleges of the Jesuits was better calculated to develop the peculiar powers of the students than any other which has ever prevailed in modern Europe.

During his course in the college of La-Flèche he contracted a friendship with Marsenne, which continued to the end of the life of that distinguished monk, and this circumstance doubtless tended much to increase the attachment of Descartes to mathematical and metaphysical studies. Algebra was at this time studied by few, and it had acquired but little extent and power as an instrument of investigation; whilst geometry, as it was then cultivated, tended too much to run into a mere deduction of isolated but curious and difficult propositions, without much regard to the general principles upon which their analysis and synthesis depended, or to the nature of the fundamental principles upon which geometrical reasoning was ultimately founded. The comparative novelty of the algebraic methods would give a charm to the study in a mind constituted like that of Descartes; and an examination of its first principles, and the operations of the mind in the actual development of the truths of geometry, would be more likely to arrest his active mind than the mere deduction of curious but necessary consequences. It is easy to conceive that his reading and course of study in the college would be somewhat desultory.

tory, and that he often depended more upon his own innate power for going through his exercises than upon the lectures of the professor, or the books which were put into his hands. This character of Descartes was properly appreciated by his friends and tutors. He formed the determination of renouncing all books, and endeavouring to efface from his mind the knowledge which he had been taught, so as to employ the power which he had gained by the discipline of his college only to investigate the fundamental principles of human knowledge *ab initio*. Still this can hardly be thought to be a suddenly-formed resolution. Even allowing this to have been a plan gradually formed, the execution of it was a Herculean task; nor was it unattended with personal danger, as the contemporary history of Galileo sufficiently proves. Considering therefore that Descartes was at this time only nineteen years of age, the whole circumstance is one without a parallel in intellectual history.

Descartes wisely abstained from publishing his views at this time, or indeed his mathematical discoveries, of which there is some probability that he was in possession at this early age; but conformably with the fashion of the age among men of his social and political condition, he engaged in the profession of arms. He served first as a volunteer in the army of Holland, and then in that of the Duke of Bavaria; and he was present at the battle of Prague in 1620, in which he conducted himself with great intrepidity. There is no profession more inimical to the study of abstract science than that of arms, and hence Descartes soon abandoned it for the purer and more honourable career to which his previous studies and native ardour of mind were so admirably adapted. But even during his attachment to the camp he did not neglect his mathematical and philosophical inquiries. It is believed to have been during his stay at Breda that Descartes composed his 'Compendium Musicae,' although it was not printed till after his death. Another circumstance indicative of his devotion to geometry is also narrated in connection with the same campaign, and occurring also at Breda. One day, seeing a group of people surrounding a placard, he found it written in Flemish, a language which he did not understand, and therefore applied to one of the bystanders for an explanation. This person chanced to be Beckmann, principal of the college of Dort, who, wondering that a young soldier should take any interest in geometry—the placard being, in keeping with the practice of the age, a problem proposed as a challenge—explained the problem to him; but is said to have displayed something of the collegiate pedantry which was then so common. Descartes however promised him a solution, which he sent to the principal early next morning.

The cause of his resigning his commission is said to have been disgust at the atrocities which he witnessed in Hungary; but it is more likely that his object was to see the world under a different aspect, which his travelling as a private individual would enable him to do. He visited in succession Holland, France, Italy, and Switzerland, and stayed some time in Venice and Rome. It has often created surprise that while in Italy he did not visit Galileo; and the cause which has been usually assigned was his jealousy of the fame of that father of physics—an assumption which there is reason to fear is too well founded. His repulsive conduct towards Fermat, whose overtures of an amicable correspondence he so long rejected with an appearance of disdain, seems also to intimate the wish of Descartes to reign alone in the circle of his associates, and in the philosophic world altogether.

After completing his travels, Descartes determined to devote his attention exclusively to philosophical and mathematical inquiries; and his ambition was to renovate the whole circle of the sciences. He sold a portion of his patrimony in France, and retired to Holland, where he imagined he should be more free to follow his inclination without the interruptions to which his celebrity in his own country rendered him perpetually liable. His writings however involved him in much controversy, and the vivacity and dogmatism of his temper often led him to treat in a somewhat supercilious manner the greatest men amongst his contemporaries. The personal courage of Descartes was great; and, unlike many valiant writers, he was valiant in the most trying personal dangers.

The fame of Descartes was very great, even in his lifetime; and that not only among the learned, but in the highest circles of society in every part of Europe. When therefore the church rose in arms against the heresy of his philosophy, and he was subjected to much persecution and some danger, he accepted the invitation of Christina, queen of Sweden, who offered him an asylum and complete protection from the bigoted hostility of his enemies. He was treated by the queen with the greatest distinction, and was released from the observance of any of the humiliating usages so generally exacted by sovereigns of those times from all whom they admitted into their presence. The queen however, probably from the love of differing from every one else, chose to pursue her studies with Descartes at five o'clock in the morning; and as his health was always far from robust, and now peculiarly delicate, the rigour of the climate, and the unreasonable hour, which formed such a striking contrast with those to which he had been many years habituated, brought on pulmonary disease, of which he very soon expired, in the fifty-fourth year of his age. The queen wished to inter him with great honour in Sweden; but the French ambassador interposed, and his remains were conveyed for sepulture amongst his countrymen in Paris. Thus fell one of the greatest men of his age, a victim to the absurd caprice of the royal

patron under whose auspices he had taken shelter from the persecutions of the church.

Probably there is scarcely a name on record, the bearer of which has given a greater impulse to mathematical and philosophical inquiry than Descartes. As a mathematician he actually published but little, and yet in every subject which he treated he has opened a new field of investigation. The simple application of the notation of indices to algebraical powers has totally new-modelled the whole science of algebra. The very simple conception of expressing the fundamental property of curve-lines and curve-surfaces by equations between the co-ordinates, has led to an almost total supersession of the geometry of the ancients. The view which he proposed of the constitution of equations is contested as to originality; but admitting, as we do, his claims on this head to be open to dispute, the writings and discoveries of Descartes have laid the foundation for such a change in the general character of mathematical science as renders it extremely difficult for those who have not given very great attention to the older writers to follow the course of reasoning which they employed. The claims of Descartes however to the originality of his views on the composition of equations, and the relation between their roots and their co-efficients, are discussed under the name of his competitor. [HARRIOTT.]

His speculations in physics have often been ridiculed by subsequent writers, and there can be no doubt that they are sufficiently absurd. Still many reasons may be urged in mitigation of that ridicule, and even of the more temperate censure which careful and judicious historians of science have dealt out upon the intellectual character of Descartes. It ought especially to be observed that the theories of all his predecessors were mere empirical conjectures respecting the places and paths of the celestial bodies; they constituted, so to speak, the plane astronomy of those times, in contradistinction to the physical astronomy of ours. Those paths were not deduced as the necessary effect of any given law of force, but as the result of some fixed and unalterable system of machinery invisible to us, and directly under either the control of original accident or the original will of God. Innumerable hypotheses of the nature of this machinery had been framed before the time of Descartes; and he, being dissatisfied with all others, adopted that of an ethereal fluid, which was continually revolving round a centre, like the water in a vortex. This was not so unnatural to a philosopher living before the 'Principia' made its appearance as it would be absurd in any one to contend for it now. We have indeed been too much in the habit of measuring the philosophical sanity of Descartes by the knowledge of our own times—a most unjust test to be applied to the intellectual efforts of any man by his successors. We ought rather to look to what he did accomplish under all the difficulties of his position in respect to the then state of science, than measure him by the efforts which were attended with no beneficial result. He was, however, the first who brought optical science under the command of mathematics, by the discovery of the law of the refraction of the ordinary ray through diaphanous bodies. He determined the law itself, but not as the result of any law of force. This was a later discovery: but Descartes led the way.

His inquiries in the positive philosophy were distinguished by great acuteness and subtlety; and though his theory has not in a direct form obtained many advocates in this country, it has in reality been the foundation of most of the sects which have since risen in every part of Europe. Differing as these systems do so very widely at first sight, this may be considered a paradoxical assertion. It is nevertheless the fact.

The works of Descartes have been collected and reprinted three times. The first: 1, 'Opera Omnia,' 1690-1701, 9 vols. 4to, Amst. 2, 'Opera Omnia,' 1713, also 9 vols. 4to, Amst. 3, 'Opera Omnia,' 1724-26, in 13 vols. 12mo. Paris.

DESHOULIÈRES, ANTOINETTE DU LIGIER DU LA GARDE, a French poetess, born of distinguished parents in 1633. Great pains were taken with her education: she learned the Latin, Italian, and Spanish languages, and studied poetry under the poet Heanant, who often assisted her in her juvenile compositions, and polished her verses when defective. Her life was rather a romantic one. In 1651 she married the Seigneur Deshoulières, a lieutenant-colonel in the service of the Prince of Condé. She visited the court of Brussels in company with her husband, where she rendered herself suspected by the government, which caused her to be arrested and imprisoned at Vilvorde, near Brussels. Here she passed her time in reading the Bible and the works of the Fathers, until, after eight months, she found means to escape, with the assistance of her husband. They were shortly afterwards introduced to Louis XIV., and Madame Deshoulières was soon esteemed one of the literary ornaments of the age. Not only did she write a variety of poems herself, but she was an object of adoration to the contemporary poets, who honoured her with the title of the tenth muse. Racine and Pradon having each written a tragedy on the subject of Phœdra, Madame Deshoulières brought upon herself some discredit by taking the part of the latter against the former, in ridicule of whom she composed a satirical poem. Racine, however, soon had his revenge, for Madame Deshoulières brought out a tragedy which met with nothing but ridicule, and afforded him an opportunity of writing a parody. She wrote several other dramatic pieces, but totally without success. The death of her husband, to whom she was greatly attached, was the occasion of one

of her most popular Idyls; indeed her fame rests on her Idyls alone, the rest of her works having fallen into oblivion. She died in 1694, leaving a daughter, Antoinette-Thérèse Deshoulières (born 1662, died 1718), who obtained some celebrity as a poetess, and whose works are often bound up with those of her mother.

La Harpe, after saying that the Idyls are the only works of Madame Deshoulières worth noticing, limits his commendation to three of them. He justly censures her for treating books, flowers, &c., as if they were living persons. Thus, for instance, she envies a streamlet for bearing fish without pain to itself, and asks it why it murmurs when it is so happy? However, her little poem of 'Les Oiseaux,' cited in La Harpe's 'Cours de la Littérature,' is written with great lightness and elegance, and fully deserves the commendations bestowed on it by that severe though impartial critic.

DESMAHIS, JOSEPH-FRANÇOIS-EDOUARD DE CORSEMBLEU, was born in the year 1722, at Sully-sur-Loire. His father designed him for the law, but he devoted himself to poetry, and at the age of eighteen went to Paris, where he was well received by Voltaire, and admitted into high society. He distinguished himself by a number of little poems, which enjoyed a considerable reputation in their day, but which, as most of them are suited to particular persons and occasions, and moreover are filled with mythological allusions, have little interest at present. The Greek mythology was put to a peculiar use in the days of Louis XIV. and those of our own Queen Anne: poems were written altogether in the court taste, and yet perpetual references were made to pagan gods; not the slightest attempt however being made to write in the true spirit of the Greeks. Hence a variety of little works, which acquired a great reputation during the reign of a certain fashion, have fallen into oblivion on that fashion having passed away. The poems of Desmahis are precisely of this class. He wrote some comedies, of which 'L'Impertinent' was very successful in its day, but which soon passed into oblivion. Desmahis was greatly blamed for the articles 'Fat' and 'Femme' in the 'Encyclopédie.' Instead of writing something that contained information, he made two satirical essays in the style of Rochefoucauld. He died in 1761.

DESMOULINS, CAMILLE, was born at Guise, in Picardy, in 1762. His father having obtained for him a free education at the college of Louis le Grand, in Paris, he commenced his studies there in 1776. At this public school he met with Robespierre, when an intimacy was formed which lasted for eighteen years, and this friendship, in the sequel, twice screened him from prosecution. He finished his course of education by the study of the law, and was admitted as an advocate to the parliament of Paris. Having embraced with ardour the new principles of liberty, and issued from time to time several inflammatory pamphlets—'La Philosophie au Peuple Français,' appeared in 1788, and 'La France Libre' in 1789—these political appeals at once brought him into notice as a bold reformer; and they contain many of the germs of that socialism which has been more recently formed into a doctrine.

On the 12th of July 1789 young Desmoulin, in the garden of the Palais-Royal, harangued the people on the dismissal of Necker, and other exciting topics of the day; described with extreme exaggeration the conduct of the court, and gave the first signal of revolt by brandishing a sword and discharging a pistol. He then invited all the bystanders to arm themselves like him, if they did not wish to perish in a new massacre of St. Bartholomew, which was impending. In the heat of this address he tore off a small twig from one of the trees—an example which was followed by most of the multitude. This led to the immediate adoption of the green ribbon as the national cockade, afterwards replaced by the tricolor. He then moved out of the garden, and, followed by thousands, instigated them to that pillage of arms which prepared the way to the capture of the Bastille on the 14th.

Camille Desmoulin was afflicted with a most indistinct utterance, which degenerated into a stutter when he was unusually excited, was continually driven to his pen to proclaim his opinions. His next pamphlet was 'La Lanterne aux Parisiens,' a violent attack on all those who were averse to the revolution. He now adopted the title of 'Attorney-General to the Lantern,' in reference to the summary executions in the streets, when the mob took the law into their own hands, and hung up those they considered their opponents by the long ropes to which the lamps were suspended. This was followed by a serial publication in numbers, called 'Les Révolutions de France et de Brabant,' which had great influence on the progress of events. On the 2nd of August 1790, in the Assemblée Constituante, Malouet called attention to the malicious misrepresentations of this demagogue, and concluded his denunciation in these words: "Let him excuse himself, if he dare." "So I do dare!" exclaimed Desmoulin, who was in one of the galleries. This turbulent politician had been a visitor at the Palais-Royal, and a constant guest at the table of the Duke of Orléans before the revolution, and had met Mirabeau, Petion, Danton, and Barrère in the saloons, where the first riots had been anticipated, and discussed, and organised with funds supplied by the prince. Incapable of taking the lead himself, he first attached himself to Mirabeau, and after the death of that great tribune he became the instrument of Danton. In 1791 he married Lucile Duplessis, an illegitimate daughter of one of the chief officers in the household of the Duke of Orléans:

the two Robespierres, Danton, Petion, and a great number of republicans were present at the ceremony.

Desmoulin was one of the chief instigators of the insurrection of the 10th of August 1792, and appeared among the insurgents during the storming of the Tuileries. He was likewise implicated in the massacres of September, as well as Danton, but he succeeded in saving several valuable lives. Notwithstanding his defective utterance he became a member of the National Convention, and voted for the death of Louis XVI.

No man perhaps contributed more than Camille Desmoulin to the fall of the Girondists; his 'Histoire des Brissotins,' which professed to unmask their schemes and objects, had as much influence on the destruction of that party as the denunciations from the Mountain, or ultra-republican party. This powerful satire contained a remorseless retrospect of the early life of Brissot, their leader, and in it was comprised all the worst calumnies which had been invented against Brissot for the preceding four years. After the execution of the Girondists, Desmoulin attacked the faction of Hébert in the same manner, and never desisted until he had sent them to the guillotine. Fatigued at length of so much slaughter he wanted to stop the impetus of the Revolution, and united his efforts with those of Danton and Lacroix, to propose a new course of moderation and indulgence. In the beginning of 1794 he published 'Le Vieux Cordelier,' advocating these new principles; but his exuberant fancy and irrepressible spirit of railery carried him beyond the limits of prudence, and in one passage that ridicule touched the dictator. This act of rashness cost him his life. Robespierre, who felt no animosity towards those whom he did not fear, intended to overlook this folly, and proposed to burn the last number of Camille's work. "Bruler n'est pas répondre," cried the unfortunate man. Then his school companion withdrew his shielding hand, the Committee of Public Safety ordered his arrest, he was carried to the cells of the Conciergerie on the 30th of March, and executed with the Dantonists, April 5, 1794. During his transit in the fatal tumbril he was in a state of extreme excitement, reminding the people that he had called them to arms on the 14th of July. He was almost naked when he reached the scaffold. His wife Lucile was executed soon after.

(Thiers; *Biographie Universelle*; Rabbe; Michelet.)

* DESNOYERS, AUGUSTE-GASPARD-LOUIS-BOUCHER, BARON, a celebrated French line engraver, was born at Paris on the 20th of December 1779. Under Lethière, at the Academy, and as assistant to M. Darcis, he made such rapid progress that in his seventeenth year he was employed to execute works on his own account. A 'Venus désarmant l'Amour,' after R. Lefevre, obtained him a prize of 2000 francs at the Exposition of 1799. In 1801 he received a commission from Messrs. Morel d'Arleux and Foubert to engrave Raffaele's 'Belle Jardinière' in the gallery of the Luxembourg. This was really the turning point in his career. Although far inferior to many of his subsequent works, M. Desnoyers showed in this plate that he could really appreciate the refinement and elevation of the greatest of painters, and faithfully render his characteristics. He now found ample employment, but though he continued to engrave from the pictures of the leading French artists, especially Ingres and Girard, it was to Raffaele that he really dedicated his burin, and beyond any of his countrymen he has succeeded as an engraver of the works of Raffaele. His chief engravings after Raffaele are (to give the French titles) 'La Vierge au Donataire,' 'La Vierge au Linge,' 'La Vierge à la Chaise' (an exquisite version), 'La Vierge au Poisson,' 'La Visitation,' 'Ste. Catharine,' 'La Vierge d'Albe,' 'La Vierge au Berceau,' 'La Belle Jardinière de Florence,' and the 'Transfiguration'—a magnificent work, for which he went to Rome to make the copy. His engravings from Raffaele are marked by great purity of style, a clear and delicate line, and a considerable feeling: perhaps no other living engraver has on the whole rendered the works of Raffaele so admirably. M. Desnoyer has also engraved several of the works of Leonardo da Vinci, Poussin, and others of the great masters. During the reign of Napoleon I. he was several times called on to engrave court-portraits of the Emperor and of the Empress Marie-Louise.

M. Desnoyers was elected a Member of the Institute in 1816; appointed chief engraver to the king in 1825; created baron in 1828; and an officer of the Legion of Honour in 1835.

(Saucay, in *Nouv. Biog. Gén.*)

DESSALINES, JACQUES, a negro from the Gold Coast of Africa, was imported into the French colony of St. Domingo as a slave. Having become free like all his fellow slaves by a decree of the Convention, 4th of February 1794, he soon figured among the foremost in the insurrection of the blacks against the white colonists. He attached himself to the negro chief, Toussaint l'Ouverture, who made him his first lieutenant. His intrepidity, his extreme activity and quickness of movements, distinguished him in the war against the French troops, and particularly against Generals Rigaud and Leclerc in 1802. After Toussaint's capture by the French, Dessalines submitted for awhile, and accepted an amnesty, but he was in a short time at the head of a new insurrection against General Rochambeau, Leclerc's successor, and contributed greatly to the victory of the blacks at the battle of St. Marc, which decided the evacuation of the island by the French in October 1803. Dessalines encouraged a general massacre of the whites, without distinction of age or sex.

In 1804 he had himself proclaimed emperor of Haiti, under the name of Jacques I., and established his court in imitation of that which Bonaparte had just formed in France. But his cruelty and arbitrary conduct towards his former comrades led to a conspiracy, at the head of which were the negro chief Christophe, and Pethion, a mulatto. They rose upon Dessalines at a review, in October 1806, and killed him on the spot. Christophe succeeded him as emperor of Haiti, by the name of Henri I.

DESTOUCHES, PHILIPPE-NERICAULT, was born at Tours, in 1680. He much displeased his relations by turning actor, when they had designed him for the law. He wandered from town to town as director of a company of comedians, among whom he was distinguished by his strict morality and his great regard for religion. His first dramatic piece, 'Le Curieux Impertinent,' (founded on the episode of the same name in Don Quixote) was acted in 1710, and received with enthusiastic applause. Three pieces which followed seem to have had more success than they merited. In 1717 Destouches accompanied Cardinal Dubois to England, where he married an English Roman Catholic lady, with whom on his return to France he retired to an estate in the country, where he passed nearly all the remainder of his life. In 1723 he was chosen a member of the Academy. About this time commenced his great reputation as a dramatist, for though his former pieces had been successful, they rose little above mediocrity. His 'Philosophe Marié' raised him to a high rank among the comic writers of France, and the envious critiques which were written against it only showed how highly it was valued. 'Le Glorieux,' which followed, was by some critics considered even superior to 'Le Philosophe Marié,' and La Harpe seems to be of this opinion. He continued to write for the stage till his sixtieth year, though the pieces he produced were not equal to the two already mentioned; one of the most favourite was 'La Fausse Agnès,' a farcical comedy resembling Murphy's 'Citizen.' From that time he devoted himself to theology, and wrote several essays against infidelity. He died in 1754.

DEVEREUX. [ESSEX, EARL OF.]

D'EWES, SIR SYMONDS, was born at Coxden, in Dorsetshire, December 18, 1602. From the Grammar school of Bury St. Edmunds he proceeded to St. John's College, Cambridge, and having completed the usual course of study there, went to London, entered upon the study of the law, and in due time was called to the bar. But being heir to considerable property, and seeing the threatening state of public affairs, he did not commence practice, but retired to his property at Stow Hall in Suffolk, and to the life of a country gentleman. In 1639 he was high-sheriff of Suffolk, and received the honour of knighthood. In the following year he was elected member of parliament for Sudbury; and he was created a baronet by Charles I. in 1641. D'Ewes was a puritan in religion, and naturally adhered to the same party in politics; but he was opposed to the adoption of extreme measures against the king, and was one of the members expelled from the House by the application of Pride's purge. He died April 18, 1650. Sir Symonds D'Ewes was a man of considerable learning and great industry, and he made an extensive collection of records and historical manuscripts which he placed at the service of the learned, and which were largely used by Selden and other constitutional writers and inquirers of that day. He did not himself publish anything, except two speeches which he delivered in the House of Commons—one an endeavour to establish the superior antiquity of Cambridge over Oxford University (4to, 1642), and another, a disproof of the authenticity of the Greek postscripts of the Epistles of Timothy and Titus (directed of course against the claims of episcopacy); but a work of considerable value compiled by him was published some forty years after his death by his nephew Mr. Paul Bowles: 'The Journals of all the Parliaments during the reign of Queen Elizabeth, both of the House of Lords and Commons,' fol., Lond., 1682. A more remarkable record of the man however was published in 1845: 'The Autobiography and Correspondence of Sir Symonds D'Ewes, Bart., during the reign of James I. and Charles I.; edited by J. O. Halliwell, Esq.,' 4 vols. 8vo. It extends down to 1636 only, and consequently does not reach the period when contemporary notes of one who was at the same time a moderate puritan, an actor in the parliamentary struggles, and an observer of the great events preceding the death of Charles, would have been peculiarly valuable; but it contains, amidst a great deal that is wholly valueless, much interesting information illustrative of his times, and of many of his more eminent contemporaries. D'Ewes himself it shows to have been a thorough pedant, with a certain amount of shrewdness as well as of learning, and a most marvellous stock of conceit.

DE WITT, JOHN, was born at Dort, in the province of Holland, in September 1625. His father was burgomaster of his native town, and member of the states of Holland, in which capacity he was an opponent of the House of Orange, whose power and influence had been looked upon with jealousy ever since the time of Barneveldt by a considerable party in that province. [BARNEVELDT.] John de Witt, who inherited his father's principles, was made in 1652 grand pensioner of Holland, an office which gave him great influence over the deliberations of the States-General or Federal Assembly of the Seven United provinces, in which the vote of the rich and populous province of Holland generally carried with it that of the majority.

The time appeared favourable to the anti-Orange party. William II. of Orange, the last stadtholder, had died in 1650, and his posthumous son, afterwards William III. of England, was an infant. The object of De Witt and his party was to prevent in future the union of the offices of stadtholder, captain-general, and high-admiral in one and the same person, which had rendered the princes of the House of Orange almost equal to sovereigns, and which was certainly inconsistent with the title of a republic, assumed by the united provinces. It must however be observed, that each of these provinces, forming a separate state, was in fact governed by an aristocracy, the respective states or legislature of each consisting of the nobles and the deputies of the principal towns, who were elected by the wealthier burghers; the great majority of the people having no share in the elections. Generally speaking then, the so-called republican party, at the head of which were successively Barneveldt and De Witt, struggled for the continuation or extension of their collective power against the House of Orange, whose influence tended to establish a form nearly monarchical. But that House was popular with the lower classes, and was supported by the majority of the clergy. The nature of the institutions of the United Provinces may be seen in the Act of Union of Utrecht, which was their declaration of independence. During the minority of William III., the office of stadtholder was considered as abolished, and the States-General exercised the supreme authority: De Witt was the soul of their deliberations, and he managed, especially the foreign relations of the country, with great ability. He negotiated the peace with Cromwell in 1654, by a secret article of which it was agreed that no member of the House of Orange should be made stadtholder or high admiral.

After the restoration of Charles II., De Witt, dreading the family connection between him and young William, sought the alliance of France in 1664. A war broke out between England and the United Provinces, which was at first favourable to the English, but De Witt, by his firmness and sagacity, repaired the losses of his countrymen; and while negotiations for peace were pending, he hastened their conclusion by sending an armament under Ruyster, which entered the Thames and burnt some of the English shipping in the Medway. This was followed by the peace of Breda, July 1667. The encroaching ambition of Louis XIV., who aimed at taking possession of the Spanish Netherlands, now excited the alarm of De Witt, who hastened to form a triple alliance with England and Sweden, in order to guarantee the possessions of Spain. In his anxiety to secure his country against the approach of the French, he caused the treaty to be ratified by the States-General at once, instead of first referring it, according to the provisions of the Federal Act, to the acceptance of the various provinces separately. This was a cause of violent obloquy against De Witt.

While thus occupied with the foreign relations he did not forego his plans concerning the internal policy of his country, and the permanent exclusion of the Orange family from power. In 1667 the states of Holland, at his suggestion, passed "a perpetual edict," abolishing for ever the office of stadtholder. De Witt at the same time introduced the greatest order and economy into the finances of the province of Holland. But all De Witt's calculations, both foreign and domestic, were baffled by the intrigues with which Louis XIV. contrived in 1672 not only to detach Charles II. from the Dutch alliance, but to engage him in a counter-alliance with himself against Holland. The French armies now suddenly invaded the United Provinces, Louis XIV. entered Utrecht, and his troops were within a few miles of Amsterdam. There appears to have been great neglect on the part of the officers, civil and military, of the United Provinces, in not having taken measures for resistance, and especially in not having placed their fortresses in a state of defence; and the blame was chiefly thrown upon De Witt. In this emergency, William, the young prince of Orange, was called to the command of the forces both by land and sea; but this did not satisfy the popular clamour. Cornelius De Witt, John's brother, who had filled several important stations, both civil and military, was accused, evidently through mere malignity, of having plotted against the life of William of Orange, was thrown into prison at the Hague, and tortured; but as he could not be convicted of the charge, he was sentenced to banishment. His brother John, whose life had been already attempted by assassins, resigned his office, and went to the Hague in his carriage to receive his brother as he came out of prison. A popular tumult ensued; the furious mob, instigated by the partisans of the house of Orange, forced its way into the prison, and murdered both brothers with circumstances of the greatest atrocity. Such was the end of this distinguished statesman, whose private character and simplicity were as exemplary as his abilities were high. He wrote his 'Memoirs,' which were published in his lifetime, and in which there is much information on the political and financial condition of Holland at the time.

(Corisier, *Histoire des Provinces Unies*; Sir William Temple, *Observations on the United Provinces*; *The Netherland Historian*, 8vo, Amsterdam, 1675, &c.)

D'HILLIERS, LOUIS-BARAGUAY, was born at Paris on the 13th of August 1764, and was a lieutenant when the revolution broke out. In 1793 he was appointed to a brigade in Custine's army, and almost immediately after quarter-master-general. Sent to prison during the Reign of Terror, owing to his attachment to his unfortunate friend Custine, his life was saved by the fall of Robespierre. He took part

in the great Italian campaigns of 1796-97 under Bonaparte, was made a general of division March 10, 1797, and accompanied Bonaparte to Egypt. On the 14th of June 1804, he received the rank of grand officer of the Legion of Honour. During the campaign of 1805, General Baraguay d'Hilliers greatly distinguished himself, especially at the battle of Elchingen. He defeated, with his single division, a strong body of Austrians at Waldmünchen; and at Belsen all the military stores fell into his hands. In 1806 he held a command in Friuli, and two years after was named governor of Venice. He likewise took part in the Peninsular war in 1810 and 1811; but here ended the long series of his successes. During the disastrous campaign in Russia, he fell with nearly all his division into the enemy's hands, was bitterly censured by Napoleon, and this reproof broke his heart. He died a few months after this disgrace, in 1812, at Berlin. (*Nouvelle Biographie Générale*.)

* D'HILLIERS, BARAGUAY, MARSHAL, the son of the republican general noticed above, was born on the 6th of September 1795. He studied for some time at a military college, entered the army as sub-lieutenant in 1812, and served during the arduous Russian campaign. The following year he became one of the aides-de-camp of Marshal Marmont, and was present in several of the fierce battles of 1813 in Germany, being badly wounded in the head at Kulmsee, and having his fore-arm shattered by a cannon-ball at the battle of Leipsig, October 18, 1813. Soon after he went to Spain, and on the 5th of June 1815 was raised to the rank of captain. In 1823 he accompanied the Duke of Angoulême into Spain, and was made major of the 2nd regiment of foot-guards, October 4, 1826. In 1830 he joined the expedition of General Bourmont against Algiers, and after the capture of that city was created colonel. Shortly after the revolution of July (1830) he was raised to the important office of governor of the military school of Saint-Cyr, and in 1832 suppressed a republican plot within the walls of the institution; two of the ringleaders, Trevenenc and Guimard, afterwards became his colleagues in the National Assembly. On the 29th of September 1836 he was made major-general, and lieutenant-general in 1843. The following year he was sent to Algeria, and had the command of Constantina.

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DIADUMENIANUS, MARCUS OPELIUS ANTONINUS, was the son of Macrinus, who was proclaimed emperor by the soldiers after the murder of Caracalla, A.D. 217. After his father's elevation, Diadumenianus, who was then at Antioch, was proclaimed Cæsar by the soldiers, and confirmed by the senate at Rome. He was not quite ten years of age, but is said to have been very handsome and graceful in his person. The reign of Macrinus lasted only fourteen months; a military insurrection, excited by Mæsa, the aunt of Caracalla, who wished to put on the throne her grandson Bassianus, also called Heliogabalus, led to the overthrow of Macrinus, who was defeated near Antioch, and afterwards made prisoner, but killed himself. Diadumenianus, who had escaped from Antioch, was also seized and put to death, A.D. 218. He has been numbered among the emperors, because his father in the latter days of his reign is said to have proclaimed him Augustus and his colleague in the empire. Diadumenianus is celebrated for his marvellous beauty; Lampridius is especially eloquent on this theme. (Lampridius in *Historia Augusta*; Dion, *Epitome*, B. 73.)



Coin of Diadumenianus.

British Museum. Actual size. Copy. Weight 345 grains.

DIA'GORAS OF MELOS, known also by the name of the Atheist, flourished, according to Suidas, the 78th Olympiad, B.C. 468-65. Mr. Clinton has adopted this date; but Scaliger (in Euseb. 'Chron.' p. 101) placed him considerably later, fixing his flight from Athens in the year B.C. 415; and he has been generally followed. The date which Mr. Clinton has taken is the more probable. Diagoras is chiefly known for his asserted open denial of the existence of gods; but it may be doubted whether this was more than a popular prejudice: what is known of his writings gives no support to the charge of atheism, but the common opinion of the ancients fixes the charge upon him. Diagoras is said to have broached atheism on seeing a man who had stolen one of his writings and published it as his own go unpunished for the crime. (Sext. Empir. 'adv. Math.' p. 318.) On account of this atheism it is generally said that the Athenians put a price upon his head, offering a talent to any who should kill him, and two to any one who should bring him alive; though Suidas, Athenagoras, and Tatian attribute the indignation of the Athenians, and the subsequent flight of Diagoras, to his having divulged the nature of some of their mysteries. It is not impossible however that this was one of the overt acts by which his character for atheism was established; in which case the two accounts, which seem to differ, would really coincide. He is said to have been bought as a slave by Democritus, and also to have met his death by shipwreck. (Athen. xiii. p. 611, B.) Aristophanes in his play of the 'Clouds,' one object of which was to raise a religious outcry against Socrates, has maliciously fastened on him the odious name of the M-lian. ('Clouds,' 830.)

Ælian ('Var. Hist.' ii. 23) says that Diagoras assisted Nicodorus in drawing up the laws of the Mantineans. Diagoras was also a lyric poet, though some, apparently without sufficient grounds, have attempted to separate the lyric poet from the atheist.

(Bayle, *Dictionary*; Fabricius, *Bibliotheca Græca*, ed. Harles, vol. ii. pp. 119 and 655; Meier in Gruber's *Allgem. Enc.* xxiv. pp. 439-48.)

DIBDIN, CHARLES, in whose person the British bard may be said to have been revived, was born in 1745 at Southampton, near which place his grandfather, a considerable merchant, founded a village that bears his name. When Charles Dibdin was born, his mother had reached her fiftieth year, and he was her eighteenth child. He had a brother, Thomas, twenty-nine years older than himself, on whose death he wrote the beautiful ballad 'Poor Tom Bowling.' This gentleman was captain of an East-Indiaman, and father of Thomas Froggall Dibdin, D.D.

The subject of the present notice was educated at Winchester, and originally designed for the clerical profession. But his love for music predominated, and after receiving some instruction from the celebrated Kent, organist of Winchester Cathedral, he was sent to London, and commenced his career, as poet and musician, at the early age of sixteen, when he produced an opera at Covent Garden Theatre, written and composed by himself, called 'The Shepherd's Artifice.' A few years after he appeared as an actor, and was, in 1768, the original Mungo in his own 'Padlock.' In 1778 he became musical manager of Covent Garden theatre, at a salary of ten pounds a week. About 1782 he built the Circus theatre (afterwards opened under the name of the Surrey), which continued under his management some three or four years. In 1788 he published his 'Musical Tour,' in one vol. 4to; and in 1789 presented to the public, at Hutchinson's auction rooms, King Street, Covent Garden, the first of those entertainments whereby he so eminently distinguished himself,—and of which he was sole author, composer, and performer,—under the title of 'The Whim of the Moment.' In this, among sixteen other songs, was the ballad 'Poor Jack,' an effusion of genius that immediately established his reputation, both as a lyric poet and melodist. The year 1791 saw Dibdin in his Sans Souci, an exhibition-room in the Strand, situated up by him; and in 1796 he erected a small theatre in Leicester Fields, giving it the above-named title. This he sold in 1805, and retired from public life; but not having been provident while the means of making some provision for the future were in his power, his retreat was not accompanied by independence. This having been properly represented, government granted him a pension of 200l. per annum, an act evincing both a sense of justice and a right feeling. Of this he was for a time deprived by Lord Grenville, but a more liberal ministry restored it. Towards the close of the year 1813 he was attacked by paralysis, and died in the July following. Mr. Dibdin published one or two novels, and some smaller works, but his fame is built on his songs, of which—so prolific was his muse, and so great his facility in composition—he produced the amazing number of nine hundred! Out of this large number we may readily acknowledge a considerable portion to be comparatively worthless. His sea-songs however have become permanent favourites, and it is said that, during the war, their influence was most strongly felt in supplying the navy with volunteers. And it is not too much to say that no English song writer ever produced so many ballads so thoroughly adapted to the popular taste, and which, as has been truly said, are so generally "on the side of virtue;" humanity, constancy, love of country, and courage being almost always the subjects of his song and the themes of his praise.

DIBDIN, THOMAS, one of the sons of Charles Dibdin, was born in 1771. After having spent some time at a school in the north of England, he was apprenticed at the age of sixteen to an upholsterer in London, whom he served for four years. He then joined a company

of strolling players in Essex, and for several years wandered through the country in that profession. In 1795 he returned to London, where he wrote a number of very successful pieces for the minor theatres; and in 1797 he was engaged as an actor at Covent Garden Theatre, with which, as actor or author, he continued to be connected for fourteen years. The latter part of his life was spent in indigence. At the time of his death he was engaged in compiling an edition of his father's sea-songs, for which he received an allowance from the Lords of the Admiralty. He died at Pentonville on the 16th of September 1841, leaving children by each of two marriages. Thomas Dibdin's comedies, operas, and farces are numerous enough to fill a long paragraph with their bare names. Many of them were composed for temporary purposes; and many others had little or no success. But there are one or two, as the opera of the 'Cabinet,' which, either through merits of their own or by their adaptation to particular actors and singers, still maintain a place on the stage.

DIBDIN, REV. THOMAS FROGNALL, the most conspicuous English writer on Bibliography in the earlier half of the nineteenth century, was born at Calcutta in 1776. His father, Captain Thomas Dibdin, the commander of a sloop of war in the Indian Ocean, was the elder brother of Charles Dibdin, the celebrated naval song-writer. [DIBDIN, CHARLES.] Both he and his wife, whom he had first met in the East Indies, died on their passage home in the year 1780, and Frognall Dibdin first landed on the English shore an orphan of four years old. His mother's brother, Mr. Compton, took charge of him from that age to man's estate; and of other relations he saw so little, that, he tells us in his 'Reminiscences,' he conversed with his famous uncle Charles but once in his life, though Charles lived till 1814, when Frognall was eight-and-thirty. He was sent to St. John's College, Oxford, but quitted the university without taking a degree, and studied the law under Mr. Basil Montague, whose office he left to practise in the unusual character of a provincial counsel at Worcester.

Finding no prospect of success, he soon abandoned the law for the church; and a passage in his 'Reminiscences,' in which he describes his studies, furnishes the key-note of much of his subsequent career. "In Greek Testaments my little library was rather richly stored. I revelled in choice copies of the first Erasmus, and of the first Stephen, and defied any neighbouring clergyman to match me in Elzevirs and in Tonson." In London, to which he speedily returned, and where he became a preacher at some fashionable chapels at the west-end, he was less known in the clerical than in the literary, or rather the book-selling world. At that time, the 'bibliomania,' as it was called, or fancy for purchasing rare and curious books at extravagant prices, was advancing to a height which it had never before attained in England or elsewhere. It reached its culminating point at the celebrated sale of the library of the Duke of Roxburghe, in June 1812, where a copy of an early edition of Boccaccio, printed by Valdarfer, at Florence, in 1471, was sold to the Marquis of Blandford, afterwards Duke of Marlborough, for the sum of 2260*l.*; and it was afterwards discovered that an imperfect copy of the same book was in the Sunderland library at Blenheim, at the very time of the purchase, but had three times over escaped being mentioned in the catalogue.

Dr. Dibdin proposed, at a dinner party at Baron Bolland's, even before the Valdarfer was sold, the establishment of a club, to dine together in honour of Bibliography. The club was established under the name of the Roxburghe Club: and he became the first vice-president. This club afterwards adopted the rule that each of its members should every year reprint a book, to be presented to every member; and this practice seems to have led to the establishment of the numerous printing and publishing clubs now in existence, more liberal in their regulations than the original. The rise and progress of the bibliomania was stimulated and recorded by different publications of Dr. Dibdin: an 'Introduction to the Greek and Roman Classics,' in 1802; a dialogue, entitled 'Bibliomania,' in 1809, which was reprinted, with great enlargements in 2 vols., in 1811; and the 'Bibliographical Decameron,' in three large vols., in 1817. A new edition of Ames's 'Typographical Antiquities' was also commenced by him, and carried as far as four volumes, between 1810 and 1819; and a minute account of the rare books in Earl Spencer's library, under the title of the 'Bibliotheca Spenceriana,' which occupied four volumes, and was extended by the 'Ædes Althorpianæ,' a description of Earl Spencer's seat at Althorp; and by an account of the Cassano library purchased by him; in the whole seven volumes. In 1818, Dr. Dibdin made a tour abroad, to purchase books for the same patron, and the result was, a 'Bibliographical, Antiquarian, and Picturesque Tour in France and Germany,' 3 vols. 8vo, 1821. These works, particularly the 'Bibliographical Decameron' and the 'Tour,' present beautiful specimens of typography and engraving, produced at an expense which the author was never weary of proclaiming. In 'The Library Companion; or, Young man's Guide and Old Man's Comfort in the Choice of a Library' (1824), he apparently aspired at producing something of more general and permanent use; but the result was disastrous. The flippant and frivolous character of his remarks, and the inaccurate and superficial character of his information, were commented upon in so severe a tone by some of the leading reviews, in particular the 'Quarterly' and the 'Westminster,' that his reputation never recovered the shock. In the preceding year he had obtained, by the patronage of Earl Spencer, his first preferment in the church—the living of Exning, near New-

market; he was afterwards appointed to the rectory of St. Mary, Bryanstone Square; and his publications for some years were chiefly of a theological character. He returned to the field of bibliography in his 'Reminiscences of a Literary Life' (2 vols. 1836), and in his 'Bibliographical, Antiquarian, and Picturesque Tour in the Northern Counties of England and in Scotland' (3 vols. 1838). He also made, not long before his death, a tour in Belgium, of which he also intended to publish an account. He died on the 18th of November 1847, after a long illness, of paralysis of the brain. His latter years had been much clouded with pecuniary difficulties.

Many of the publications of Dr. Dibdin have already been enumerated, but it will be necessary to recur to some of them to afford a fuller notion of their character. The most important is the 'Typographical Antiquities of Great Britain.' The meritorious work of Ames on that subject, professing to give an account of all the works printed in England from the introduction of the art to the year 1600, had been expanded from one volume to three by Herbert, who made such extensive additions that the work might justly be regarded as no longer Ames's, but his own. There was still room for extensive improvement on Herbert—a very simple alteration even in the arrangement would have much increased its value to nearly all who consulted it. The titles of the books are disposed under the names of the printers: had they been disposed instead, according to Panzer's plan, in his 'Annals of German Literature,' in the plain order of date, a host of particulars would have presented themselves in combination which are now scattered and inaccessible. It would have been far from uninteresting to observe what books issued from the press in England during the year in which Henry broke up the monasteries, in which Mary lighted the fires of Smithfield, or in which Shakspeare first came to London. Dibdin has preserved the old arrangement, and has so much augmented the matter that the four volumes of his edition, which was left imperfect, carry the record no further than the middle of the second volume of Herbert's three. Some of the matter which he has added is of interest, in particular his more minute account of the productions of Caxton, but much is mere idle surplussage—biographies of book-collectors of the 18th century, illustrated with their portraits, which have nothing whatever to do with the history of printing in the 15th and 16th centuries. Much too of the additional matter for which he has obtained credit is taken from the manuscript notes which Herbert had prepared for a second edition, and inserted in a copy of his work which is now in the British Museum. It is to be hoped that the whole subject will be resumed ere long by some competent scholar, with the numerous additional materials now at his command in our public libraries, when, with some industry and intelligence, a work may be produced which will interest not only the bibliographer but all who have a tincture of feeling for literary matters. The 'Bibliotheca Spenceriana,' from its containing particulars of many books not accessible to the public in general, is often used as a work of reference; but those who have consulted it the oftener regard it with the most distrust. Such was Dr. Dibdin's habit of inaccuracy, that in two accounts of the origin of the Roxburghe Club, to him a matter of great importance and interest, given in two of his works, the dates are utterly irreconcilable. In the 'Decameron' (vol. iii., p. 69), he distinctly states that the dinner at which he proposed it was on the 4th of June; in the 'Reminiscences' (p. 367), he states no less distinctly that it was "on the evening before the sale of the 'Boccaccio' of 1471, which took place on the 17th of June 1812." It may easily be conceived that his accounts of the dates of rare books are not to be depended on till after they have been verified. It may be remarked also that his way of describing a book has too little of the scholar and the man of letters, and too much of the bookseller and the bookbinder. The width of the margin, and the kind of leather in which a book is coated, attract as much of his attention as the particulars which all copies of the book have in common. The 'Tours' are a singular compound of anecdotes of rare interest mixed up with the most idle and irrelevant matter. The 'Decameron' is by far the best of Dr. Dibdin's works, as comprising the least of detail and the most of anecdote; and it is written in many portions with a degree of care and spirit often wanting in his other works. The 'Reminiscences' afford singular proof that, although the author of an 'Introduction to the Classics,' his acquaintance with some of them was more than usually deficient. On the whole, though his bibliographical works abound with much that the reader wishes away, they are indispensable in any large library of English literature. His other productions, which are numerous, will be found mentioned in his own 'Reminiscences.'

DICEARCHUS, the son of Phidias, was born in the city of Messana in Sicily. He was a scholar of Aristotle, and is called a peripatetic philosopher by Cicero ('De Officiis,' ii. 5); but though he wrote some works on philosophical subjects, he seems to have devoted his attention principally to geography and statistics. His chief philosophical work was one 'On the Soul,' in two dialogues, each divided into three books: one dialogue being supposed to be held at Corinth, the other at Mitylene. In these he argued against the Platonic doctrine of the soul, and indeed altogether denied its existence. In the second and third books of the Corinthian dialogue, Cicero tells us ('Tuscul. Disput.,' i. 10), he introduced an old Pthiot named Pherecrates, maintaining that the soul was absolutely nothing; that the word was a mere empty sound; that there was no soul either in man

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The subject of the present notice was educated at Winchester, and originally designed for the clerical profession. But his love for music predominated, and after receiving some instruction from the celebrated Kent, organist of Winchester Cathedral, he was sent to London, and commenced his career, as poet and musician, at the early age of sixteen, when he produced an opera at Covent Garden Theatre, written and composed by himself, called 'The Shepherd's Artifice.' A few years after he appeared as an actor, and was, in 1768, the original Mungo in his own 'Padlock.' In 1778 he became musical manager of Covent Garden theatre, at a salary of ten pounds a week. About 1782 he built the Circus theatre (afterwards opened under the name of the Surrey), which continued under his management some three or four years. In 1788 he published his 'Musical Tour,' in one vol. 4to; and in 1789 presented to the public, at Hutchinson's auction rooms, King Street, Covent Garden, the first of those entertainments whereby he so eminently distinguished himself,—and of which he was sole author, composer, and performer,—under the title of 'The Whim of the Moment.' In this, among sixteen other songs, was the ballad 'Poor Jack,' an effusion of genius that immediately established his reputation, both as a lyric poet and melodist. The year 1791 saw Dibdin in his Sans Souci, an exhibition-room in the Strand, sit up by him; and in 1796 he erected a small theatre in Leicester Fields, giving it the above-named title. This he sold in 1805, and retired from public life; but not having been provident while the means of making some provision for the future were in his power, his retreat was not accompanied by independence. This having been properly represented, government granted him a pension of 200l. per annum, an act evincing both a sense of justice and a right feeling. Of this he was for a time deprived by Lord Grenville, but a more liberal ministry restored it. Towards the close of the year 1813 he was attacked by paralysis, and died in the July following. Mr. Dibdin published one or two novels, and some smaller works, but his fame is built on his songs, of which—so prolific was his muse, and so great his facility in composition—he produced the amazing number of nine hundred! Out of this large number we may readily acknowledge a considerable portion to be comparatively worthless. His sea-songs however have become permanent favourites, and it is said that, during the war, their influence was most strongly felt in supplying the navy with volunteers. And it is not too much to say that no English song writer ever produced so many ballads so thoroughly adapted to the popular taste, and which, as has been truly said, are so generally "on the side of virtue;" humanity, constancy, love of country, and courage being almost always the subjects of his song and the themes of his praise.

DIBDIN, THOMAS, one of the sons of Charles Dibdin, was born in 1771. After having spent some time at a school in the north of England, he was apprenticed at the age of sixteen to an upholsterer in London, whom he served for four years. He then joined a company

of strolling players in Essex, and for several years wandered through the country in that profession. In 1795 he returned to London, where he wrote a number of very successful pieces for the minor theatres; and in 1797 he was engaged as an actor at Covent Garden Theatre, with which, as actor or author, he continued to be connected for fourteen years. The latter part of his life was spent in indigence. At the time of his death he was engaged in compiling an edition of his father's sea-songs, for which he received an allowance from the Lords of the Admiralty. He died at Pentonville on the 16th of September 1841, leaving children by each of two marriages. Thomas Dibdin's comedies, operas, and farces are numerous enough to fill a long paragraph with their bare names. Many of them were composed for temporary purposes; and many others had little or no success. But there are one or two, as the opera of the 'Cabinet,' which, either through merits of their own or by their adaptation to particular actors and singers, still maintain a place on the stage.

DIBDIN, REV. THOMAS FROGNALL, the most conspicuous English writer on Bibliography in the earlier half of the nineteenth century, was born at Calcutta in 1776. His father, Captain Thomas Dibdin, the commander of a sloop of war in the Indian Ocean, was the elder brother of Charles Dibdin, the celebrated naval song-writer. [DIBDIN, CHARLES.] Both he and his wife, whom he had first met in the East Indies, died on their passage home in the year 1780, and Frognall Dibdin first landed on the English shore an orphan of four years old. His mother's brother, Mr. Compton, took charge of him from that age to man's estate; and of other relations he saw so little, that, he tells us in his 'Reminiscences,' he conversed with his famous uncle Charles but once in his life, though Charles lived till 1814, when Frognall was eight-and-thirty. He was sent to St. John's College, Oxford, but quitted the university without taking a degree, and studied the law under Mr. Basil Montague, whose office he left to practise in the unusual character of a provincial counsel at Worcester.

Finding no prospect of success, he soon abandoned the law for the church; and a passage in his 'Reminiscences,' in which he describes his studies, furnishes the key-note of much of his subsequent career. "In Greek Testaments my little library was rather richly stored. I revelled in choice copies of the first Erasmus, and of the first Stephen, and defied any neighbouring clergyman to match me in Elzevirs and in Tonson." In London, to which he speedily returned, and where he became a preacher at some fashionable chapels at the west-end, he was less known in the clerical than in the literary, or rather the book-selling world. At that time, the 'bibliomania,' as it was called, or fancy for purchasing rare and curious books at extravagant prices, was advancing to a height which it had never before attained in England or elsewhere. It reached its culminating point at the celebrated sale of the library of the Duke of Roxburghe, in June 1812, where a copy of an early edition of Boccaccio, printed by Valdarfer, at Florence, in 1471, was sold to the Marquis of Blandford, afterwards Duke of Marlborough, for the sum of 2260*l.*; and it was afterwards discovered that an imperfect copy of the same book was in the Sunderland library at Blenheim, at the very time of the purchase, but had three times over escaped being mentioned in the catalogue.

Dr. Dibdin proposed, at a dinner party at Baron Bolland's, even before the Valdarfer was sold, the establishment of a club, to dine together in honour of Bibliography. The club was established under the name of the Roxburghe Club: and he became the first vice-president. This club afterwards adopted the rule that each of its members should every year reprint a book, to be presented to every member; and this practice seems to have led to the establishment of the numerous printing and publishing clubs now in existence, more liberal in their regulations than the original. The rise and progress of the bibliomania was stimulated and recorded by different publications of Dr. Dibdin: an 'Introduction to the Greek and Roman Classics,' in 1802; a dialogue, entitled 'Bibliomania,' in 1809, which was reprinted, with great enlargements in 2 vols., in 1811; and the 'Bibliographical Decameron,' in three large vols., in 1817. A new edition of Ames's 'Typographical Antiquities' was also commenced by him, and carried as far as four volumes, between 1810 and 1819; and a minute account of the rare books in Earl Spencer's library, under the title of the 'Bibliotheca Spenceriana,' which occupied four volumes, and was extended by the 'Ædes Althorpiæ,' a description of Earl Spencer's seat at Althorp; and by an account of the Cassano library purchased by him; in the whole seven volumes. In 1818, Dr. Dibdin made a tour abroad, to purchase books for the same patron, and the result was, a 'Bibliographical, Antiquarian, and Picturesque Tour in France and Germany,' 3 vols. 8vo, 1821. These works, particularly the 'Bibliographical Decameron' and the 'Tour,' present beautiful specimens of typography and engraving, produced at an expense which the author was never weary of proclaiming. In 'The Library Companion; or, Young man's Guide and Old Man's Comfort in the Choice of a Library' (1824), he apparently aspired at producing something of more general and permanent use; but the result was disastrous. The flippant and frivolous character of his remarks, and the inaccurate and superficial character of his information, were commented upon in so severe a tone by some of the leading reviews, in particular the 'Quarterly' and the 'Westminster,' that his reputation never recovered the shock. In the preceding year he had obtained, by the patronage of Earl Spencer, his first preferment in the church—the living of Ening, near New-

market; he was afterwards appointed to the rectory of St. Mary, Bryanstone Square; and his publications for some years were chiefly of a theological character. He returned to the field of bibliography in his 'Reminiscences of a Literary Life' (2 vols. 1836), and in his 'Bibliographical, Antiquarian, and Picturesque Tour in the Northern Counties of England and in Scotland' (3 vols. 1838). He also made, not long before his death, a tour in Belgium, of which he also intended to publish an account. He died on the 18th of November 1847, after a long illness, of paralysis of the brain. His latter years had been much clouded with pecuniary difficulties.

Many of the publications of Dr. Dibdin have already been enumerated, but it will be necessary to recur to some of them to afford a fuller notion of their character. The most important is the 'Typographical Antiquities of Great Britain.' The meritorious work of Ames on that subject, professing to give an account of all the works printed in England from the introduction of the art to the year 1600, had been expanded from one volume to three by Herbert, who made such extensive additions that the work might justly be regarded as no longer Ames's, but his own. There was still room for extensive improvement on Herbert—a very simple alteration even in the arrangement would have much increased its value to nearly all who consulted it. The titles of the books are disposed under the names of the printers: had they been disposed instead, according to Panzer's plan, in his 'Annals of German Literature,' in the plain order of date, a host of particulars would have presented themselves in combination which are now scattered and inaccessible. It would have been far from uninteresting to observe what books issued from the press in England during the year in which Henry broke up the monasteries, in which Mary lighted the fires of Smithfield, or in which Shakspeare first came to London. Dibdin has preserved the old arrangement, and has so much augmented the matter that the four volumes of his edition, which was left imperfect, carry the record no further than the middle of the second volume of Herbert's three. Some of the matter which he has added is of interest, in particular his more minute account of the productions of Caxton, but much is mere idle surplusage—biographies of book-collectors of the 18th century, illustrated with their portraits, which have nothing whatever to do with the history of printing in the 15th and 16th centuries. Much too of the additional matter for which he has obtained credit is taken from the manuscript notes which Herbert had prepared for a second edition, and inserted in a copy of his work which is now in the British Museum. It is to be hoped that the whole subject will be resumed ere long by some competent scholar, with the numerous additional materials now at his command in our public libraries, when, with some industry and intelligence, a work may be produced which will interest not only the bibliographer but all who have a tincture of feeling for literary matters. The 'Bibliotheca Spenceriana,' from its containing particulars of many books not accessible to the public in general, is often used as a work of reference; but those who have consulted it the oftener regard it with the most distrust. Such was Dr. Dibdin's habit of inaccuracy, that in two accounts of the origin of the Roxburghe Club, to him a matter of great importance and interest, given in two of his works, the dates are utterly irreconcilable. In the 'Decameron' (vol. iii., p. 69), he distinctly states that the dinner at which he proposed it was on the 4th of June; in the 'Reminiscences' (p. 367), he states no less distinctly that it was "on the evening before the sale of the 'Boccaccio' of 1471, which took place on the 17th of June 1812." It may easily be conceived that his accounts of the dates of rare books are not to be depended on till after they have been verified. It may be remarked also that his way of describing a book has too little of the scholar and the man of letters, and too much of the bookseller and the bookbinder. The width of the margin, and the kind of leather in which a book is coated, attract as much of his attention as the particulars which all copies of the book have in common. The 'Tours' are a singular compound of anecdotes of rare interest mixed up with the most idle and irrelevant matter. The 'Decameron' is by far the best of Dr. Dibdin's works, as comprising the least of detail and the most of anecdote; and it is written in many portions with a degree of care and spirit often wanting in his other works. The 'Reminiscences' afford singular proof that, although the author of an 'Introduction to the Classics,' his acquaintance with some of them was more than usually deficient. On the whole, though his bibliographical works abound with much that the reader wishes away, they are indispensable in any large library of English literature. His other productions, which are numerous, will be found mentioned in his own 'Reminiscences.'

DICEARCHUS, the son of Phidias, was born in the city of Messana in Sicily. He was a scholar of Aristotle, and is called a peripatetic philosopher by Cicero ('De Officiis,' ii. 5); but though he wrote some works on philosophical subjects, he seems to have devoted his attention principally to geography and statistics. His chief philosophical work was one 'On the Soul,' in two dialogues, each divided into three books: one dialogue being supposed to be held at Corinth, the other at Mitylene. In these he argued against the Platonic doctrine of the soul, and indeed altogether denied its existence. In the second and third books of the Corinthian dialogue, Cicero tells us ('Tuscul. Disput.,' i. 10), he introduced an old Pthiot named Pherecrates, maintaining that the soul was absolutely nothing; that the word was a mere empty sound; that there was no soul either in man

or beast; that the principle by means of which we act and perceive is equally diffused throughout all living bodies, and cannot exist separated from them; and that there is no existence except matter, which is one and simple, the parts of which are naturally so arranged that it has life and perception. The greatest performance of Dicaearchus was a treatise on the geography, politics, and manners of Greece, which he called the 'Life of Greece' ('*Εἰσαὶὸς βίος*'). Of this a fragment has come down to us, which is printed in Hudson's 'Geographici Minores,' and also edited by Marx in Creuzer's 'Meletemata e Discipl. Antiquitatis,' p. iii. p. 174. It has been conjectured, with great appearance of truth, that the citations from Dicaearchus, in which his treatises 'On Musical Contests,' 'On the Dionysian Contests,' &c., are referred to, are drawn from this comprehensive work, and that the grammarians have named them by the title of the subdivision to which these subjects belonged, instead of the leading title of the book. (See Nike in the 'Rhein. Mus.' for 1833, p. 47.) Dicaearchus's maps were extant in the time of Cicero ('*Ep. ad Att.*' vi. 2); but his geography was not much to be depended upon. (Strabo, p. 104.) Cicero was very fond of the writings of Dicaearchus, and speaks of him in terms of the warmest admiration. ('*Ep. ad Att.*' ii. 2.) In the extant fragment Dicaearchus quotes Posidippus, and must therefore have been alive in B.C. 289. We must distinguish him from a Lacedæmonian grammarian of the same name, who was a pupil of Aristarchus. (See Suidas.)

*DICK, THOMAS, LL.D., was born in 1772. He was educated for the Christian ministry in connection with the Secession Church of Scotland, and we believe held a pastoral charge in connection with that body at Stirling in the early part of his career, but it is as a popular writer on physical science that he is best known to the world. The works by which he first became generally known were the 'Christian Philosopher,' and the 'Philosophy of Religion.' These were followed by works on the 'Improvement of Society by the Diffusion of Knowledge,' the 'Mental Illumination of Mankind,' 'The Philosophy of a Future State,' a 'Treatise on the Solar System,' 'Celestial Scenery,' 'The Sideral Heavens,' 'The Practical Astronomer,' and an essay on 'Christian Beneficence, contrasted with Covetousness,' written in competition for the prize which was conferred on Dr. Harris for his work, entitled 'Mammon: or Covetousness the sin of the Christian Church.' Dr. Dick is a man of singularly unobtrusive disposition, and has been content to labour perseveringly for the public instruction, although his immediate reward is but small. His principal works have been reprinted at low prices, and have had extensive circulation, yet the author has derived little pecuniary benefit from them. A public subscription on his behalf as an acknowledgment of the benefits he has conferred upon society was projected a few years since by some of his admirers, but realised a very small amount, the appeal having been more successful in America than in the author's native country. Dr. Dick's works have been reprinted and very extensively sold in the United States. Dr. Dick resides in the small village of Broughty-Ferry, on the left bank of the river Tay, in Forfarshire. Besides instructing the public by his pen, Dr. Dick has been in the habit of accepting occasional appointments to preach in neighbouring churches, and also to deliver popular lectures on scientific subjects. A few years ago a small pension was granted to him by the government in acknowledgment of his services in the advancement of popular science.

*DICKENS, CHARLES, was born in 1812 at Portsmouth, where his father, Mr. John Dickens, who held a situation in the Navy Pay department, was at that time stationed. The duties of his situation led Mr. John Dickens to reside at various naval ports; and a portion of his distinguished son's childhood was thus spent at Chatham—and perhaps early recollections as well as literary associations may have had their influence in leading to his recent purchase of a property at Gadshill in that neighbourhood (the veritable 'Gadshill' of Falstaff's adventures in 'Henry IV.'), as his permanent place of residence (1856). Retiring on a pension shortly after the conclusion of the war in 1815, the father of the novelist became connected as a reporter with the London press. Intending his son for the profession of an attorney, he placed him in an attorney's office for that purpose; and here Mr. Dickens acquired experience in life which he has since turned to account. An early passion for literature however—a passion which he was in the habit of gratifying by abundant reading, more especially in the works of the English novelists and dramatists—rendered him unwilling to remain in the destined profession; and his father's connections enabled him to exchange it for that of a newspaper critic and reporter. His first engagement was on the 'True Sun,' from which he transferred his services to the 'Morning Chronicle,' then almost the leading daily newspaper in London. His abilities as a reporter and describer of scenes of city-life soon raised him high in the staff of this journal; and probably there could have been no better training for his peculiar talents of observation, whether of scenes or of physiognomies and characters, than his occupation as a reporter afforded him. His *début* as a literary artist was made in the columns of the 'Morning Chronicle,' to the evening edition of which he contributed those 'Sketches of Life and Character' which were afterwards (1836) published collectively in two volumes under the title of 'Sketches by Boz.' Almost simultaneously with the 'Sketches' Mr. Dickens published 'The Village

Coquettes: a comic opera' (1836). The success of the 'Sketches' was so great, and they showed the possession of such an original vein of humorous narrative and description, that the late Mr. Hall, of the firm of Chapman and Hall, London publishers, proposed to Mr. Dickens to write a story, in the same vein, to be brought out in monthly parts. Mr. Hall, we believe, even suggested as a suitable plan for such a story, that of describing the meetings and adventures of a club of originals. Acting on this hint, though he soon dropped the machinery of a club, or made it subordinate, Mr. Dickens produced his world-famous 'Pickwick Papers,' published in 1837. The success was beyond all calculation; and Mr. Dickens,—who about this time married the daughter of Mr. George Hogarth, a music writer and critic of eminence—at once took his place, at the age of twenty-five, as the most popular novelist of the day. 'Oliver Twist,' a novel in three volumes, was his next publication (1838); contemporaneous with which were 'The Memoirs of Joseph Grimaldi, edited by Boz,' in two volumes. Then, in the same serial form as 'Pickwick,' came 'The Life and Adventures of Nicholas Nickleby' (1839); followed by 'Master Humphrey's Clock,' published in weekly numbers in 1840 and 1841, and containing the stories since known separately as 'The Old Curiosity Shop,' and 'Barnaby Rudge: a Tale of the Riots of 1780.' After the conclusion of this publication Mr. Dickens visited America, where he was received with enthusiasm. His impressions of America and the Americans he published on his return in his 'American Notes for General Circulation' (1842). In 1843 was written his little Christmas book, entitled 'A Christmas Carol'—the first of that series of beautiful Christmas stories with which he has from time to time varied his larger publications.

In 1844 appeared, as a monthly serial, 'The Life and Adventures of Martin Chuzzlewit,' and in the same year he visited Italy and resided there for some time. His second Christmas book, 'The Chimes,' appeared in 1845. On January 1, 1846, Mr. Dickens presented himself in a new capacity, as the chief editor of 'The Daily News,' then organised as a liberal morning newspaper, with a numerous staff of select writers to support it by their united talents. Here appeared Mr. Dickens's 'Pictures of Italy,' afterwards published collectively (1846). After some time however Mr. Dickens resigned his editorship, and the organisation of the paper was changed. The same year, 1846, saw the publication of his 'Battle of Life: a Love-Story,' and 'The Cricket on the Hearth: a Fairy Tale for Christmas.' His next venture was his 'Dealings with the Firm of Dombey and Son,' commenced in the favourite form of a monthly serial in 1847, and finished in 1848, in time to permit the publication of a Christmas story for that year, called 'The Haunted Man and the Ghost's Bargain.' Next came the 'History of David Copperfield' in numbers, concluded in 1850. In this year Mr. Dickens started the weekly literary periodical, which he has since conducted under the title of 'Household Words,' and his own contributions to which during so many years must of themselves amount to a considerable body of literature. Here appeared his 'Child's History of England,' since republished in three volumes (1852-53), and the powerful story called 'Hard Times,' since re-published in one volume (1854). In 1853 was concluded another of his larger serial stories, 'Bleak House;' and while we write (1856) his 'Little Dorrit' is in progress.

Any commentary on the genius of a writer, whose works are so well known as those of Mr. Dickens is here unnecessary. Wherever the English language is spoken or read his name is a 'household word;' of many of his works there are translations into the chief European languages; and, though English literature should go on increasing in bulk for centuries to come, his place in it is secure. We may note however in connection with his influence on the history of our literature, *first*, his great effects as the founder of a new style of English novel, differing from that of Richardson, from that of Fielding, from that of Scott, and from that of any other preceding writer, with perhaps the exception, to a certain extent, of De Foe; *secondly*, his effects on the *form* of popular publications, as the first eminent practitioner of the serial form of narrative. Mr. Dickens's voluminousness as an author is also to be noted. Nor is it only as an author that he impresses his contemporaries. He is known as a man taking a lively interest in many social and philanthropic questions, and proving the same by his public conduct, as well as by the zealous criticisms of social wrongs and abuses with which his books abound, and which he has on many occasions enforced with great effect by his speeches on public occasions.

DICTYS, a Cretan who accompanied Idomeneus to the siege of Troy, and the reputed author of a history of the Trojan war, of which a Latin prose translation is still extant. This work, according to the Introduction prefixed to the Latin translation, was discovered in the reign of Nero, in a tomb near Gnossus, which was laid open by an earthquake. It was written in Phœnician characters, and translated into Greek by one Eufrazidas, or Praxias, at the command of Nero: this translation has not come down to us; the Latin version which we possess is attributed to Quintus Septimius, who lived in the 3rd or 4th century A.D., and contains the first five books, with an abridgment of the remainder. The story related above does not seem worthy of much credit, but there is little doubt that the work is very ancient, though its exact date is uncertain. The best edition is that by Perizonius (1702, 8vo), to whose preliminary dissertation the reader is

referred for further particulars respecting the historian and his translator.

DIDEROT, DENYS, was born at Langres, in the province of Champagne, in 1713. His father, a master cutler, a worthy man, much respected in his native town, and comfortable in his circumstances, placed his son first in the Jesuits' College at Langres, and afterwards sent him to the College d'Harcourt at Paris to continue his studies. At one time young Diderot was intended for the church, but as he felt no inclination for the clerical profession, his father did not press the point. Diderot made some progress in the ancient and modern languages, and still more in mathematics. On leaving college his father placed him as a boarder with a Paris procureur, in order that he might study the law, but Diderot had no taste for that profession; he made no progress in its study, and he employed all the time he could steal from the office-desk in reading any books that fell into his hands. After two or three years his father stopped his board wages, desiring him either to betake himself to some profession or to return home, and he several times repeated the offer of this alternative, but to no purpose, as Diderot replied that he felt no inclination for any worldly profession; that he loved reading, was happy, and wanted nothing more. For ten years from that time he lived obscurely in Paris, on his wits as the phrase is, and often, as it may be supposed, in very promiscuous company. Literature was not then a very marketable commodity, but Diderot had a facility in writing, and he undertook anything that came in his way, advertisements, indexes, catalogues, and even sermons for the colonies, which were bespoken and paid for by a missionary. He next began translating from the English for the booksellers. He also received indirectly assistance from home. At the age of twenty-nine he married a young woman as poor as himself, who proved to him ever after a virtuous and affectionate wife, notwithstanding his subsequent neglect of her. In his drama 'Le Père de Famille' he has drawn from life some of the incidents of his courtship and marriage.

Diderot's first original work was the 'Pensées Philosophiques,' 1746, a desultory and rather common-place production, which however met with great success among the partisans of the new philosophy, as it was then called. From that time he ranked as one of the most strenuous assailants of the established systems in religion and politics. He saw many unseemly parts in the social edifice, and could devise no better mode of mending them than by pulling down the whole. That the state of France under the Regent and Louis XV. was such as easily to lead an impetuous mind to such a conclusion, is made sufficiently evident by the numerous memoirs of those times. In 1749 he published the 'Lettres sur les Aveugles,' for which he was imprisoned for three months at Vincennes, where however he was very indulgently treated, and allowed to receive the visits of his friends, among whom was J. J. Rousseau, to whom it is said that Diderot suggested the idea of his first literary paradox. They afterwards quarrelled upon some foolish ground, and the squabble was not creditable to either. [ROUSSEAU.] After editing, in company with others, a Universal Medical Dictionary, Diderot formed the project of a general Cyclopædia, to supersede the French version of Chambers's work, and he found a bookseller, Lebreton, willing to undertake the publication, under the title of 'Encyclopédie, ou Dictionnaire Raisonné des Sciences, des Arts, et Métiers.' Diderot and D'Alembert were joint editors, but D'Alembert withdrew after a time, and Diderot remained sole editor. The work began to appear in 1751, and was concluded in 1765, in 17 vols. fol., besides 11 vols. of plates. The publication was stopped two or three times by the government, and the last volumes were distributed privately, though the king himself was one of the purchasers. The most amusing part of the correspondence of Voltaire and D'Alembert was carried on while D'Alembert was joint editor of the 'Dictionnaire,' and presents a lively picture of the various difficulties with which the editors had to contend. On this celebrated compilation Diderot himself passed a severe judgment. He said, "that he had had neither time nor the means of being particular in the choice of his contributors, among whom some were excellent, but most of the rest were very inferior; that moreover the contributors, being badly paid, worked carelessly; that, in short, it was a patch-work composed of very ill-sorted materials, some master-pieces by the side of schoolboys' performances; and that there was also considerable neglect in the arrangement of the articles, and especially in the references." Diderot complained likewise that the publisher, Lebreton, often took upon himself to scratch out of the proof-sheets any passages which he thought might endanger him, and then filled up the gap as well as he could. Notwithstanding all these deficiencies the 'Dictionnaire Encyclopédique' met with great success for a time, but it has been since superseded in France by the 'Encyclopédie Méthodique,' or great French Cyclopædia.

The works of Diderot are numerous, and many of them were not published till after his death. Among those published in his lifetime are: 'Lettres sur les Sourds et Muets,' 1751; 'Pensées sur l'Interprétation de la Nature,' 1754; 'Code de la Nature,' 1755. The principal faults of his didactic compositions are obscurity in the ideas, and a declamatory style. Among his tales, 'Jacques le Fataliste' and 'Le Neveu de Rameau,' a posthumous publication, are still popular. 'Les Bijoux Indiscrets,' are a series of obscene stories, which he sold to a publisher, and gave the money to his mistress, Madame de Puisieux. He afterwards

formed a connection with Mdle. Voland, it seems, which lasted till his death. His letters to her form the principal part of the 'Mémoires, Correspondance, et Ouvrages Inédits de Diderot,' published in 1831, 4 vols. 8vo. Diderot's notions on the sexual connection may be seen in the article 'Marriage,' in the 'Dictionnaire Encyclopédique,' as well as in several of his 'Ouvrages Inédits.' He professed a strict sense of honour, and was generous and kind, though hasty, touchy, and suspicious. An estimate of his character may be formed not from the reports of his admirers or enemies, and there were many of both, but from his own works, and especially his correspondence, and also from a well-written and apparently unsophisticated memoir of his life by his daughter, Madame de Vandeuil, which is printed at the head of the unedited correspondence above mentioned. A collection of his principal works was published by his disciple Naigeon, in 15 vols., 8vo, 1798, and reprinted since in 22 vols., 8vo, Paris, 1821, with a life of the author by Naigeon himself, which however is rather a dissertation on Diderot's writings and opinions than a real biography. His last work, a life of Seneca, of which he published a second edition enlarged, in 2 vols., under the title of 'Essai sur les Règnes de Claude et de Néron,' is considered by some one of his best compositions. It has been said of him that there are many good passages in all his works, though he never wrote a single entirely good work. Marmontel, Garat, and others of his contemporaries preferred his conversation greatly to his writings.

Diderot had not grown rich by his literary labours; he was getting old, and he thought of selling his library. Catharine of Russia bearing of his intention, purchased it at its full value, and moreover settled upon him a handsome pension as librarian to keep it for her, of which pension she paid him fifty years in advance in ready money. Full of gratitude, Diderot resolved to go and thank his benefactress in person. He went first to Holland, where he spent some months, and thence to St. Petersburg. He was delighted with his reception by the empress, and wrote to Mdle. Voland that "while in a country called the land of freemen he felt as a slave; but now in a country called the country of slaves, he felt like a freeman." ('Correspondance Inédite,' vol. iii., lettre 138.) After a short stay at St. Petersburg, he returned to Paris, where the empress hired a splendid suite of apartments for him in the Rue Richelieu. "He enjoyed his new lodgings only twelve days: he was delighted with them; having always lodged in a garret, he thought himself in a palace. But his body became weaker every day, although his head was not at all affected, and he was quite conscious that his end was approaching. The evening before his death he conversed with his friends upon philosophy, and the various means of attaining it. 'The first step towards philosophy,' said he, 'is incredulity.' This remark is the last which I heard him make."—('Memoir of Diderot,' by his daughter)—and it was a very characteristic one. Next day, 30th of July 1784, he got up, sat down to dinner with his wife, and afterwards expired without a struggle. Diderot was one of the principal members of the Holbach coterie, and the leader of that knot of literary sceptics known in the last century by the name of Encyclopédistes. There are many particulars concerning Diderot in his friend Grimm's 'Correspondance Littéraire,' Paris, 1812.

DIDIUS JULIANUS, of a family originally from Milan, and grandson of Salvius Julianus, a celebrated jurist, was born about A.D. 133. He was educated by Domitia Lucilla, the mother of Marcus Aurelius. He soon rose to important offices, was successively Quæstor, Prætor, and Governor of Belgic Gaul, and having defeated the Chauci, he obtained the Consulship. He was afterwards sent as governor to Dalmatia, and next to Germania Inferior. Under Commodus, he was governor of Bithynia: on his return to Rome, he lived in luxury and debauchery, being enormously rich. After the murder of Pertinax in 193, the Prætorians having put up the empire to auction, Didius proceeded to their camp, and bid against Sulpicianus, the father-in-law of Pertinax, who was trying to make his own bargain with the soldiers.



Coin of Didius.

British Museum. Actual size. Copper. Weight 355 grains.

Didius having bid highest, was proclaimed, and was taken by the soldiers into Rome. The senate with its usual servility acknowledged him emperor, but the people openly showed their dissatisfaction, and loaded him with abuse and imprecations in the Circus when he assisted at the solemn games which were customary on the occasion of a new reign. He is said to have borne the insult with patience, and to have behaved altogether with great moderation during his

short reign. Three generals at the head of their respective legions, Pescennius Niger, who commanded in the East, Septimius Severus in Illyricum, and Claudius Albinus in Britain, refused to acknowledge the nomination of the Prætorians. Severus being proclaimed Augustus by his troops, marched upon Rome, and found no opposition on the road, as the towns and garrisons all declared for him. The Prætorians themselves forsook Didius, and the senate readily pronounced his abdication, and proclaimed Severus emperor. A party of soldiers making their way into the palace, and disregarding the entreaties of Didius, who offered to renounce the empire, cut off his head. He had reigned only sixty-six days. Severus soon after entered Rome, put to death the murderers of Pertinax, disarmed the Prætorians, and banished them from the city. (Spartianus in *Historia Augusta*; Dion, *Epitome*, B. 73.)

* DIDRON, ADOLPHE-NAPOLEON, born at Hauteville, department of Marne, France, in March 1806, has devoted his life to the extension of the study of mediæval Christian art, and particularly of its symbolism, on which subject he is regarded as the chief living authority. M. Didron first examined personally most of the remarkable mediæval monuments of France, and in particular those of Normandy; and then, in order to compare the art of the Eastern Church with that of the West, he extended his researches to Greece, and he made himself familiar with all attainable mediæval manuscripts. As early as 1838 he delivered in the Bibliothèque Royale a course of lectures on Christian Iconography, and he gave a similar course on his return from Greece in 1840. He founded in 1845 an archaeological library at Paris, and a manufacture of painted glass for ecclesiastical purposes. In 1853 he was appointed by the Minister of Instruction secretary of the 'Comité Historique des Arts et Monuments,' and he drew up the elaborate reports issued by the committee. He has been from its commencement the editor of the 'Annales Archéologiques,' and has contributed numerous articles on Christian archaeology to various periodicals. He has also published a 'Manuel d'Iconographie Chrétienne, Grecque et Latine, avec une Introduction et des Notes par M. Didron, traduit du MS. Byzantin,' Par., Svo, 1845. But his chief work is the 'Iconographie Chrétienne,' 4to, Par., 1843. This is a perfect treasure-house of information on this very curious subject, but it unfortunately remains incomplete, only the first section, the 'Histoire de Dieu,' being yet published. This portion has been translated into English by Mrs. Millington, and forms a volume of Bohn's 'Illustrated Library.'

DIDYMUS, a celebrated grammarian, the son of a seller of fish at Alexandria, was born in the consulship of Antony and Cicero, B.C. 63 (Suidas, sub v.), and lived in the reign of Augustus. Macrobius calls him the greatest grammarian of his own or any other time. (Saturn. r. 22.) According to Athenæus (iv. p. 139, C.) he published 3500 volumes, and had written so much that he was called the forgetter of books (*βιβλιολάθης*), for he often forgot what he had written himself; and also the man with bowels of brass (*χαλκέντερος*), from his unwearied industry. To judge from the specimens of his writings given by Athenæus, we need not much regret the loss of them. His criticisms were of the Aristarchian school (Suid.). he wrote, among other things, an explanation of the Agamemnon of Ion (Athen. xi. p. 418, D.), and also of the plays of Phrynichus (Id. ix. p. 371, F.); several treatises against Juba, king of Libya (Suid. 'Ιόβας), a book on the corruption of diction (Athenæus, ix. p. 363, B.), a history of the city Cabessus (Steph. Byz. sub v. 'Αγδύρσοι), besides essays on the country of Homer, the mother of Æneas, and other equally unimportant subjects. The 'Scholia Minora' on Homer have been attributed to him, but wrongly, for Didymus himself is quoted in these notes. The collection of proverbs extant under the name of Zenobius was partly taken from a previous collection made by Didymus, and about sixty fragments of his fifteen books on agriculture are preserved in the collection of Cassianus Bassus.

Suidas mentions several other authors of this name, and among them one surnamed Ateius, who was an Academic philosopher, and wrote a treatise in two books on the solutions of probabilities and sophisms. We may also mention Didymus 'the blind,' an Alexandrian father of the church, who was born about the year B.C. 308, and was the teacher of St. Jerome, St. Isidore, Rufinus, and others. He died in B.C. 395. Of his numerous writings, four treatises have come down to us. 1, 'On the Holy Spirit.' 2, 'On the Trinity.' 3, 'Against the Manicheans.' 4, 'On the Canonical Epistles.' A Greek Treatise on Friary by another Didymus is also extant.

DIEBITSCH-SABALKANSKI, HANS KARL FRIEDRICH ANTON, COUNT VON DIEBITSCH AND NARDEN, was born on May 13, 1755, at Grossleippe in Silesia. His father had been major and aid-de-camp under Frederick the Great in the Seven Years' war, but subsequently entered the Russian service, and attained the rank of major-general. In 1797 the son entered in the corps of cadets at Berlin, but joined his father in 1801. He was attached to the grenadier guards in the Russian service, with which he made the campaign of 1805, and was wounded in the hand at the battle of Austerlitz. After the battle of Friedland he was promoted to the rank of captain. The peace that ensued gave him leisure to pursue his military studies, and in 1812, on the invasion of the French, he was appointed quartermaster-general to Wittgenstein's corps, and distinguished himself by the recapture of Polozk, a service of great

importance to the army, and for which he was made major-general. In conjunction with general Yorck, who commanded a part of the Prussian army, with whom he had held a secret correspondence, and whose desertion greatly accelerated the fall of Napoleon, he took possession of Berlin. After the battle of Lutzen he was sent to join Barclay de Tolly's army in Silesia, and commissioned to conclude the secret treaty of Reichenbach between Russia, Austria, Prussia, and England, which was completed on June 14, 1813. He was present at the battle of Dresden, where he had two horses shot under him, and also at that of Leipzig, when he was created lieutenant-general at the same time with Tolly and Paskewitch. In 1814 he opposed strongly the hesitation of the allies to march towards Paris, for which, when they met at Montmartre, the Emperor Alexander embraced him, thanked him, and bestowed on him the order of St. Alexander Newski.

On the return of Bonaparte from Elba he was despatched to Vienna as chief of the imperial staff, with the first division of the army, but he was soon recalled to take the office of adjutant-general, and attached to the person of the emperor. In 1820 he was named chief of the imperial staff, accompanied Alexander to Taganrog, and saw him die. On his return to St. Petersburg, during the revolt that followed the announcement of Alexander's death, he displayed the talents of a statesman and of an experienced soldier. Nicolas then sent him to Constantine at Warsaw, to announce and explain the occurrence at St. Petersburg, and on his finally accepting the crown created him a count. In the war against Turkey, in 1828-9, he gained great reputation by his conquest of Varna; and being raised to the chief command in February 1829, he largely increased it by the passage of the Balkan, for which he received his additional titles of Sabalkanski, meaning 'beyond the Balkan,' and the rank of field-marshal. He advanced to Adrianople, when, by the efforts of the diplomatists, the treaty of Adrianople was concluded. This saved his army, which had suffered terribly. He next visited Berlin, and it was rumoured with the intention of quitting the Russian service and re-entering that of his native country. However, the insurrection of Poland recalled him to head a Russian army, and he passed the frontiers of that country on January 25, 1831, but his powers were failing. After the sanguinary battle of Ostrolenka he transferred his head-quarters to Kleczewo, near Pultusk, and there he died from an attack of cholera on June 9, 1831. His corpse was conveyed to St. Petersburg and interred with much pomp, but his heart was deposited in the cathedral church of Pultusk.

DIEPENBECK, ABRAHAM VAN, a distinguished Dutch historical painter of the Flemish school, was born at Hertogenbosch (Bois-le-Duc) about 1607 according to Descamps, but probably earlier. He was already a good painter on glass when he entered the school of Rubens at Antwerp, in which he was the fellow-pupil of Vandyck; and he is the scholar who is said to have been pushed against the great picture of the 'Taking Down from the Cross,' when wet, the consequent damage to which was so admirably repaired by Vandyck. Diepenbeck lived at two periods with Rubens, before and after a visit to Rome, but in the second period more in the capacity of assistant than scholar. He was one of the best of Rubens's scholars, especially in composition and in colour: in design he was never excellent; he was too hasty in his execution. He had however a great reputation at Antwerp, and in 1641 was elected director of the academy there, an office which he held until his death in 1675.

Diepenbeck came to England in the time of Charles I., and was employed by William Cavendish, duke of Newcastle, to make the pictures for his book on horsemanship, some of which in Walpole's time were still exhibited in the hall at Welbeck.

Diepenbeck's works are very numerous, but they consist chiefly of designs made for booksellers. Heineken has given a long list of the engravings after them in his Dictionary. One of his principal works is a series of fifty-nine designs, published in 1655 at Paris, under the title of 'Tableaux du Temple des Muses,' with illustrated letter-press by the Abbé Marolles: the subjects are from Ovid's 'Metamorphoses,' and the engravings are executed by Bloemart, Matham, and other eminent engravers. There are several later editions and imitations of it.

His oil paintings on canvass are scarce: some pass probably as the works of Rubens; but there are still many of his painted windows in the churches of Antwerp. Houbraken says Diepenbeck was the best painter on glass of his time.

(Houbraken, *Groote Schouburg der Nederlandsche Konstschilders*, &c.; D'Argenville, *Abrégé de la Vie des plus fameux Peintres*; Descamps, *Vies des Peintres Flamands*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Walpole, *Anecdotes of Painting*, &c.)

DIES, ALBERT, a landscape-painter and engraver, was born at Hanover in 1755. He learnt the first drudgery of painting under an obscure artist of Hanover, with whom he spent three years; at the expiration of this period he visited Düsseldorf for a year, whence he went to Rome in 1775, with thirty ducats in his pocket, a donation from the royal treasury. At Rome he attracted the notice of the celebrated Piranesi and of the Earl of Bristol, who wished to make a second *Salvator Rosa* of Dies, but the painter preferred sketching from nature to copying or to imitating the works of the gloomy Neapolitan: his favourite retreats were about Albano and Tivoli.

Dies remained several years in Rome, but in the meanwhile paid a visit to Naples. He also published a set of landscape-etchings in Rome, executed in company with some other German artists. He returned with a Roman wife to Germany in 1796, and established himself at Vienna, where he obtained a great reputation, notwithstanding a nervous debility which he had brought on by taking whilst in Rome some solution of sugar of lead in mistake for a medicine which he was using. His right side was so much affected by this nervous debility, that he was forced to give up entirely the use of his right hand, and he painted for some years with his left. He was at length forced to give up painting altogether, and his only remaining resource was poetry, in the composition of which he always indulged. He was also a musical composer, and he performed with skill upon several instruments. Besides several minor pieces upon the arts, he was the author of a comic didactic poem entitled 'Der Genius der Kunst.' A few of his musical compositions have been published, and he wrote a biography of Joseph Haydn. He died at Vienna in 1822, after an illness of thirteen years.

(*Archiv für Geschichte, &c.*, 1825; Nagler, *Neues Allgemeines Künstler-Lexicon*.)

DIETRICH, JOHANN WILHELM ERNST, one of the most distinguished German painters of the 18th century, was born at Weimar in 1712. His father, Johann Georg Dietrich, who was his first instructor, was court-painter at Weimar, and painted portraits, battles, and genre pictures with considerable success. In his twelfth year his father sent him to Dresden to study under Alexander Thiele, a celebrated landscape-painter, and he attended at the same time the Academy of Dresden. Dietrich rapidly distinguished himself; and in 1780, when only eighteen years of age, he was presented at Dresden to Augustus III., king of Poland, who appointed him his court-painter. He found at the same time a generous and valuable patron in Count Brihl, for whom he painted much in his house at Grochwitz, since destroyed: the count granted him an annual pension of 400 dollars, or 60*l.* sterling.

In 1741 Dietrich was appointed his court-painter by Augustus III., king of Poland; and in 1743 he was sent by the same king to prosecute his studies at Rome, but he remained there only one year. In 1746 he received an appointment in the picture gallery, with a salary of 400 rix-dollars per annum; and when the Academy of Arts of Dresden was established in 1763, Dietrich was appointed one of the professors, with a salary of 600 rix-dollars, and he was at the same time made director of the school of painting in the porcelain manufactory at Meissen. He died at Dresden in 1774, aged 62, and is supposed to have hastened his death by his incessant application to his art; for, notwithstanding an extremely rapid execution, he was an indefatigable painter, and laboured at his easel with little intermission till within the last few years of his life, when his weak state of health rendered it physically impossible. Dietrich had no original power. He painted in various styles, and copied any master with surprising exactness. He was most able however as a landscape-painter; but his views were generally arbitrary compositions, well coloured, transparent, and effectively lighted. He often painted in imitation of the style of some celebrated master—Everdingen, Poelenburg, Berghem, or Claude—and on all occasions the imitations were excellent. He copied also with equal facility the style of Raffaele, Correggio, Mieris, and Ostade. He likewise repeatedly imitated the style of Rembrandt both in paintings and in etchings, especially in religious pieces, but with somewhat less licence as to the costume and the proportions of the human figure.

Dietrich painted also many rustic pieces, and pieces in the style and manner of Watteau. Two collections of etchings by him have been published, which are very scarce, especially the first; the second, consisting of eighty-seven plates, was published after his death, retouched by and under the direction of Zingg. Some of his etchings are signed 'Dietrich,' and others 'Dietricy'; the earlier ones are marked with the former name. There are also many prints after his works by other masters.

There are twenty-seven of Dietrich's pictures in the Royal Gallery at Dresden, and there is a good collection of his drawings and sketches in the collection of prints there.

(*Meusel, Miscellaneen Artistischen Inhalts*; *Heineken, Nachrichten von Künstlern, &c.*; and *Dictionnaire des Artistes, &c.*)

DIGBY, GEORGE, EARL OF BRISTOL, was born in 1612 at Madrid, where his father John, earl of Bristol, was then ambassador. He was educated at Magdalen College, Oxford, travelled in France, and in 1640 entered public life as one of the knights of the shire for Dorsetshire. From this time his career was marked by that uninterrupted series of clever inconsistencies which make his life like a novel and his character a riddle. Neither his character nor the incidents of his history can be adequately understood, unless from a full collection of particulars. Such a collection will be found in the very long memoir of him given in the 'Biographia Britannica.' After distinguishing himself in the House of Commons as a member of the opposition, he suddenly joined the court in the middle of Strafford's trial; afterwards he advised the seizure of the six members, and was one of the most violent of the king's imprudent advisers. Compelled to leave England, he served in the French wars of the Fronde, where he gained high reputation, but behaved so intriguingly as to be

cashiered; and next, seeking service with the king of Spain, he embraced the Roman Catholic religion, against which he had formerly written a treatise. After the restoration he returned to England, and sat in the House of Lords, where he, a Roman Catholic, spoke and voted in favour of the Test Act. Another of his most prominent public appearances was his impeachment of Lord Clarendon in 1663. This able but eccentric and useless man died at Chelsea on the 20th of March 1677. His literary character is not more than respectable. His principal works are several speeches, a good many letters, a translation of the first three books of the French romance of 'Cassandra,' and a lively play called 'Elvira, or the Worst not always True, a Comedy, written by a Person of Quality,' which was licensed and printed in 1667, and is reprinted in Dodsley's 'Old Plays.'

DIGBY, EVERARD, was born in 1581 of an ancient, honourable, and wealthy family. His father, who was a Roman Catholic and a man reputed for learning, died in 1592, leaving the estates at Tilton and Drystoke in Rutlandshire to his son, the charge of whose education he had committed to some priests of his persuasion. In 1596 Everard married the only daughter and heiress of William Mulsho, or Moulsoe, of Goathurst in Buckinghamshire, whose parents dying soon after the marriage, he acquired a large estate in right of his wife. In 1603 he was knighted by James I. at Belvoir Castle, which the king visited in his journey from Scotland to London to take possession of the throne.

The share which Sir Everard Digby took in the Gunpowder Plot is the sole cause of his celebrity. This conspiracy was projected when he was twenty-four years old: the oath of secrecy was administered and the design communicated to him by Catesby about Michaelmas 1605. When Digby first heard of the plot he was averse to it, but forbore to reveal it on account of his oath; afterwards, when he found that it was approved by Roman Catholic priests, the religious scruples which he had entertained were removed, and he united cordially in the project, contributing towards its execution a quantity of horses, arms, and ammunition, together with 1500*l.* in money. Digby was not concerned in the preparation of the vault; the share of the plot that was allotted to him was to assemble a number of the Roman Catholic gentry on the 5th of November, at Dunchurch in Warwickshire, under the pretence of hunting on Dunsmoor Heath, from which place, as soon as they had received notice that the blow was struck, a party was to be despatched to seize the Princess Elizabeth at the house of Lord Harrington, near Coventry. The princess was to be immediately proclaimed queen in case of a failure in securing the person of the Prince of Wales or the young Duke of York, and a regent was to be appointed during the minority of the new sovereign. Digby assembled his party, and rode to Lady Catesby's at Ashby Ledgers to hear the result of the scheme. In the evening five of the party arrived, fatigued and covered with dirt, with news of the discovery of the plot and the apprehension of Fawkes. A short consultation was held as to what was best to be done; and it was agreed to traverse the counties of Warwick, Worcester, and Stafford into Wales, where it was thought that they should find many adherents, exciting as they went along the Roman Catholic gentry to join them in a general insurrection. They carried off fresh horses in the night by stealth from the stable of a breake of cavalry horses in Warwick; they seized arms at Lord Windsor's residence at Whewell; and on the 7th occupied a house at Holbeach belonging to Stephen Littleton. But all hope of accession to their numbers was at an end. "Not one man," says Sir Everard Digby in his examination, "came to take our part, though we had expected so many." The Roman Catholic gentry drove them from their doors, reproaching them with having brought ruin and disgrace on the Catholic cause by their ill-advised enterprise; while the common people stood and gazed upon their irregular train, and evinced anything but a disposition to join them. Sir Everard Digby forsook his companions at Holbeach, with the intention, as he stated, of hastening some expected succours: he was overtaken at Dudley, apprehended, and conveyed to London. On Monday, the 27th of January 1605-06, he was tried, with his fellow-conspirators. No doubt of their guilt was entertained, though written depositions only were given in by the prisoners, and no witness was orally examined: Digby alone pleaded guilty. They were executed on the following Thursday. Sir Everard Digby has been described by Greenway as profound in judgment and of a great and brilliant understanding, but we distrust this partial writer: he appears throughout this transaction rather as a weak and bigoted young man, never acting upon his own judgment or impulses, but submitting himself entirely to the control and guidance of the Jesuits. (Abridged from the *Library of Entertaining Knowledge*, 'Criminal Trials,' vol. ii.)

DIGBY, KENELME, the son of Sir Everard Digby, was born in 1603, three years before his father's execution. He was educated in the Protestant faith, and sent to Oxford at the age of fifteen, having been entered at Gloucester Hall. His ability was early apparent, and when he had left the university in 1621 with the intention of travelling, he had acquired considerable reputation. After having spent two years in France, Spain, and Italy, he returned to England in 1623, and was knighted at Lord Montague's house, Hinchinbroke, near Huntingdon, in October in the same year. Under Charles I. he was a gentleman of the bed-chamber, a commissioner of the navy, and a governor of the Trinity House. In 1628 he obtained the king's

permission to equip, at his own expense, a squadron, with which he sailed first against the Algerines, and afterwards against the Venetians, who had some dispute with the English. His conduct as a commander was creditable to him. Upon the death of Dr. Allen of Gloucester Hall in 1632, Sir Kenelme Digby became possessed of a valuable collection of books and manuscripts, which were bequeathed to him by his former tutor. The religious principles that he had imbibed under this learned man could not have been deeply rooted; for when Digby returned to France he was converted (1636) to the religion of his parents. His conversion was the subject of a long correspondence with Archbishop Laud, who had always taken an interest in Digby on account of his unusual ability and learning.

He returned to England in 1638. On the breaking out of the civil war he was imprisoned as a Royalist in Winchester House: during his confinement he wrote a refutation of Brown's '*Religio Medici*,' which occupied him until the petitions made by the queen of France for his relief were granted, and he was allowed to retire to that country. At Paris he was kindly treated by the court; and he became familiar with the celebrated Descartes, and associated with the principal men of learning. When the Royalist party had broken down, and ceased to be formidable, Digby went home to England, with the intention of residing upon his estate, but the parliament hearing of his return, forbade him the kingdom under penalty of death. The cause of this severity was the zeal which his eldest son had shown in the king's service, when, in 1648, with the Duke of Buckingham and others, he made a stand near Kingston in Surrey. Young Digby was afterwards killed by Colonel Scroop in Huntingdonshire. Sir Kenelme now again travelled in France and Italy, and was everywhere received as a man of extraordinary merit. In 1655 his personal affairs required his presence in England; and during his stay, his frequent attendance at the Protector's court was in no small degree inconsistent with his prior conduct. The feelings which had led him to fight the duel in which he killed Lord Mount le Ros, because he had drank Charles's health as the "arrantest coward upon earth," were now pretty nearly obliterated. During a subsequent residence in the south of France he read many papers on different philosophical questions before literary societies, of which he was a member. This course he afterwards followed in England, whither he returned in 1661, and passed the remainder of his life. He died of the stone in 1665. Sir Kenelme Digby married Venetia Anastasia Stanley, daughter of Sir Edward Stanley of Tongue Castle in Shropshire, a lady more celebrated for her beauty than her virtue. Sir Kenelme showed great anxiety to preserve her beauty: he invented cosmetics for that purpose, and made her the subject of several strange experiments. There are pictures of her by Vandyke, one of which is now in Windsor Castle. She died suddenly, leaving one son by her husband.

Sir Kenelme Digby, though he fell into the errors of philosophy and many of the wild dreams which were common in his day, was certainly possessed of no ordinary talents: for his character we must refer our readers to Lord Clarendon ('*Life*,' vol. i. p. 34), who has ably described it. The following is a list of his writings:—'*A Conference with a Lady about the choice of a Religion*,' Paris, 1638; '*Letters between Lord George Digby and Sir Kenelme Digby concerning Religion*,' Lond. 1651; '*Observations on Religio Medici*,' Lond. 1643; '*Observations on part of Spenser's Fairy Queen*,' Lond. 1644; '*Treatise on the Nature of Bodies*,' Paris, 1644; '*A Treatise on the Soul, proving its immortality*,' Paris, 1644; '*Five Books of Peripatetic Institutions*,' Paris, 1651; '*A Treatise of adhering to God*,' Lond. 1654; '*Of the cure of wounds by the Powder of Sympathy*,' Lond. 1658; '*Discourse on Vegetation*,' Lond. 1661; and what is now the most valuable as well as interesting of his writings, '*Private Memoirs of Sir Kenelm Digby, &c.*' Written by Himself. Now first published from the original MS., with an Introductory Memoir. By Sir N. Harris Nicolas, 8vo, Lond. 1827. Sir Kenelme Digby's valuable library, which had been removed to France at the out-breaking of the civil wars, became, on his death, by Droit d'Aubaine, the property of the French king.

DIGGES, LEONARD, a distinguished mathematician of the 16th century, was descended from an ancient family in the county of Kent. He was born at Digges-court, in the parish of Barham, in the same county. He was educated at Oxford; but having an ample property, he retired to his own seat, devoting his life to the study of geometry and its practical applications, which he cultivated with great success. He died in 1574. His writings abound with invention, and his views are developed with great perspicuity and clearness; but the subjects on which he wrote, and the improvements which he made, being now familiar to all practical mathematicians, any account of them beyond the titles of the works which he wrote would be superfluous here.

1. '*Tectonicum*,' briefly showing the exact Measuring and speedy Reckoning of all manner of Lands, Squares, Timber, Stones, Steeples, &c.' 4to, 1556. This was enlarged and improved in a second edition by his son Thomas Digges, in 1592; and this again was reprinted in 1647. 2. '*A geometrical and practical treatise, under the title of 'Pantometria'; in three books; which he left in manuscript, and which was printed with improvements by his son; fol., 1591. To this was added by the editor, 'A Discourse Geometrical of the Five Regular and Platonic Bodies, containing sundry Theoretical and*

Practical Propositions arising from the mutual Conference of these Solids, Inscription, Circumscription, and Transformation.' Before this time geometers had but little extended the investigations contained in the 15th book of Euclid; and this curious treatise contained the most ample collection of properties that appeared in any book before the time of the publication of Abraham Sharpe's '*Geometry Improved*.' 3. '*Prognostication Everlasting of Right Good Effect; or Choice Rules to judge of the Weather by the Sun, Moon, Stars, &c.*' 4to, 1555, 1556, and 1564. Also with corrections and additions by his son; 4to, 1592.

DIGGES, THOMAS, the only son of Leonard Digges. He was educated by his father with great care, and afterwards at Oxford, where he much distinguished himself; and ultimately became one of the first mathematicians of his age.

He chose the military profession, and was appointed muster-master-general to the forces sent out by Queen Elizabeth to succour the oppressed inhabitants of the Netherlands. Of his military career however no other evidence is known to exist except his writings on the subject. These prove that he must have given considerable attention to the details of his profession, and therefore have been a considerable period in active service. He died in 1595. The following is a list of his published writings, independently of editing his father's works:—1. '*Alae sive Scalae Mathematicae*,' 4to, 1573: a curious work. 2. '*A Letter on Parallax*,' printed in Dee's '*Parallactice Commentationis praxeosque nucleus quidam*,' 4to, 1573. 3. '*An Arithmetical Military Treatise, containing so much of arithmetic as is necessary towards military discipline*,' 4to, 1579. 4. '*An Arithmetical Warlike Treatise, named Stratoticos, compendiously teaching the science of numbers as well in fractions as integers, and so much of the rules and equations algebraical, and art of numbers cosical, as are requisite for the profession of a souldier; together with the moderne militaire discipline, offices, laws, and orders in every well-governed campe and armie, inviolably to be observed*,' 4to, 1590. 5. '*A brief and true Report of the proceedings of the Earl of Leicester, for the Relief of the town of Sluice, from his arrival at Vlissing, about the end of June 1587, untill the surrender thereof, 26 Julii ensuing, whereby it shall plainly appear his excellencie was not in anie fault for the surrender of that towne*,' published with the last, 1590. 6. '*A brief Discourse what orders were best for repulsing any forraigne forces, if at anie time they should invade us by sea in Kent or elsewhere*,' published with the two last, 1590. 7. '*A perfect Description of the Celestial Orbs according to the most ancient doctrine of the Pythagoreans*.' This was published as a supplement to his edition of his father's '*Prognostication Everlasting*,' 4to, 1592. 8. '*A humble Motive for Association to maintain the Religion Established*,' 8vo, 1601. To this is added a letter to the archbishops and bishops to enforce the same object. 9. '*England's Defence; or a treatise concerning invasion*,' written in 1599, but not published. It is essentially a second edition of the tract already spoken of in the *Stratoticos*.

Digges wrote many other works, which he left in manuscript, and which were never published, on account, it is stated, of the perplexity created by lawsuits in which he was engaged. The accomplished politician and elegant writer, SIR DUDLEY DIGGES (born 1583, died 1639), was the eldest son of Thomas Digges. The work by which he is chiefly remembered is the collection of letters which passed between the ministers of Elizabeth respecting her projected marriage with the Duc d'Anjou, and which was published after his death (1655), under the title of the '*Compleat Ambassador*.'

* DILKE, CHARLES WENTWORTH, who has been intimately associated with the literature of his time, was born on the 8th of December 1789. In early life he entered the Navy Pay Office as a clerk; and while there became a contributor to several of the reviews and magazines. A valuable collection of '*Old English Plays*,' in 6 vols., was edited by Mr. Dilke in 1814. After a long service in the Navy Pay Office, when some alterations were effected by consolidating several divisions, he retired on a pension. He then became proprietor, by purchase, of the '*Athenæum*,' a literary journal, which had been for some time struggling to preserve its existence. His first step was to reduce the price from one shilling to fourpence, and by his judicious management he gradually succeeded in rendering it a popular and influential journal, and ultimately a valuable property. Much of the reputation of this literary paper has been derived from Mr. Dilke's constant and judicious superintendence, although the laborious duties of editor have been recently discharged by others, among whom has been Mr. T. K. Hervey, who held the office from 1846 to about the end of 1853. Mr. Dilke's researches in curious points of literary history, such as the authorship of '*Junius*,' occasionally appear in papers of the '*Athenæum*.'

* CHARLES WENTWORTH DILKE (Mr. Dilke's son), was one of the earliest and most active among the originators of the Great Industrial Exhibition of 1851, and he was appointed one of the executive committee. His knowledge, taste, and unwearied industry contributed largely to the success of this undertaking. For his services he declined any pecuniary reward, and also preferred to remain without the honour of knighthood.

DINARCHUS (*Δειναρχος*), one of the Greek orators, for the explanation of whose orations Harpocration compiled his lexicon.

Dinarchus was a Corinthian by birth, who settled in Athens and became intimate with Theophrastus and Demetrius the Phalerian, a circumstance which, combined with others, enables us to determine his age with tolerable precision. Dionysius of Halicarnassus fixes his birth about the archonship of Nicophemus, B.C. 361. The time of his highest reputation was after the death of Alexander, when Demosthenes and other great orators were dead or banished. He seems to have got his living by writing speeches for those who were in want of them, and he carried on apparently a profitable business this way. After the garrison which Cassander had placed in Munychia had been driven out by Antigonus and Demetrius in the archonship of Anaxicrates, B.C. 307, Dinarchus, though a foreigner, being involved in a charge of conspiring against the democracy, and having always been attached to the aristocratical party, and perhaps also fearing that his wealth might be a temptation to his enemies, withdrew to Chalcis in Eubœa. Demetrius afterwards allowed him to return to Athens with other exiles, in the archonship of Philippus, B.C. 292, after an absence of fifteen years. On his return, Dinarchus, who had brought all his money back with him, lodged with one Proxenus, an Athenian, a friend of his, who however (if the story is true) proved to be a knave, and robbed the old man of his money, or at least colluded with the thieves. Dinarchus brought an action against him, and for the first time in his life made his appearance in a court of justice. The charge against Proxenus, which is drawn up with a kind of legal formality, is preserved by Dionysius of Halicarnassus. How the suit ended is unknown. Of the numerous orations of Dinarchus only three remain, and they are not entitled to very high praise. One of them is against Demosthenes touching the affair of Harpalus. [DEMOSTHENES.] Dionysius has taken great pains to distinguish the spurious from the genuine orations of Dinarchus. Of his genuine orations, he enumerates 28 public orations and 31 private. This critic has passed rather a severe judgment on Dinarchus. He considered him merely as an imitator of Lysias, Hyperides, and Demosthenes, and though succeeding to a certain extent in copying the several styles and excellences of these three great orators, yet failing, as all copiers from models must fail, in that natural expression and charm which are the characteristics of originality.

The few facts that we know about Dinarchus are derived from the Commentary of Dionysius on the Attic orators and the extracts which he gives from Philochorus. The three extant orations of Dinarchus are printed in the usual collections of the Attic orators. The best separate edition is that of Schmidt, Leipz., 1826.

* DINDORF, WILHELM, was born in 1802 at Leipzig, where his father was professor of Oriental languages. He distinguished himself early at the university, became while yet a youth the associate of many of his learned countrymen, and in 1819 edited a continuation of the commentaries of Aristophanes, commenced by Beck. He was appointed custos of the royal library at Berlin in 1827, and professor of literary history at Leipzig in 1828, but after giving a course of lectures in 1830, he in the following year resigned that office to unite with L. and M. Hase in remoulding the Greek 'Thesaurus' of Stephanus, and he has since mainly devoted himself to editing the Greek and Latin authors. One of his most celebrated editions is that of Demosthenes, which he edited for the University of Oxford (9 vols. 8vo), the text of which is considered very excellent. For the same university he has also edited *Æschylus* (3 vols., 1833-51), *Sophocles*, *Euripides* (3 vols.), *Aristophanes* (4 vols., 1835-39), &c.; many of the volumes of the 'Bibliothèque des Classiques Grecs' published in Paris by M. Didot, and others issued from the presses of Leipzig, &c. The labours of Dindorf have met with severe criticism, but it is evident that they must also have found acceptance among scholars. His texts are perhaps on the whole more highly esteemed than his commentaries. His brother * LUDWIG DINDORF (born 1805) has been associated with him in many of his scholastic undertakings, and has edited alone several Greek authors. He is said to have turned his attention of late years to commercial pursuits, and to have become connected with the railways of his native country.

DIOCLEES, a Greek mathematician, who is chiefly known by his invention of the cissoid. The period at which he flourished is unknown.

DIOCLETIANUS, CAIUS VALERIUS, was born at Dioclea, in Dalmatia, some say at Salona, about A.D. 245 according to some, but others make him ten years older. His original name was Diocles, which he afterwards changed into Diocletianus. He is said by some to have been the son of a notary, by others the freedman of a senator named Anulinus. He entered the army at an early age, and rose gradually to rank; he served in Gaul, in Mœsia under Probus, and was present at the campaign against the Persians, in which Carus perished in a mysterious manner. Diocletian commanded the household or imperial body-guards when young Numerianus, the son of Carus, was secretly put to death by Aper his father-in-law, while travelling in a close litter on account of illness, on the return of the army from Persia. The death of Numerianus being discovered after several days by the soldiers near Calchedon, they arrested Aper and proclaimed Diocletian emperor, who addressing the soldiers from his tribunal in the camp; protested his innocence of the death of Numerianus, and then upbraiding Aper for the crime, plunged his sword into his body. The new emperor observed to a friend that "he had

now killed the boar," punning on the word Aper, which means a boar, and alluding to the prediction of a soothsayer in Gaul, who had told him that he would become emperor after having killed a boar. (Vopiscus in 'Hist. Aug.') Diocletian, self-composed and strong-minded in other respects, was all his life an anxious believer in divination, which superstition led him probably to inflict summary punishment upon Aper with his own hands. He made his solemn entrance into Nicomedia in September, 284, which town he afterwards chose for his favourite residence. Carinus, the other son of Carus, who had remained in Italy, having collected a force to attack Diocletian, the two armies met at Margum in Mœsia, where the soldiers of Carinus had the advantage at first, but Carinus himself being killed during the battle by his officers, who detested him for his cruelty and debauchery, both armies joined in acknowledging Diocletian emperor in 285. Diocletian was generous after his victory, and, contrary to the common practice, there were no executions, proscriptions, or confiscations of property; he even retained most of the officers of Carinus in their places. (Aurelius Victor.)

Diocletian on assuming the imperial power found the empire assailed by enemies in various quarters, on the Persian frontiers, on the side of Germany and of Illyricum, and in Britain; besides which a serious revolt had broken out in Gaul among the rural population, under two leaders who had assumed the title of emperor. To quell the disturbance in Gaul, Diocletian sent his old friend Maximianus, a native of Pannonia, and a brave but rude uncultivated soldier. Maximianus defeated the Bagaudi, for such was the name the rustic insurgents had assumed. In the year 286, Diocletian chose Maximianus as his colleague in the empire, under the name of Marcus Valerius Maximianus Augustus, and it is to the credit of both that the latter continued ever after faithful to Diocletian and willing to follow his advice. Maximianus was stationed in Gaul and on the German frontier to repel invasion; Diocletian resided chiefly in the East to watch the Persians, though he appears to have visited Rome in the early part of his reign. About 287 the revolt of Carausius took place. In the following year Maximianus defeated the Germans near Treviri, and Diocletian himself marched against other tribes on the Rhätian frontier; the year after he defeated the Sarmatians on the lower Danube. In the same year, 289, peace was made between Carausius and the two emperors, Carausius being allowed to retain possession of Britain. In 290 Maximianus and Diocletian met at Milan to confer together on the state of the empire, after which Diocletian returned to Nicomedia. The Persians soon after again invaded Mesopotamia and threatened Syria, the Quinquentiani, a federation of tribes in the Mauritania Cæsariensis, revolted, another revolt under one Achilleus broke out in Egypt, another in Italy under a certain Julianus. Diocletian thought it necessary to increase the number of his colleagues in order to face the attacks in the various quarters. On the 1st of March 292, or 291 according to some chronologists, he appointed Galerius as Cæsar, and presented him to the troops at Nicomedia. At the same time Maximianus adopted on his part Constantius called Chlorus. The two Cæsars repudiated their respective wives; Galerius married Valeria, Diocletian's daughter, adding to his name that of Valerianus; and Constantius married Theodora, daughter of Maximianus. Galerius was a native of Dacia, and a good soldier, but violent and cruel; he had been a herdsman in his youth, for which he has been styled, in derision, Armentarius. The two Cæsars remained subordinate to the two Augusti, though each of the four was entrusted with the administration of a part of the empire. Diocletian kept to himself Asia and Egypt; Maximianus had Italy and Africa; Galerius, Thrace and Illyricum; and Constantius had Gaul and Spain. But it was rather an administrative than a political division. At the head of the edicts of each prince were put the names of all the four, beginning with that of Diocletian. Diocletian resorted to this arrangement probably as much for reasons of internal as of external policy. For nearly a hundred years before, ever since the death of Commodus, the soldiers had been in the habit of giving or selling the imperial crown, to which any general might aspire. Between thirty and forty emperors had been thus successively made and unmade, many of whom only reigned a few months. By fixing upon four colleagues, one in each of the great divisions of the empire, each having his army, and all mutually checking one another, Diocletian put a stop to military insolence and anarchy. The empire was no longer put up to sale, the immediate and intolerable evil was effectually cured, though another danger remained, that of disputes and wars between the various sharers of the imperial power; still it was a smaller danger and one which did not manifest itself so long as Diocletian remained at the helm. Writers have been very free of their censure upon this emperor for parcelling, as they call it, the empire; but this was the only chance there was of preventing its crumbling to pieces. Italy, and Rome, in particular, lost by the change: they no longer monopolised the wealth and power of the world, but the other provinces gained. The empire was much too large for one single man or a single central administration, under the dwindled influence of the Roman name, and amidst the numerous causes of local dissension and discontent, private ambition, social corruption, and foreign hostility, that had accumulated for three centuries, since the time of Augustus.

The new Cæsars justified Diocletian's expectations. Constantius

defeated the Franks and the Alemanni, and soon after reconquered Britain. Galerius subjugated the Carpi, and transported the whole tribe into Pannonia. In the year 296, the Persians, under their king Narses, again invaded Mesopotamia and part of Syria. Galerius marched against them, but being too confident was defeated by superior numbers, and obliged to retire. On his meeting Diocletian, the emperor showed his dissatisfaction by letting Galerius walk for a mile, clad in purple as he was, by the side of his car. The following year Galerius again attacked the Persians, and completely defeated them, taking an immense booty. The wives and children of Narses, who were among the prisoners, were treated by Galerius with humanity and respect. Narses sued for peace, which was granted by Diocletian on condition of the Persians giving up all the territory on the right or western bank of the Tigris. This peace was concluded in 297, and lasted forty years. At the same time Diocletian marched into Egypt against Achillæus, whom he besieged in Alexandria, which he took after a siege of eight months, when the usurper and his chief adherents were put to death. Diocletian is said to have behaved on this occasion with unusual sternness. Several towns of Egypt, among others Busiris and Coptos, were destroyed. Constantine, the son of Constantius, who was educated at Nicomedia, accompanied the emperor in this expedition. Diocletian fixed the limits of the empire on that side at the island of Elephantina, where he built a castle, and made peace with the neighbouring tribes, called by some Nubæ and by others Nabatæ, to whom he gave up the strip of territory which the Romans had conquered, of seven days' march above the first cataract, on condition that they should prevent the Blemmyes and Ethiopians from attacking Egypt. Maximianus in the meantime was engaged in putting down the revolt in Mauritania, which he effected with full success. For several years after this the empire enjoyed peace, and Diocletian and his colleagues were chiefly employed in framing laws and administrative regulations, and in constructing forts on the frontiers. Diocletian kept a splendid court at Nicomedia, which town he embellished with numerous structures. He, or rather Maximianus by his order, caused the magnificent *Therma* at Rome to be built, the remains of which still bear Diocletian's name, and which contained, besides the baths, a library, a museum, public walks, and other establishments.

In February 303 Diocletian issued an edict against the Christians, ordering their churches to be pulled down, their sacred books to be burnt, and all Christians to be dismissed from offices civil or military, with other penalties, exclusive however of death. Various causes have been assigned for this measure. It is known that Galerius had always been hostile to the Christians, while Diocletian had openly favoured them, had employed them in his armies and about his person; and Eusebius (*'Hist. Eccles.'* viii.) speaks of the prosperity, security, and protection which the Christians enjoyed under his reign. They had churches in most towns, and one at Nicomedia in particular under the eye of the emperor. Just before the edict was issued, Galerius had repaired to Nicomedia to induce Diocletian to proscribe the Christians. He filled the emperor's mind with reports of conspiracies and seditions. The imperial palace took fire, Constantine (*'Oratio ad Coetum Sanctorum'*) says, from lightning, and Galerius suggested to the emperor that it was a Christian plot. The heathen priests on their part exerted themselves for the same purpose. It happened that on the occasion of a solemn sacrifice in presence of the emperor, while priests were consulting the entrails of the victims, the Christian officers in the imperial retinue crossed themselves; upon which the priests declared that the presence of profane men prevented them from discovering the auspices. Diocletian who was very anxious to pry into futurity, became irritated, and ordered all his Christian officers to sacrifice to the gods under pain of flagellation and dismissal, which many of them underwent. Several oracles which he consulted gave answers unfavourable to the Christians. The church of Nicomedia was the first pulled down by order of the emperor. The rashness of a Christian who publicly tore down the imperial edict exasperated Diocletian still more: the culprit was put to a cruel death. Then came a second edict, ordering all magistrates to arrest the Christian bishops and presbyters, and compel them to sacrifice to the gods. This was giving to their enemies power over their lives, and it proved in fact the beginning of a cruel persecution, whose ravages were the more extensive in proportion to the great diffusion of Christianity during a long period of toleration. This was the last persecution under the Roman empire, and it has been called by the name of Diocletian. But that emperor issued the two edicts reluctantly and after long hesitation, according to Lactantius's acknowledgment: he fell ill a few months after, and on recovering from his long illness he abdicated. Galerius who had instigated the persecution, was the most zealous minister of it; the persecution raged with most fury in the provinces subject to his rule, and he continued it for several years after Diocletian's abdication, so that it might with more propriety be called the Galerian persecution. The countries under the government of Constantius suffered the least from it. (Eusebius, *'Hist. Eccles.'*; Lactantius, *'De Mort. Persecut.'*; and Constantine's *'Oration,'* above quoted, as given by Eusebius.)

In November of that year (303) Diocletian repaired to Rome, where he and Maximianus enjoyed the honour of a triumph, followed by festive games. This was the last triumph that Rome saw. The popu-

lace of that city complained of the economy of Diocletian on the occasion, who replied that moderation and temperance were most required when the censor was present. They vented their displeasure in jibes and sarcasms, which so hurt Diocletian that he left Rome abruptly in the month of December for Ravenna, in very cold weather. In this journey he was seized by an illness which affected him the whole of the following year, which he spent at Nicomedia. At one time he was reported to be dead. He rallied however in the spring of 305, and showed himself in public, but greatly altered in appearance. Galerius soon after came to Nicomedia, and it is said that he persuaded and almost forced Diocletian to abdicate. Others say that Diocletian did it spontaneously. On the 1st of May he repaired with his guards to a spot three miles out of Nicomedia, where he had thirteen years before proclaimed Galerius as Cæsar, and there, addressing his officers and court, he said that the infirmities of age warned him to retire from power, and to deliver the administration of the state into stronger hands. He then proclaimed Galerius as Augustus, and Maximianus Daza as the new Cæsar. Constantine, who has given an account of the ceremony, which is quoted by Eusebius in his life of that prince, was present, and the troops fully expected that he would be the new Cæsar; when they heard another mentioned, they asked each other whether Constantine had changed his name. But Galerius did not leave them long in suspense; he pushed forward Maximianus and showed him to the assembly, and Diocletian clothed him with the purple vest, after which the old emperor returned privately in his carriage to Nicomedia, and immediately after set off for Salona in Dalmatia, near which he built himself an extensive palace by the sea-shore, in which he lived for the rest of his life, respected by the other emperors, without cares and without regret. Part of the external walls which inclosed the area belonging to his palace and other buildings still remain, with three of the gates, as well as a temple, which is now a church at Spalatro, or Spalato, in Dalmatia, a comparatively modern town, grown out of the decay of the ancient Salona, and built in great part within the walls of Diocletian's residence, from the name of which, '*Palatium*,' it is believed that '*Spalato*' is derived. At the same time that Diocletian abdicated at Nicomedia, Maximianus, according to an agreement between them, performed a similar ceremony at Milan, proclaiming Constantius as Augustus, and Severus as Cæsar. Both Severus and Maximianus Daza were inferior persons, and creatures of Galerius, who insisted upon their nomination in preference to that of Maxentius and Constantine, whom Diocletian had at first proposed. Maximianus retired to his seat in Lucania, but not being endowed with the firmness of Diocletian he tried some time after to recover his former power, and wrote to his old colleague to induce him to do the same. "Were you but to come to Salona," answered Diocletian, "and see the vegetables which I grow in my garden with my own hands, you would no longer talk to me of empire." In his retirement he used to observe to his associates how difficult it is even for the best-intentioned man to govern well, as he cannot see everything with his own eyes, but must trust to others, who often deceive him. Once only he left his retirement to meet Galerius in Pannonia for the purpose of appointing a new Cæsar, Licinius, in the room of Severus, who had died. Licinius however did not prove grateful, for after the death of Galerius in 311, he ill-treated his widow, Valeria, Diocletian's daughter, who then with her mother, Prisca, took refuge in the territories of Maximianus Daza. The latter offered to marry Valeria, but on her refusal exiled both her and her mother into the deserts of Syria, and put to death several of their attendants. Diocletian remonstrated in favour of his wife and daughter, but to no purpose, and his grief on this occasion probably hastened his death, which took place at his residence near Salona in July 313. In the following year his wife and daughter were put to death by order of Licinius.



Coin of Diocletian.

British Museum. Actual size. Copper. Weight 167½ grains.

Diocletian ranks among the most distinguished emperors of Rome; his reign of twenty-one years was upon the whole prosperous for the empire, and creditable to the Roman name. He was severe, but not wantonly cruel, and we ought to remember that mercy was not a Roman virtue. His conduct after his abdication shows that his was no common mind. The chief charge against him is his haughtiness in introducing the Oriental ceremonial of prostration into the Roman court. The Christian writers, and especially Lactantius, have spoken unfavourably of him; but Lactantius cannot be implicitly trusted. Of the regular historians of his reign we have only the meagre narratives of Eutropius and Aurelius Victor, the others being now lost; but notices of Diocletian's life are scattered about in various authors,

Libanius, Vopiscus, Eusebius, Julian in his 'Caesars,' and the contemporary panegyrist, Eumenius and Mamertinus. His laws or edicts are in the 'Code.' Among other useful reforms, he abolished the *frumentarii*, or licensed informers, who were stationed in every province to report any attempt at mutiny or rebellion, and who basely enriched themselves by working on the fears of the inhabitants. He also reformed and reduced the number of the insolent *Prætorians*, who were afterwards totally disbanded by Constantine.

DIODATI, JEAN, was born in Geneva in 1576, of a family originally from Lucca. His progress in learning was so rapid that Besa procured him to be appointed professor of Hebrew in the University of Geneva when he was but twenty-one years of age. In 1608 he was made pastor, or parish minister, and in the following year professor of theology. While travelling in Italy about 1608, he became acquainted at Venice with the celebrated Sarpi and his friend Father Fulgenzio, both antagonists of the Court of Rome, and there appears to have been some talk and correspondence between them about attempting a religious reform in Italy, but Sarpi's caution and maturer judgment checked the fervour of the other two. Diodati afterwards translated into French and published at Geneva Sarpi's 'History of the Council of Trent.' In consideration of his theological learning he was sent by the clergy of Geneva on several missions, first to the reformed churches in France, and afterwards to those of Holland, where he attended the Synod of Dort (1618-19), and although a foreigner, he was one of the divines appointed to draw up the acts of that assembly. He fully concurred in the condemnation of the Arminians, or Remonstrants as they were called. Diodati was also distinguished as a preacher; in his sermons he spoke with conscientious frankness, without any regard to worldly considerations. He published an Italian translation of the Bible in 1607, and afterwards a French translation, which was not completed till 1644, having met with considerable opposition from the clergy of Geneva. Diodati died at Geneva in 1649. He wrote also 'Annotationes in Biblia,' folio, Geneva 1607, which were translated into English, and published in London in 1648, and numerous theological and controversial works, among others, 'De Fictitio Pontificiorum Purgatorio,' 1619; 'De justa Secessione Reformatorum ab Ecclesia Romana,' 1628; 'De Ecclesia;' 'De Antichristo,' &c. Senebier, in his 'Histoire Littéraire de Genève,' gives a catalogue of Diodati's works. He also wrote an answer to the ecclesiastical assembly in London, in reply to letters addressed to him by some members of that assembly, and which was published in Newcastle in 1647. Diodati translated into French Edwin Sandy's 'Account of the State of Religion in the West,' Geneva, 1626.

DIODORUS, a Greek historian, was born at Agrigum in Sicily. ('Biblioth. Hist.,' lib. i. c. 5.) Our principal data for the chronology of his life are derived from his own work. It appears that he was in Egypt about the 180th olympiad, B.C. 60 ('Biblioth. Hist.,' i. c. 44, comp. i. c. 83); that his history was written after the death of Julius Cæsar; that it ended with the Gallic war of that general; and that he spent thirty years in writing it. ('Biblioth. Hist.,' i. c. 4, comp. v. c. 21 and 25.) In addition to this, Suidas mentions that he lived in the time of Augustus, and he is named under the year B.C. 49 by Jerome in the 'Chronicle of Eusebius.' The title of the great work of Diodorus is the 'Historical Library,' or 'The Library of Histories;' and it would therefore seem to have been intended by the author as a compilation from all the different historical works existing in his time. It was divided by him into forty books, and comprehended a period of 1138 years, besides the time preceding the Trojan war. ('Biblioth. Hist.,' i. c. 5.) The first six books were devoted to the fabulous history anterior to this event, and of these the three former to the antiquities of barbarian states, the three latter to the archaeology of the Greeks. But the historian, though treating of the fabulous history of the barbarians in the first three books, enters into an account of their manners and usages, and carries down the history of these people to a point of time posterior to the Trojan war; thus in the first book he gives a sketch of Egyptian history from the reign of Menes to Amasis. In the eleven following books he detailed the different events which happened between the Trojan war and the death of Alexander the Great; and the remaining twenty-three books contained the history of the world down to the Gallic war and the conquest of Britain. ('Biblioth. Hist.,' i. c. 4.) Diodorus asserts that he bestowed the greatest possible pains on his history, and had travelled over a considerable part of Europe and Asia in order to prosecute his investigations with the greatest advantage. He resided some time at Rome, and having made himself familiar with the Latin language, was enabled to consult the Roman historians in the originals. He objects to the custom so common among Greek and Roman writers of interlarding their narratives with fictitious speeches, to which he says ('Biblioth. Hist.,' lib. xx. init.) they made the whole history a mere appendix, although he seems to have fallen into this fault in his twenty-first book (Niebuhr, 'Hist. Rom.,' iii., note 848); but, on the other hand, he thought it the duty of an historian never to omit a suitable opportunity of pronouncing merited praise or blame. ('Biblioth. Hist.,' lib. xi.) Of the forty books of Diodorus's 'History' we possess only fifteen, namely, books i. to v., and books xi. to xx.; but we have many fragments of the twenty-five others, to which important additions were a few years back made from manuscripts in the Vatican library.

With regard to the historical value of the 'Bibliotheca,' and the

merits of the author, the most discrepant opinions have been entertained by modern writers. The Spanish scholar Vives called him a mere trifler, and Jean Bodin accused him in no sparing terms of ignorance and carelessness; while, on the other hand, he has been defended and extolled by many eminent critics as an accurate and able writer. The principal fault of Diodorus seems to have been the too great extent of his work. It was not possible for any man living in the time of Augustus to write an unexceptionable universal history; and it is not therefore a matter of surprise that Diodorus, who does not appear to have been a man of superior abilities, should have fallen into a number of particular errors, and should have placed too much reliance on authorities sometimes far from trustworthy. Wherever he speaks from his own observations he may perhaps generally be relied on, but when he is compiling from the writings of others he has shown little judgment in his selection, and has in many cases proved himself incapable of discriminating between the fabulous and the true. In some instances, as in his account of Egypt (see 'Description of the Tomb of Osymandias'), it is impossible to say whether he is speaking as an eye-witness or upon the report of others. Although he professes to have paid great attention to chronology, his dates are frequently and obviously incorrect. (See Dodwell's 'Annal. Thucydidi,' and Clinton's 'Fasti Hellenici,' ii., p. 259 and elsewhere; Niebuhr, 'Hist. Rom.,' ii., and note 1281.) However, we are indebted to him for many particulars which but for him we should never have known; and we must regret that we have lost the last and probably most valuable portion of his works, as even by the fragments of them which remain we are enabled in many places to correct the errors of Livy. The style of Diodorus, though not very pure or elegant, is sufficiently perspicuous, and presents few difficulties, except where the manuscripts are defective, as is frequently the case. (Niebuhr, 'Hist. Rom.,' vol. iii., note 297, and elsewhere.)

The best editions of Diodorus are Wesseling's, Amstel., 1745, 2 vols. fol.; that printed at Deux-Ponts, 1793-1801; and Dindorf's, Lips., 1829-33, 6 vols. 8vo, which contains the Vatican Excerpta. There is also a smaller edition by Dindorf in 4 vols. 12mo, Lips., 1826. Diodorus has been translated into French by Terrasson, and a few years ago a new translation by Miot appeared at Paris. A German translation of Diodorus was begun by F. And. Stroth (1782-85), and finished by T. F. Sal. Kaltwasser (1786-87). Amyot translated into French books xi. to xvii. of Diodorus's 'History.'

DIOGENES, the Cynic philosopher, was the son of Hicæsius, a money-changer of Sinope. His father and himself were expelled from their native place on a charge of adulterating the coinage, or, according to another account, Hicæsius was thrown into prison and died there, while Diogenes escaped to Athens. On his arrival at that city, he betook himself to Antisthenes, the Cynic, who repulsed him rudely according to his custom, and even on one occasion threatened to strike him. "Strike me," said the Sinopian, "for you will never get so hard a stick as to keep me from you while you speak what I think worth hearing." The philosopher was so pleased with this reply that he at once admitted him among his scholars. Diogenes was soon distinguished for his extraordinary neglect of personal conveniences, and by a sarcastic and sneering petulance in all that he said. He was dressed in the coarse double robe, which served him as a cloak by day and a coverlet by night, and carried a wallet to receive alms of food. His abode was a cask in the temple of Cybele. In the summer he rolled himself in the burning sand, and in the winter clung to the images in the street covered with snow, in order that he might accustom himself to endure all varieties of weather. A great number of his witty and biting apophthegms are detailed by his namesake and biographer (Diog. Laërt., vi., c. 2.) He became acquainted with Alexander the Great, who bade him ask for whatever he wanted. "Do not throw your shadow upon me," was the Cynic's only request. It is reported that Alexander was so struck with his originality that he exclaimed, "Were I not Alexander, I would wish to be Diogenes." Being taken by a piratical captain named Scirpalus, while sailing from Athens to Ægina, he was carried to Crete, and there sold to Xenias, of Corinth, who took him home to educate his children. He discharged the duties of this situation so faithfully and so successfully, that Xenias went about saying that a good genius had come into his house; and he was so well treated by his master that he refused an offer on the part of his friends to ransom him from slavery. He spent his time principally in the Cranium, a gymnasium near Corinth, where he died in the same year, and, according to one account, on the same day, with Alexander the Great (B.C. 323), at the advanced age of ninety years. A number of works attributed to him are mentioned by Diogenes Laërtius, but none of them are extant. Generally he adhered to the doctrines of the Cynics, to which sect he belonged. The following are a few of the particular opinions ascribed to him by his biographer. He thought exercise (*ἀσκησις*) was indispensable, and able to effect anything; that there were two kinds of exercise, one of the mind and the other of the body, and that one of these was of no value without the other. By the cultivation of the mind he did not mean the prosecution of any science or the acquirement of any mental accomplishment; all such things he considered as useless; but he intended such a cultivation of the mind as might serve to bring it into a healthy and virtuous state, and produce upon it an effect analogous to that which exercise produces upon the body.

He adopted Plato's doctrine, that there should be a community of wives and children, and held with the Dorian lawgivers, that order (*eûsômos*) was the basis of civil government.

DIOGENES of Apollonia, so called from his birthplace, a town in Crete, was a pupil of Anaximenes and a contemporary of Anaxagoras. The years in which he was born and died are not known, as is the case also with his master Anaximenes. But the birth-year of his contemporary and fellow-pupil Anaxagoras is known to be B.C. 500; and Diogenes would most probably be about the same age, or perhaps rather younger. Sidonius Apollinaris (xv. 91) speaks of Diogenes as younger than Anaxagoras. Schleiermacher, who is followed by Schaubach, the editor of the fragments of Anaxagoras, affirms from the internal evidence of the fragments of the two philosophers, that Diogenes preceded Anaxagoras. But Diogenes might have written before Anaxagoras, and yet have been his junior, as we know was the case with Empedocles. (Aristotle, 'Met.' i. iii, p. 843 B.)

Diogenes followed Anaximenes in making air the primal element of all things, that out of which the whole material universe was formed; but he invested this air with the property of intelligence, or with what is called by St. Augustin a divine virtue, thus approximating but not attaining to the system of Anaxagoras. It was reserved for this last philosopher to separate mind from matter. "As the contemplation of animal life," says Thirlwall, "had led Anaximenes to adopt air as the basis of his system, a later philosopher, Diogenes of Apollonia, carried this analogy farther, and regarded the universe as issuing from an intelligent principle, by which it was at once vivified and ordered—a rational as well as sensitive soul—still without recognising any distinction between matter and mind." ('Hist. of Greece,' vol. ii., p. 134.) Cicero ('De Nat. Deor.,' i. 12) represents Diogenes as making air his deity.

He wrote several books on Cosmology; and the first sentence of his work is given by Diogenes Laërtius in two places (vi. 81; ix. 57). The fragments which remain have been recently collected and edited by Panzerbeiter.

There is an essay on the philosophy of Diogenes, by Schleiermacher, in the Memoirs of the Berlin Academy for 1815; and a contribution to the chronology of his life in an article on the early Ionic philosophers, by Mr. Clinton, in the 'Philological Museum,' vol. i., p. 92.

(For general information concerning him the reader is referred to Diogenes Laërtius, ix. 9; Bayle, *Dictionary*; Fabricii, *Bibliotheca Græca*, ed. Harles, vol. ii., p. 656.)

DIOGENES, surnamed Laërtius, because he was born at Laërtes, in Cilicia, is well known as the biographer of the Greek philosophers. But though he has described the lives of others, he has given us no account of himself, and we know nothing about him. It is supposed that he lived in the reign of Severus or Caracalla, and that he was an Epicurean. The work by which Diogenes is known is a crude contribution towards the history of philosophy. It contains a brief account of the lives, doctrines, and sayings of most persons who had been called philosophers; and though the author is evidently a most unfit person for the task which he imposed upon himself, and has shown very little judgment and discrimination in the execution, the book is useful as a collection of facts which we could not otherwise have learned, and entertaining as a sort of 'omniana' on the subject. The article on Epicurus is valuable as containing some original letters of that philosopher, which comprise a pretty satisfactory epitome of the Epicurean doctrines, and are very useful to the readers of Lucretius. The most convenient edition of Diogenes is that by H. G. Hübner, Lips., 1828-31, in 2 vols. 8vo. The commentaries of Casaubon, Menage, and others, on Diogenes Laërtius were printed in 2 vols. 8vo, 1831, uniformly with the edition of Hübner.

DION, surnamed Chrysostomus, or the Golden-mouthed, on account of the beauty of his style, the son of Pasircrates, a man of consideration at Prusa in Bithynia, was a sophist and stoic. He was in Egypt when Vespasian, who had been proclaimed emperor by his own army, came there, and was consulted by that prince on the proper course to be adopted under the circumstances. Dion had the candour, or, as some may think, the want of judgment, to advise him to restore the republic. Afterwards he resided for some years at Rome, till one of his friends, having engaged in a conspiracy against Domitian, was condemned to death, and Dion, fearing for himself, fled to the modern Moldavia, where he remained till the tyrant's death, labouring for his subsistence with his own hands, and possessing no books but the 'Phædon' of Plato and Demosthenes *περί Παναγορίας*. Domitian having been assassinated, the legions quartered on the Danube were about to revolt, when Dion got upon an altar and harangued them so effectually that they submitted to the decision of the senate. Dion was in high favour with Nerva and Trajan, and when the latter triumphed after his Dacian victories the orator sat in the emperor's car in the procession. He returned to Bithynia, where he spent the remainder of his life. Accusations of peculation and treason were brought against him, but rejected as frivolous. Dion died at an advanced age, but it is not known in what year. We have eighty orations attributed to him, which are very prettily written, but not of much intrinsic value. The best edition is that of Reiske, 2 vols. 8vo, Lips., 1784. The name Cocceianus, which Pliny ('Epist.' x. 85, 86) gives to Dion, probably refers to his connection with the emperor Cocceius Nerva.

DION CA'SSIUS COCCEI'ANUS, or Cocceius, was the son of Cassius Apronianus, a Roman senator, and born at Nicæ in Bithynia about A.D. 155. On his mother's side he was descended from Dion Chrysostom, and it was from this branch of his family that he took the name of Dion. Thus though he was on his mother's side of Greek descent, and though in his writings he adopted the then prevailing language of his native province, he must be considered as a Roman. Under Commodus he lived in Rome, where he enjoyed the rank of senator. After the death of Septimius Severus and Caracalla, under whom he held no public office, he was made governor of Smyrna and Pergamus by Macrinus. He was afterwards consul and proconsul in the provinces of Africa and Pannonia, probably under Alexander Severus (Suidas, *Δίων*), who esteemed him so highly as to make him consul for the second time with himself. In his old age he is said to have returned to his native country. (Photius, 'Dion Cassius.')

Dion wrote a history of Rome in Greek, from the arrival of Æneas in Italy and the foundation of Alba and Rome to A.D. 229. To the time of Julius Cæsar his history was only a rapid sketch, but from that date, and more particularly from the time of Commodus, when he is a contemporary writer, his narrative is very complete. Of the first 36 books there are only fragments extant; but there is a considerable fragment of the 35th book on the war of Lucullus against Mithridates, and of the 36th, on the war with the Pirates and the expedition of Pompey against Mithridates. The following books to the 54th inclusive are nearly all entire; they comprehend a period from B.C. 65 to B.C. 10, or from the eastern campaign of Pompey and the death of Mithridates to the death of Agrippa. The 55th book has a considerable gap in it. The 56th to the 60th, both included, which comprehend the period from A.D. 9 to 54, are complete, and contain the events from the defeat of Varus in Germany to the reign of Claudius. Of the following 20 books we have only fragments, and the meagre abridgment of Xiphilinus. The 80th or last book comprehends the period from A.D. 222 to 229, in the reign of Alexander Severus. The abridgment of Xiphilinus, as now extant, commences with the 35th and continues to the end of the 80th book: it is a very indifferent performance.

The fragments of the first 36 books, as now collected, are—1, those called 'Valesiana,' which were collected by Henri de Valois from various scholiasts, lexicographers, and grammarians; 2, the 'Fragment a Peiresiana,' taken from the great work or compilation of Constantinus Porphyrogenetus [BYZANTINE HISTORIANS]; 3, 'Fragment a Ursiniana,' also taken from the same compilation of Constantinus Porphyrogenetus; 4, 'Excerpta Vaticana,' by Mai, which contain fragments of books 1-35 and 61-80, have been published in the second volume of the 'Scriptorum Veterum Nova Collectio,' pp. 135-233. To these are added the fragments of an unknown continuator of Dion (pp. 234-246), which go down to the time of Constantine. Other fragments from Dion, belonging chiefly to the first 35 books, also published in the same collection (pp. 527-567), were found by Mai in two Vatican manuscripts, which contain a sylloge or collection made by Maximus Planudes.

The annals of Zonaras contain numerous extracts from Dion.

Dion as an historian is not characterised by any great critical power or judgment; indeed his own remarks are sometimes trifling. His style is generally clear, though there are occasionally obscure passages where there appears to be no corruption in the text. His diligence is unquestionable, and from his opportunities he was well acquainted with the circumstances of the empire during the period for which he is a contemporary authority, and indeed we may assign a high value to his history of the whole period from the time of Augustus to his own age. Nor is his history without value for the earlier periods of Roman history, in which, though he has fallen into errors, like all the Greek and Roman writers who have handled the same obscure subject, he still enables us to correct some erroneous statements of Livy and Dionysius.

Other writings are attributed to Dion; among them a life of Arrian by Suidas.

The first edition of the Greek text of Dion was by R. Stephens, Paris, 1548, fol., from one manuscript, and that very incorrect and defective. Between this edition and that of Reimar there were several editions. J. Alb. Fabricius undertook a new edition of Dion, but dying before he had completed his labour, his papers came into the hands of H. S. Reimar, his son-in-law, who published the new edition at Hamburg, 1751-52, 2 vols. fol., with a Latin translation. The edition of Reimar is valuable, as he availed himself of the labours of all his predecessors, arranged the fragments in order, and improved the text and translation, to which he added notes. Some fragments were afterwards discovered in a manuscript in the library of St. Mark, by Morelli, and published by him at Bassano in 1798, 8vo. They were reprinted at Paris in 1800, fol., in a form to accompany the edition of Reimar. The small Tauchnitz print of Dion Cassius, 4 vols. 16mo, contains the fragments. The most recent, and perhaps most useful edition is by F. W. Sturz, Leipzig, 1824-25, 8 vols. 8vo; a ninth volume, published in 1843, contains the 'Excerpta Vaticana,' discovered and first published by Mai.

DION, of Syracuse, son of Hipparinus, one of the chief men in that city, lived under the reigns of both the Dionysii. He was originally introduced to Dionysius the Elder by his sister Aristomache, one of

the king's wives, but his own merit appears afterwards to have gained him so much favour at court that he could speak to Dionysius with the freedom of an equal. He had early become the disciple of Plato, whom Dionysius had invited to Syracuse, and Plato is said to have considered him the most ardent of his pupils. Soon after his accession the younger Dionysius began to show the effects of an imperfect and vicious education, while in private he abandoned himself to all kinds of excesses. The prospects of his country roused Dion, and he endeavoured to counteract the errors and to supply the deficiencies of the tyrant by prudent counsels and exhortations. Among other things he advised him to invite Plato to revisit the Syracusan court, setting forth the advantages which he would derive from his conversation and knowledge. Dionysius wrote a letter of invitation, but the philosopher had not forgotten the treatment which he had received from the tyrant's father, and it was with the utmost difficulty that he was prevailed on to go. The presence of Plato was dreaded by the dissolute courtiers who surrounded Dionysius, and to counteract any influence he might have, they obtained the recall of Philistus, whose talents and tyrannical tendencies they thought were likely to be a match for the philosopher. The enemies of Dion availed themselves of the same opportunity to insinuate suspicions of Dion's loyalty, and succeeded in procuring his banishment. He went first to Italy and then to Greece, where he received the highest honours. Dionysius however endeavoured to embitter his exile, and soon confiscated his lands and effects, and forced his wife to marry another person. Dion no sooner heard of this outrage, than he determined to make an effort to expel the tyrant. Though dissuaded by Plato, he began to raise troops privately, and at last assembled his forces to the number of about eight hundred in the island of Zacynthus, whence he sailed to Sicily. On landing, he found that Dionysius was absent in Italy, and he was accordingly received by the people with great joy. Dionysius at once returned to Sicily, and made some fruitless attempts to regain his influence, but after several defeats was forced to quit the island for Italy. Dion however did not long enjoy the favour of his countrymen, and by the influence of Heracles, who estranged the minds of the people from him, he was obliged to leave Sicily; he was afterwards recalled, but was treacherously murdered, B.C. 354, at about fifty-five years of age, by his supposed friend Calippus, an Athenian. His death was generally regretted; and in honour of his high courage and patriotism a monument was raised to him at the public expense. (Diodorus Siculus, xvi. 6-20; Plutarch, *Life of Dion*; Nepos, *Life of Dion*.)

DIONYSIUS THE ELDER was born at Syracuse about B.C. 430. In the civil troubles of Syracuse, between the party of Diocles and that of Hermocrates, who was accused of aspiring to the supreme power, Dionysius took part with the latter, and was wounded in an attempt which Hermocrates made to take possession of Syracuse. He afterwards married the daughter of Hermocrates. Meantime the Carthaginians had effected their second invasion of Sicily, and had taken Selinus, Himera, and Agrigentum. (Xenophon, *Hellenika*, ii. 2.) All Sicily was in danger of falling into the hands of the conquerors. In the assembly of the people of Syracuse, convoked after the fall of Agrigentum, Dionysius accused the commanders and the magistrates of neglect and treachery. In consequence of this charge he was condemned to a heavy fine, which Philistus, the historian, paid for him, and he then repeated his charges against those who were at the head of the commonwealth, until he persuaded the people to change the military commanders, and appoint new ones, among whom himself was one. His next measure was to obtain the recall of the exiles, to whom he gave arms. Being sent to the relief of Gela, then besieged by the Carthaginians, he effected nothing against the enemy, pretending that he was not seconded by the other commanders, and his friends suggested that in order to save the state the supreme power ought to be confided to one man, reminding the people of the times of Gelon, who had defeated the Carthaginian host and given peace to Sicily. The general assembly proclaimed Dionysius supreme chief of the republic about B.C. 405, when he was twenty-five years of age. He increased the pay of the soldiers, enlisted new ones, and under pretence of a conspiracy against his person, formed a guard of mercenaries. He then proceeded to the relief of Gela, but failed in his attack on the Carthaginian camp; he however penetrated into the town, the inhabitants of which he advised to leave it quietly in the night under the escort of his troops. On his retreat he persuaded those of Camarina to do the same. This raised suspicions among his troops, and a party of horsemen, riding on before the rest, on their arrival at Syracuse raised an insurrection against Dionysius, plundered his house, and treated his wife so cruelly that she died in consequence. Dionysius, with a chosen body, followed close after, set fire to the gate of Acradina, forced his way into the city, put to death the leaders of the revolt, and remained undisputed possessor of the supreme power. The Carthaginians, being afflicted by a pestilence, made proposals of peace, which were accepted by Dionysius, on condition that they should retain, besides their old colonies, the territories of Agrigentum, Selinus, and Himera; that Gela and Camarina should be restored to the inhabitants, who were to pay tribute to the Carthaginians, and that Messana, Syracuse, Leontini, and the whole eastern division of the island as well as the towns of the Siculi, in the interior, should remain independent. Himilco with the Cartha-

ginian army returned to Africa, and Dionysius applied himself to fortify Syracuse, and especially the island Ortygia, which he made his stronghold, and which he peopled entirely with his trusty partisans and mercenaries, by the aid of whom he put down several revolts which broke out against him. He took, partly by stratagem and partly by force, the towns of Leontini, Catana, and Naxos, and subjected them to Syracuse. He next prepared for a new war against Carthage by collecting men from every quarter, manufacturing a large quantity of arms, and inventing new engines for besieging towns. The termination of the Peloponnesian war (B.C. 404) had filled the Greek towns of Sicily with emigrants and disbanded mercenaries, many of whom Dionysius enlisted in his service. In the year B.C. 397, he convoked a general assembly of the people and proposed the war, which was unanimously voted, and which was begun by the people plundering the houses and vessels of the Carthaginian traders. Dionysius sent a herald to Carthage, which was then afflicted by the plague, to declare war, unless all the Greek towns in Sicily were evacuated. He next laid siege to Motya, one of the principal Carthaginian colonies in Sicily, which his brother Leptines attacked by sea. In this siege he tried his new engines, which battered down the walls, and the town being taken, the inhabitants were either killed or sold, and an immense booty was made by the Syracusans. Dionysius reduced also the other towns belonging to the Carthaginians, except Panormos, Soloeis, and Egeste. Meantime the Carthaginians collected a large force under Himilco, who landed at Panormos, while his fleet took the island of Lipara; he then marched against Messana, which he took and destroyed; and thence advanced towards Syracuse. Most of the towns inhabited by the Siculi joined the Carthaginians. On arriving at Tauromenium Himilco found his way along the sea-coast, but was stopped by a great eruption of lava from Etna, and was obliged to march round by the western base of the mountain. Meantime Mago with the Carthaginian fleet attacked the Syracusan fleet off Catana, and completely defeated it. Himilco encamped under the walls of Syracuse, while his victorious fleet entered the great harbour. Dionysius, on his side, received ships and men from Sparta. A dreadful pestilence breaking out in Himilco's camp, Dionysius availed himself of it to attack the Carthaginians, defeated them, and burnt most of their ships. Himilco with the remainder escaped to Carthage, having paid secretly a large sum to Dionysius for his forbearance.

Dionysius settled the disbanded mercenaries as colonists at Leontini and Messana, which latter city he caused to be rebuilt. Mago, with a new Carthaginian army, having landed in Sicily, B.C. 392, was compelled to re-embark on condition of paying the expenses of the war. Dionysius now proceeded against Rhegium, with which the other towns of Magna Græcia had formed an alliance, while he gained over to his side the Lucanians, and both together defeated the allies, devastated the territories of Thurii, Croton, Caulon, Hipponium, and Locri, and obliged the Greeks to sue for peace. About this time he is said by Justinus, xx. 5, to have received an embassy from the Gauls, who had just burnt Rome, offering him their alliance. In B.C. 387 he again attacked Rhegium, and took it after a long and obstinate siege. He sold the surviving inhabitants as slaves, and put their commander to a cruel death.

Dionysius was now feared both in Italy and Sicily, and he seems to have aspired at one time to the dominion of both countries. In order to raise money he allied himself with the Illyrians, and proposed to them the joint plunder of the temple of Delphi: the enterprise however failed. He then plundered several temples, such as that of Proserpina, at Locri, and as he sailed back with the plunder with a fair wind, he, who was a humorist in his way, observed to his friends, "You see how the immortal Gods favour sacrilege." With these resources he was preparing himself for a new expedition to Italy, when a fresh Carthaginian armament landed in Sicily, B.C. 383, and defeated Dionysius, whose brother, Leptines, fell in the battle. A peace followed, of which Carthage dictated the conditions. The boundary of the two states was fixed at the river Halycus, and Dionysius had to pay 1000 talents for the expenses of the war. This peace lasted fourteen years, during which Dionysius remained the undisturbed ruler of Syracuse and one-half of Sicily, with part of Southern Italy. He sent colonies to the coasts of the Adriatic, and his fleets navigated both seas. Twice he sent assistance to his old ally, Sparta, once against the Athenians, B.C. 374, and again in 369, after the battle of Leuctra, when the Spartans were hard pressed by Epaminondas. Meantime the court of Dionysius was frequented by many distinguished men, philosophers and poets. Plato is said to have been among the former, being invited by Dion, the brother-in-law of Dionysius; but the philosopher's declamations against tyranny led to his being sent away from Syracuse. The poets fared little better, as Dionysius himself aspired to poetical glory, for which however he was not so well qualified as for political success. Those who did not praise his verses were in danger of being sent to prison. Dionysius twice sent some of his poems to be recited at the Olympic games, but they were hissed by the assembly. He was more successful at Athens. A tragedy of his obtained the prize, and the news of his success almost turned his brain. He had just concluded a fresh truce with the Carthaginians, after having made an unsuccessful attack upon Lilybæum at the expiration of the fourteen years' peace; and he now gave himself up

to rejoicings and feasting for his poetical triumph. In a debauch with his friends he ate and drank so intemperately that he fell senseless, and soon after died; some say he was poisoned, B.C. 367, in the sixty-third year of his age, having been tyrant of Syracuse thirty-eight years. After the death of his first wife he married two wives at once, namely, Doris of Locri, and Aristaneta, daughter of Hipparrinus, of Syracuse: by these women he had seven children, of whom Dionysius, his elder son by Doris, succeeded him in the sovereignty.

Dionysius was a clever statesman, and generally successful in his undertakings; he did much to strengthen and extend the power of Syracuse, and it was probably owing to him that all Sicily did not fall into the hands of the Carthaginians after the taking of Agrigentum. He was unscrupulous, rapacious, and vindictive, but several of the stories stated of his cruelty and suspicious temper appear improbable, or at least exaggerated. The works of Philistus, who had written his life, and who is praised by Cicero, are lost. Diodorus, who is our principal remaining authority concerning Dionysius, lived nearly three centuries after, and was not a critical writer. The government of Dionysius, like that of many others who are styled tyrants in ancient history, was not a despotism; it resembled rather that of the first Medici and other leaders of the Italian republics in the middle ages, or that of the Stadtholders in Holland. The popular forms still remained, and we find Dionysius repeatedly convoking the assembly of the people on important occasions, when full freedom of speech seems to have been allowed.



Coin of Dionysius.

British Museum. Actual size. Silver. Weight 263 grains.

DIONYSIUS THE YOUNGER, son of Dionysius the Elder, succeeded him as tyrant of Syracuse, being acknowledged as such by the people. His father had left the state in a prosperous condition, but young Dionysius had neither his abilities nor his prudence and experience. He followed at first the advice of Dion, who, although a republican in principle, had remained faithful to his father, and who now endeavoured to direct the inexperienced son for the good of his country. For this purpose Dion invited his friend Plato to Syracuse about B.C. 364. Dionysius received the philosopher with great respect, and in deference to his advice reformed for a while his loose habits and the manners of his court. But a faction, led by Philistus, who had always been a supporter of the tyranny of the elder Dionysius, succeeded in prejudicing his son against both Dion and Plato. Dion was exiled under pretence that he had written privately to the senate of Carthage for the purpose of concluding a peace. Plato urgently demanded of Dionysius the recall of Dion, and not being able to obtain it, he left Syracuse, after which Dionysius gave himself up to debauchery without restraint. Aristippus, who was then at his court, was the kind of philosopher best suited to the taste of Dionysius. Dion meantime was travelling through Greece, where his character gained him numerous friends. Dionysius, moved by jealousy, confiscated his property, and obliged his wife to marry another. Upon this Dion collected a small force at Zacynthus, with which he sailed for Sicily, and entered Syracuse without resistance. Dionysius was absent at the time, but his adherents retired to the citadel in the Ortygia. Dionysius soon returned, and after some resistance, in which old Philistus, his best supporter, was taken prisoner and put to death, he quitted Syracuse, and retired to Locri, the country of his mother, where he had connections and friends.

After the murder of Dion [Dion] several tyrants succeeded each other in Syracuse, until Dionysius himself came and retook it about B.C. 346. Dionysius however, instead of improving by his ten years' exile, had grown worse; having usurped the supreme power in Locri, he had committed many atrocities, had put to death several citizens, and abused their wives and daughters. (Justinus, *Eliaanus*.) Upon his return to Syracuse, his cruelty and prodigality drove away a great number of people, who emigrated to various parts of Italy and Greece, whilst others joined Iketas, tyrant of Leontini, and a former friend of Dion. The latter sent messengers to Corinth to request assistance against Dionysius. The Corinthians appointed as leader of the expedition Timoleon, who had already figured in the affairs of his own country as a determined opponent of tyranny. Timoleon landed in Sicily B.C. 344, notwithstanding the opposition of the Carthaginians and of Iketas, who acted a perfidious part on this occasion; he entered Syracuse, and soon after obliged Dionysius to surrender. Dionysius was sent to Corinth, where he spent the remainder of his life in the company of actors and low women; some say that at one time he kept a school. Justin (*xii. 5*) says that he purposely affected low habits in order to disarm revenge, and that being despised, he might no longer

be feared or hated for his former tyranny. Several repartees are related of him in answer to those who taunted him upon his altered fortunes, which are not destitute of wit or wisdom.

(Plutarch, *Dion*; Diodorus, *xvi*.)

DIONYSIUS, the son of Alexander, an historian and critic, born at Halicarnassus in the first century B.C. We know nothing of his history beyond what he has told us of himself. He states (*'Antiq.'* p. 20-24) that he came to Italy at the termination of the civil war between Augustus and Antony (B.C. 29), and that he spent the following two-and-twenty years at Rome in learning the Latin language and in collecting materials for his history. (Phot. *'Biblioth.'* cod. lxxxvi.) He also says (*'Antiq.'* p. 1725) that he lived in the time of the great civil war. The principal work of Dionysius is his *'Roman Antiquities'*, which commenced with the early history of the people of Italy, and terminated with the beginning of the first Punic war, B.C. 265. (*'Antiq.'* i, p. 22.) It originally consisted of twenty books, of which the first ten remain entire. The eleventh breaks off in the year B.C. 312, but several fragments of the latter half of the history are preserved in the collection of Constantinus Porphyrogenetus, and to these a valuable addition was made in 1816 by Mai, from an old manuscript. Besides, the first three books of Appian were founded entirely upon Dionysius; and Plutarch's biography of Camillus must also be considered as a compilation mostly taken from the *'Roman Antiquities'*, so that perhaps upon the whole we have not lost much of this work. With regard to the trustworthiness and general value of Dionysius's history, considerable doubts may be justly entertained; for though he has evidently written with much greater care than Livy, and has studied Cato and the old annalists more diligently than his Roman contemporary, yet he wrote with an object which at once invalidates his claim to be considered a veracious and impartial historian. Dionysius wrote for the Greeks; and his object was to relieve them from the mortification which they felt at being conquered by a race of barbarians, as they considered the Romans to be; and this he endeavoured to effect by twisting and forging testimonies and botching up the old legends, so as to make out a *prima facie* proof of the Greek origin of the city of Rome, and he inserts arbitrarily a great number of set speeches, evidently composed for the same purpose. He indulges in a minuteness of detail which, though it might be some proof of veracity in a contemporary history, is a palpable indication of want of faith in the case of an ancient history so obscure and uncertain as that of Rome. With all his study and research, Dionysius was so imperfectly acquainted with the Roman constitution that he often misrepresents the plainest statements about it. (Niebuhr, *'Hist. Rome'*, vol. ii., p. 13, Engl. tr.) For instance, he imagines that the patricians had all the influence in the centuries, and that the plebeians and equites had nothing to do with the first class. (*'Antiq.'* vii. 82-87, x. 17. See Niebuhr, *'Hist. Rome'*, ii., p. 178, Engl. tr.) He thought the original constitution of Rome was a monarchical democracy, and calls the curies the *'demos'* (*δῆμος*). He believed when he wrote his second book that the decrees of the people were enacted by the curies and confirmed by the senate (*'Antiq.'* ii. 14), and not, as he afterwards discovered, the converse. (*'Antiq.'* vii. 38.) In a word, though the critical historian may be able to extract much that is of great importance for the early history of Rome from the garbled narrative and the dull trifling of Dionysius, he cannot be regarded as a meritorious writer, or recommended to the student of ancient history as a faithful guide. Dionysius also wrote a treatise on rhetoric; criticisms on the style of Thucydides, Lysias, Isocrates, Isæus, Dinarchus, Plato, and Demosthenes; a treatise on the arrangement of words, and some other short essays. His critical works are much more valuable than his history, and are indeed written with considerable power. The criticism on Dinarchus [DINARCHUS] displays good sense and judgment, and shows the great pains which the author took to separate the genuine writings of the Attic orators from the fabrications which passed under their name. The best edition of Dionysius is that of Reiske, *'Lips.'* 1774-1777, 6 vols., in 8vo. Mai's fragments were first published at Milan in 1816, and reprinted the following year at Frankfurt. They also appear in the second volume of Mai's *'Nova Collectio'*, Rome, 1827. His rhetoric has been published separately by Schott, Lips., 8vo, 1804; and his remarks on Thucydides by Krüger, Hal. Sax., 8vo, 1823.

DIONYSIUS of Byzantium lived before the year A.D. 196. His voyage (*'Ἀνδράλου'*) in the Thracian Bosphorus was extant in the 16th century, for Gyllius, who died in 1555, has given extracts in Latin from it in his work on the *'Thracian Bosphorus'*. A single fragment from this work is printed in Ducange's *'Constantinopolis Christiana'*, and in Hudson's *'Minor Greek Geographers'*. Perhaps there is some confusion between this Dionysius and the author of the *'Periegesis'*, whom Suidas (*Διονύσιος*) calls a Corinthian.

DIONYSIUS CATO. This is the name given to the author of a Latin work in four books entitled *'Dionysii Catonis Disticha de Moribus ad Filium'*. But the real name of the author is unknown, and also the time when he lived. It is admitted however that he lived before the time of the Emperor Valentinian. These *Disticha*, which are in verse, are short moral precepts intended for the edification of youth.

There was a work by M. Cato (probably the younger Cato) entitled *'Carmen de Moribus'*, from which Aulus Gellius (*xi. 2*) has given

several extracts; but it was not a poem, as some critics have falsely concluded from the word *Carmen*; for that word meant something expressed concisely, and did not necessarily imply any metrical arrangement of the words. The work of Cato seems mainly to have consisted of moral precepts, and the existence of such a work may have induced the writer or compiler of these Distichs to attach to it the name of Cato.

The style of these Distichs is simple, and the language generally pure. During the middle ages they were much used in the schools for the purposes of instruction, both on the continent of Europe and in England, and they have been used in some parts of England even to the present century.

The great number of editions shows the popularity which this little work once had. The earliest known edition is without date: a copy of it, apparently the only copy known to exist, is in the library of Earl Spencer. One of the latest and best editions is by Arntzenius, Utrecht, 8vo, 1735. There is a Greek translation of the Distichs by Maximus Planudes, which was published at Paris, 4to, 1543, Weigel. There are translations of the Distichs into many of the languages of Europe. Caxton published an English version of the Distichs, which was made from the French, folio, 1483. There are several English translations from the Latin, the latest of which perhaps is that of N. Bailey, 8vo, London, 1771.

(Bähr, *Geschichte Röm. Lit.*; Schweiger, *Handbuch der Classischen Bibliographie*.)

DIONYSIUS OF COLOPHON, a celebrated Greek painter, who lived in the time of Pericles. His works were known to Aristotle, who, in speaking of imitation, says, that it must be superior, inferior, or equal to its model, which he exemplifies by the works of three painters. Polygnotus, he says, painted men better than they are, Pauson worse than they are, and Dionysius as they are; by which we may infer that Dionysius was a good portrait painter. His style was laboured, as we learn from Plutarch, who states that his works had both force and spirit, yet they appeared to be too much laboured.

Polygnotus and Dionysius were contemporaries, and, according to Aelian, painted similar subjects in a similar style, except that Dionysius painted in small and Polygnotus in large. Aelian, in the passage alluded to, evidently refers to the styles of the two painters, and not their pictures; he says that Dionysius imitated in every respect, except in size, the art of Polygnotus. Nearly the same might be said of Garofolo with respect to his small works and the art of Raffaele, without implying that Garofolo copied in small the pictures of Raffaele, which is the interpretation given by Sillig and others to the words of Aelian, namely, that Dionysius copied in small the pictures of Polygnotus.

There was another painter of this name, who lived in Rome about the time of the first Roman emperors. Pliny states that his works filled picture-galleries. He was probably the same Dionysius who was called, according to Pliny, the 'Anthropograph,' because he painted nothing but men; some however think that it was Dionysius of Colophon who was so designated.

(Aristotle, *Poet.*, c. 2; Plutarch, *Timol.*, 36; Aelian, *Var. Hist.*, iv. 3; Pliny, *Hist. Nat.*, xxxv. 37, 40.)

DIONYSIUS PERIEGETES, the author of a Greek poem in 1186 hexameter verses, entitled *Τῆς Οἰκουμένης Περιήγησις*, or 'a description of the habitable world.' It is not known where Dionysius was born, nor where he lived. Perhaps the most probable opinion is, that he was a native of Byzantium and belonged to the latter part of the 3rd or the beginning of the 4th century A.D. As a poem the 'Periegesis' is of little value, and as a geographical work, not worth the trouble of reading. The commentary of Eustathius on the 'Periegesis' possesses some value for the miscellaneous information which is scattered through it. There are two Latin translations of this poem, one by Itufus Festus Avienus, and the other by Priscianus. There are numerous editions of Dionysius. The best edition of the 'Periegesis' is by G. Bernhardt, Leipzig, 8vo, 1823, in the first volume of his 'Geographi Græci Minores.'

DIOPHANTUS, a native of Alexandria, the exact date of whose birth is unknown, some authors asserting that he lived in the reign of Augustus, whilst others place him under Nero, or even the Antonines. The fact is that we do not know when he lived. He lived however, as is well ascertained, to eighty-four years of age.

Diophantus left behind him thirteen books of 'Arithmetical Questions,' of which however only six are extant; but from their distinct and peculiar character, in comparison with all the other writings of the Greek mathematicians, these books have given rise to much discussion. It is however scarcely to be conceived that whilst the cumbrous machinery of common language constituted the sole instrument of investigation, the very curious conclusions which we find in this work could have resulted from the researches of one single mind. To suppose that Diophantus was the inventor of the analysis which bears his name, is so contrary to all analogy with experience and the history of mental phenomena, as to be utterly impossible to admit. Still, if we inquire into the history of this branch of analysis, and ask who were the predecessors of Diophantus, or whether they were Greeks or Hindus, no satisfactory answer can be given. The question whether Diophantus was the original inventor, or whether he derived the original suggestion from India, will be noticed under VIGA GANITA.

Diophantus also wrote a book on 'Polygon Numbers' (*περὶ πολυγώνων ἀριθμῶν*). Holzmann published at Basel, in 1575, folio, a Latin translation of both the works of Diophantus. The first Greek edition was by Meziriac, Paris, 1621, folio; an improved edition of Meziriac's edition was published by S. de Fermat, Toulouse, 1670, folio. A valuable translation of the 'Arithmetical Questions' into German was published by Otto Schulz, Berlin, 1822, 8vo; to which is added Poselger's translation of the work on 'Polygon Numbers.'

DIOSCORIDES, PEDA'CIUS, or PEDA'NIUS, a Greek writer on materia medica, was born at Anazarbus, in Cilicia, and flourished in the reign of Nero, as appears from the dedication of his books to Aereus Asclepiadeus, who was a friend of the consul Licinius or Lecanius Bassus. In early life he seems to have been attached to the army; and either at that time or subsequently he travelled through Greece, Italy, Asia Minor, and some parts of Gaul, collecting plants with diligence and acquainting himself with their properties, real or reputed. He also gathered together the opinions current in his day concerning the medical plants brought from countries not visited by himself, especially from India, which at that time furnished many drugs to the western markets. From such materials he compiled his celebrated work on 'Materia Medica,' in five books, wherein between 500 and 600 medicinal plants are named and briefly described. He is moreover reputed the author of some additional books on therapeutics, &c.; but in the judgment of Sprengel the latter are spurious, and, from the mixture of Latin and Greek names of plants, are probably some monkish forgery.

Few books have ever enjoyed such long and universal celebrity as the 'Materia Medica' of Dioscorides. For sixteen centuries and more, to use the words of one of his biographers, this work was referred to as the fountain-head of all authority by everybody who studied either botany or the mere virtues of plants. Up to the commencement of the 17th century the whole of academical or private study in such subjects was begun and ended with the works of Dioscorides; and it was only when the rapidly increasing numbers of new plants and the general advance in all branches of physical knowledge compelled people to admit that the vegetable kingdom might contain more things than were dreamt of by the Anazarbian philosopher, that his authority ceased to be acknowledged.

This is the more surprising, considering the real nature of these famous books. The author introduced no order into the arrangement of his matter, unless by consulting a similarity of sound in the names he gave his plants. Thus, medium was placed with epimedium, althæa cannabina with cannabis, hippophaestum (cnicus stellatus) with hippophaë, and so on; the mere separation of aromatic and gum-bearing trees, esculents and corn-plants, hardly forms an exception to this statement. Of many of his plants no description is given, but they are merely designated by a name. In others the descriptions are comparative, contradictory, or unintelligible. He employs the same word in different senses, and evidently attached no exactness to the terms he made use of. He described the same plant twice under the same name or different names; he was often exceedingly careless, and he appears to have been ready to state too much upon the authority of others. Nevertheless, his writings are extremely interesting as showing the amount of materia medica knowledge in the author's day, and his descriptions are in many cases far from bad; but we must be careful not to look upon them as evidence of the state of botany at the same period, for Dioscorides has no pretension to be ranked among the botanists of antiquity, considering that the writings of Theophrastus, four centuries earlier, show that botany had even at that time begun to be cultivated as a science distinct from the art of the herbalist.

The most celebrated manuscript of Dioscorides is one at Vienna, illuminated with rude figures. It was sent by Busbequius, the Austrian ambassador at Constantinople, to Mathioli, who quotes it under the name of the 'Cantacuzene Codex,' and is believed to have been written in the 6th century. Copies of some of the figures were inserted by Dodoens in his 'Historia Stirpium,' and others were 'engraved in the reign of the Empress Maria Theresa, under the inspection of Jacquin; two impressions only of these plates, as far as we can learn, have ever been taken off, as the work was not prosecuted.' One of them is now in the Library of the Linnæan Society; the other is, we believe, with Sibthorp's collection at Oxford. They are of little importance, as the figures are of the rudest imaginable description. Another manuscript of the 9th century exists at Paris, and was used by Salmasius; this also is illustrated with figures, and has both Arabic and Coptic names introduced, on which account it is supposed to have been written in Egypt. Besides these, there is at Vienna a manuscript believed to be still more ancient than that first mentioned, and three others are preserved at Leyden.

The first edition of the Greek text of Dioscorides was published by Aldus at Venice, in 1499, fol. A far better one is that of Paris, 1549, in 8vo, by J. Goupyl; but a better still is the folio Frankfurt edition, of 1598, by Sarracenus. Sprengel laments, "nullum rei herbarie peritum virum utilissimo huic scriptori operam impendisse." Nevertheless, there have been many commentators, of whom some, such as Fuchsius, Amatus Lusitanus, Ruellius, Tabernaemontanus, Tragus, and Dalechampius, are of no sort of authority, while others, especially Matthioli, Maranta, Cordus, John Bauhin, and Tournefort, among

the older, with Sibthorp, Smith, and Sprengel, among modern commentators, deserve to be consulted with attention. The last edition of the Greek text is by Sprengel, in the collection of 'Greek Physicians' by Kühn, Leipzig, 1829, 8vo, which has been improved by a collation of several manuscripts. Dr. Sibthorp, who visited Greece for the purpose of studying on the spot the Greek plants of Dioscorides, must be accounted of the highest critical authority; for it frequently happens that the traditions of the country, localities, or other sources of information, throw far more light upon the statements of this ancient author than his own descriptions. It will ever be a subject of regret to scholars, that Dr. Sibthorp should have died before he was able to prepare for the press the result of his inquiries; what is known of them is embodied in the 'Prodromus Floræ Græcæ,' published from his materials by the late Sir James Edward Smith, and in the 'Flora Græca' itself, consisting of 10 vols. fol., with nearly 1000 coloured plates, commenced by the same botanist, and since completed under the direction of Professor Lindley. [SIBTHORP.] So far as European plants are in question, we may suppose that the means of illustrating Dioscorides are now nearly exhausted; but it is far otherwise with his Indian and Persian plants. Concerning the latter, it is probable that much may still be learned from a study of the modern materia medica of India, though something has been collected by the researches of Dr. Royle. When the Nestorians, in the 5th century, were driven into exile, they sought refuge among the Arabs, with whom they established their celebrated school of medicine, the ramifications of which extended into Persia and India, and laid the foundation of the present medical practice of the natives of those countries. In this way the Greek names of Dioscorides, altered indeed, and adapted to the genius of the new countries, became introduced into the languages of Persia, Arabia, and Hindustan, and have been handed down traditionally to the present day. Thus Dr. Royle has shown, by an examination of this sort of evidence, that the *Kalamos aromatikos* of Dioscorides is not a Gentian, as has been imagined; that *Nardos Indike* is unquestionably the *Nardostachys Jatamansi* of De Candolle, and that the *Lukion Indikon* was neither a *Rhamnus* nor a *Lycium*, but as Prosper Alpinus long ago asserted, a *Berberis*. With regard to the last plant, Dr. Royle states that *Berberis* is at the present day called in India 'hooziz hindee,' or Indian hooziz. This last word has for its Arabic synonym 'loofyon,' or 'lookyon'; therefore the Berbery is still called Indian lycium, with the reputed qualities and uses of which it moreover corresponds.

DIOSCURIDES (Διοσκουρίδης), a very celebrated ancient gem engraver who lived at Rome about the time of the Emperor Augustus. Augustus and later emperors were in the habit, according to Suetonius, of using a seal, representing Augustus's portrait, which was engraved by Dioscurides. There are still several gems extant which bear the name of Dioscurides, but the genuineness of most of them has been questioned; a few of them however are beautifully finished, and are perhaps worthy of the reputation of the greatest gem engraver of antiquity, a reputation which Dioscurides had, according to Pliny.

A Dioscurides of Samos was a worker in mosaic; two of his works have been discovered in Pompeii.

(Suetonius, *Augustus*, 50; Pliny, *Hist. Nat.* xxxvii. 4; Bracci, *Commentaria de Antiquis Sculptoribus*, &c.; Winkelmann, *Geschichte der Kunst des Alterthums*.)

DISRAELI, ISAAC, was born at Enfield in 1766. His father, Benjamin Disraeli, was the descendant of a family of Spanish Jews, who, driven from the Peninsula in the 15th century by the persecutions of the Inquisition, had settled in Venice, and there, to mark their race, had exchanged the Gothic-Spanish name they had hitherto borne for that of Disraeli—"a name never borne before or since by any other family" (the name was originally written D'Israeli; but in his later years the subject of this memoir was in the habit of omitting the apostrophe). He had come over to England from Italy in 1748, and made a considerable fortune by commerce. He married in 1765 "the beautiful daughter of a family" of his own race "who had suffered much from persecution." She was a person of strong sense but no imagination, whose ruling feeling was "a dislike for her race." The only child of this union was the subject of our notice. His sensitive and poetical character as a boy puzzled both his parents, and, in particular, occasioned continual discord between him and his mother. His father destined him for commerce; but from the first he showed a decided aversion to an active life. Educated first at a school near Enfield, and then at Amsterdam, where the only advantage he received was that derived from access to a large library, he was not more than eighteen when, in spite of all that his father could say or do, he signified his intention of being a literary man. "He had written a poem of considerable length, which he wished to publish, against commerce." His father naturally opposed this intention, and accordingly "he enclosed his poem to Dr. Johnson with an impassioned statement of his case, complaining that he had never found a counsellor or literary friend. He left his packet himself at Bolt Court, where he was received by Mr. Francis Barber, the doctor's well known black servant, and told to call again in a week." When he did call the packet was returned to him unopened, with a message that the doctor was too ill to read anything. The doctor, in fact, was then on his death-bed. In 1788 Disraeli's father sent him to travel in France. On his return, finding Peter Pindar's satires in

everybody's mouth, he ventured anonymously to publish by way of corrective some verses "On the Abuse of Satire," which Walcott attributed to Hayley. About this time he became acquainted with Mr. Pye, afterwards poet laureate, who was of service to him in many ways, and who persuaded his father to allow him to follow his own inclinations. Accordingly from about 1790, without any farther opposition on the part of his family, and with sufficient means supplied by his father (who survived till 1819, when he was nearly ninety years of age), he was free to devote himself entirely to literature. His first efforts were in poetry and romance. His early verses are forgotten; but a volume of romantic tales, including one called 'The Loves of Mejnoun and Leila,' published by him some time before the close of the 18th century, reached a second edition. But, though he had much poetic taste, he was not fitted to be a poet or creative writer; and he was not long in finding out that his true destiny was "to give to his country a series of works illustrative of its literary and political history"—in other words, to prosecute researches in literary history and gossip. It was in the year 1790 that he published anonymously a little volume entitled 'Curiosities of Literature.' The success of this volume determined him to prosecute the walk which he had there entered upon. Accordingly, with the exception of the volume of romance above alluded to, and we believe, one other anonymous publication, all Mr. Disraeli's farther productions during his long life consisted of the fruits of his literary and historical researches. These researches were prosecuted partly in the British Museum, where he was a constant visitor at a time when the readers who had access to its treasures were not more than half-a-dozen daily; partly in his own library, which, especially in the end of his life (when he resided on his own manor of Bradenham in Buckinghamshire) was very extensive. The results of these researches were put forth from time to time either as additions to his 'Curiosities of Literature' (which thus eventually attained, in the eleventh edition published in 1839, the bulk of six volumes); or as independent publications. Among the independent publications may be mentioned his 'Essay on the Literary Character' originally published in 1795; his 'Calamities of Authors,' his 'Quarrels of Authors,' or 'Memoirs of Literary Controversy,' and his 'Inquiry into the Literary and Political Character of James the First'—works originally published between 1812 and 1822, and since then published collectively under the title of 'Miscellanies of Literature;' and his 'Life and Reign of Charles the First,' published in five volumes at intervals between 1828 and 1831. In acknowledgment of this last work he was made D.C.L. by the University of Oxford. He contemplated a 'Life of Pope,' and also 'A History of the English Free-thinkers,' and had collected materials for both; but a paralysis of the optic nerve which attacked him in 1839 prevented him from executing either. With the assistance of his daughter he selected from his manuscripts three volumes, which were published in 1841 under the title of 'Amenities of Literature.' His last years were spent in revising and re-editing his former works; and he died in 1848 at the age of eighty-two. "He was," says his son, from whose memoir, prefixed to a new and posthumous edition of his 'Curiosities of Literature,' we have derived the foregoing particulars, "a complete literary character, a man who really passed his life in his library. Even marriage produced no change in these habits: he rose to enter the chamber where he lived alone with his books, and at night his lamp was ever lit within the same walls." In his old age his appearance was mild and venerable; he had then become rather corpulent.

* DISRAELI, THE RIGHT HONOURABLE BENJAMIN, one of the sons of the subject of the preceding notice, was born in London in December 1805. He showed great precocity of talent; which however was for some time kept in check by drudgery in an attorney's office, where he had been placed by his father to qualify him for the legal profession. His first efforts with his pen were in 1826, when he contributed articles to a daily metropolitan newspaper then started in the Tory interest, under the name of 'The Representative.' The paper did not exist longer than five months. The experiment he had made in connection with it however was sufficient to confirm young Disraeli's determination to combine political ambition with what he might consider his hereditary right to distinction in literature. In 1828 he published his novel of 'Vivian Grey,' painting the career in modern society of a youth of talent, ambitious of a political celebrity. This work made a great sensation. From 1829 to 1831 Mr. Disraeli travelled on the Continent, and in the East, whence he brought home those impressions of Oriental life, the pictures of which appear in so many of his novels; and about the same time apparently he began those musings as to the function in the modern world of the race to which he belonged, which have since, under the form of a theory of the supremacy of the Semitic mind (Mr. Disraeli misnames it the *Caucasian* mind) pervaded most of his works. While on his travels Mr. Disraeli wrote and published two additional novels, 'Contarini Fleming' and 'The Young Duke.' On his return, at a time when the Reform Bill agitation had introduced a new era in British politics, he made various efforts to get elected to Parliament. He stood, with recommendations from Mr. Hume and Mr. O'Connell to back him, for the small borough of Wycombe in Bucks, his position being that of a candidate of Radical opinions, whom however the Tories as well as the Radicals supported, from opposition to the Whigs. Defeated in

this election he became a candidate (1833) in the Radical interest for the borough of Marylebone; describing himself in his address to the electors as a man who "had already fought the battle of the people," and who "was supported by neither of the aristocratic parties," and avowing himself a friend to Triennial Parliaments and Vote by Ballot. He was again unsuccessful; and seeing no chance of being elected by any other constituency, he resumed his literary occupations. The 'Wondrous Tale of Alroy,' and 'The Rise of Iskander,' published together in 1833 provoked some critical ridicule from the extravagance of their style, as well as from the extravagance of the author's claims in their behalf as novelties in the modern literary art. They were followed by the 'Revolutionary Epic,' a quarto poem (1834), the high pretensions of which were not confirmed by any impression it made on the reading public. In the same year he published a political pamphlet entitled, 'The Crisis Examined,' and in 1835 another pamphlet entitled, 'A Vindication of the English Constitution.' In this year he became a candidate for the borough of Taunton, and as he now came forward in the Conservative interest, O'Connell in reply to an attack made by Mr. Disraeli on him at the hustings, issued a diatribe against him, in which he accused him of inconsistency in language coarser and more personal than was perhaps ever used before on any similar occasion. This led to a hostile correspondence between Mr. Disraeli and Mr. O'Connell's son, and to altercations in the newspapers, in the course of which Mr. Disraeli explained his political principles in a manner intended to show how his professions and conduct in 1831 and 1833 might be reconciled with his professions and conduct in 1835. In a letter addressed to Mr. O'Connell himself, after his failure in the election, he said, alluding to this fact of his repeated failures:—"I have a deep conviction that the hour is at hand when I shall be more successful. I expect to be a representative of the people before the repeal of the union. We shall meet again at Philippi; and rest assured that, confident in a good cause, and in some energies which have not been altogether unimproved, I will seize the first opportunity of inflicting upon you a castigation which will at the same time make you remember and repent the insults that you have lavished upon Benjamin Disraeli." This was thought bravado at the time; but the prediction was realised. After an interval of two years—during which he published his novels 'Henrietta Temple' (1836) and 'Venetia' (1837)—Mr. Disraeli at the age of thirty-two was returned as Conservative member for Maidstone (1837). But the list of his failures was not yet closed. His maiden speech—prepared beforehand and in a very highflown style—was a total failure; he was accompanied through it by the laughter of the House, and at last was obliged to sit down. But before he did so, he energetically uttered the following sentences, "I have begun several times many things, and have often succeeded at last. *I shall sit down now, but the time will come when you will hear me.*" This proved to be true. Speaking little for some time, and carefully training himself to the parliamentary style and manner, he began about 1839 to obtain the attention of the House; and by the year 1841 he was recognised as the leader of the "Young England Party," who were trying to give a new form and application to Tory principles. His marriage in 1839 with Mrs. Wyndham Lewis, the wealthy widow of his parliamentary colleague for Maidstone, gave his talents the social means necessary for their full success in public life. It was during the Peel ministry of 1841-46 that he acquired his highest distinction as a master of parliamentary invective: during the latter portion of this period his attacks on Peel were incessant. He was then member no longer for Maidstone but for Shrewsbury (1841-47). After the repeal of the Corn Laws and the retirement of Sir Robert Peel from office, Mr. Disraeli laboured, in conjunction with Lord George Bentinck, to form the new Protectionist party as distinct from both the Peel-Conservatives and the Whigs. The results were decisive. After Lord George Bentinck's death in 1848, Mr. Disraeli (elected for Bucks in 1847) became the leader of the Protectionist or old Tory party in the House of Commons; and he led it with such consummate ability, that, on the retirement of Lord John Russell's cabinet in 1852, and the formation of a Tory government under Lord Derby, Mr. Disraeli became Chancellor of the Exchequer. This government however lasted only from March to December 1852, when it broke down on Mr. Disraeli's budget. The Coalition Ministry of Lord Aberdeen succeeded, to be followed by that of Lord Palmerston; and while we write (1856) Mr. Disraeli has never again been in office, but, like Lord Derby, has exercised his talents in parliamentary opposition to Whigs and Peelites. It is only necessary to add the list of his works published since the commencement of his parliamentary career in 1837. These are 'Alarcos: a Tragedy,' published in 1839; 'Coningaby: or the New Generation,' a political novel on Young England principles, published in 1844; 'Sybil, or the Two Nations,' a novel of similar purpose, published in 1845; 'Tancred, or the New Crusade,' also a political novel, published in 1847; and a 'Political Biography of Lord George Bentinck.' Of more trifling writings it is unnecessary to take note.

DISSEN, GEORGE LUDOLF, an eminent German scholar, was born on the 17th of December 1784, at Grossen-Schneen, near Göttingen, where his father was pastor. He lost both his parents at the age of thirteen, but a benevolent friend procured for him admission, free of expense, to the celebrated school at Pforta in Saxony, whither

the boy was sent in his fourteenth year, and there he laid an excellent foundation for his future philological studies. In 1804 he went to the university of Göttingen, where until the year 1808 he devoted himself to the study of philology and philosophy under Heyne and Herbart. His former friend continued to support him in the university; but he was obliged to increase his means by private tuition. The study of art and poetry, and of the beautiful in general, was his delight, and gave to his mind that tone and tendency which we can trace in all his literary productions. On his return to Göttingen he obtained the degree of Doctor in Philosophy, together with permission to deliver lectures in the university. On that occasion he published his first work, a dissertation—'De Temporibus et Modis Verbi Graeci,' Göttingen, 1809, 4to. The principal subjects with which he now occupied himself, and on which he lectured, were Greek Grammar and Greek philosophy, especially Plato, the study of whose writings brought about an intimate friendship between him and Boeckh, who then used to visit Göttingen very often. His natural tendency to assemble around him young men of talent and congenial pursuits, induced him, towards the end of 1811, to form a philological society at Göttingen, of which he was elected president. In 1812 he accepted the offer of an extraordinary professorship of Classical Philology in the University of Marburg. He entered upon his new office with an inaugural dissertation—'De Philosophia Morali in Xenophontis de Socrate Commentariis tradita,' Marburg, 1812. Philological studies were at that time rather neglected at Marburg, but Dissen gave a fresh impulse to them, although he did not remain there more than eighteen months; for in the autumn of 1813 he accepted an invitation as extraordinary professor of Classical Literature in the University of Göttingen, which was always his favourite place, and where in 1817 he was appointed ordinary professor. Incessant study and a secluded life had already impaired his health, but his activity as a lecturer was very great. His lecture-room was always filled, and he succeeded in inspiring his audience with an ardent love of the study of antiquity. The zeal with which he devoted himself to his professional duties and the cultivation of his own mind prevented his doing much as an author; and all that was published by him during the period from 1815 to 1825 consists of the part he took in Boeckh's great edition of Pindar, and some reviews which he wrote for the 'Göttinger Gelehrten Anzeigen.' In regard to ancient writers, and poets in particular, Dissen directed his attention more particularly to analysing the connection of the ideas, a point which had been much neglected by previous commentators. With a view to supply this want he prepared a new edition of Pindar, which appeared in 1830 in 2 vols. 8vo; and of which a second edition with some improvements was published by Schneidewin in 1843. In this work Dissen propounded his æsthetical views respecting the artistic construction of the Pindaric odes. The manner in which he has executed his task clearly shows that Dissen was not only no poet, but that he had little conception of the manner in which a poet sets to work. He displays great analytical powers, but they would have been more properly applied to the works of a philosopher than to those of a poet. His edition of Pindar is nevertheless one of the best that we have.

Dissen's illness was of an asthmatic nature, and about this time had become so much worse, that he was obliged to give up lecturing; but in proportion as his professional occupations decreased, his literary activity increased. Thus he produced in 1835 an edition of Tibullus, with valuable dissertations and a commentary, and in 1837 an edition of Demosthenes's oration 'De Corona.' The great object of these two publications is the same as that of his Pindar, to establish a mode of interpreting the ancients, which should not merely explain the language and subject-matter of a writer, but the artistic construction of his work, and should thus, as it were, trace the secret processes in the author's own mind. This mode of treating an ancient author may be very interesting and instructive, but it opens a wide field of speculation, and the results are seldom satisfactory. Immediately after the appearance of his 'Pindar,' Dissen was severely criticised, and among others by his friend Boeckh, which greatly irritated him. His edition of Tibullus is perhaps his best and most satisfactory production: it should not be used without Dissen's 'Supplementum editionis Albi Tibulli Heynio-Wunderlichianæ,' which he published in 1819. His edition of the oration of Demosthenes contains many valuable remarks on the style and peculiarities of that orator: it was his last production, and appeared only a few days before his death, which took place about the middle of September, 1837.

Dissen was never married; but he supported with paternal care several young men of talent whose fathers had been his friends during their lifetime. He was a man of great sensibility, enthusiastic for everything great and noble, and capable of the most devoted friendship, though in his social intercourse he seldom conversed on any other topics than those relating to the study of antiquity, for his whole mental faculties were absorbed in his pursuits. Besides the works already mentioned, we must not leave unnoticed an excellent little treatise entitled 'Anleitung für Erzieher, die Odyssee mit Knaben zu lesen,' with a preface by the philosopher Herbart, Göttingen, 1809, 8vo. A number of smaller dissertations in Latin and German, together with a selection of the reviews written by Dissen, was published as a collection after his death by his friend K. O. Müller, under the title of 'Kleine Lateinische und Deutsche Schriften, von Ludolf Dissen,' Göttingen, 1839, 8vo. It is preceded by biographical notices written by

his friends Fr. Thiersch, F. G. Welcker, and K. O. Müller, from which the above notice is derived.

DITTON, HUMPHREY, an eminent divine and mathematician, was born at Salisbury May 29, 1675. He was an only son; and manifesting good abilities for learning, his father procured for him an excellent private education. It does not appear that he was ever at either of the universities, a circumstance owing probably to the religious principles of his parents. Contrary, it is understood, to his own inclination, but in conformity with his father's wishes, he chose the profession of theology; and he filled a dissenting pulpit for several years at Tunbridge with great credit and usefulness. His constitution being delicate, and the restraints of his father's authority being removed—he also having married at Tunbridge—he began to think of turning his talents into another channel. His mathematical attainments having gained for him the friendship of Mr. Whiston and Dr. Harris, they made him known to Sir Isaac Newton, by whom he was greatly esteemed, and by whose recommendation and influence he was elected mathematical master of Christ's Hospital. This office he held during the rest of his life, which however was but short, as he died in 1715, in the fortieth year of his age.

Ditton was highly esteemed amongst his friends; and great expectations were entertained that he would have proved one of the most eminent men of his time. He however attained a high degree of celebrity, and published several works and papers of considerable value, of which the following list contains the principal:—

1. 'On the Tangents of Curves,' &c., 'Phil. Trans., vol. xxiii. 2. 'A Treatise on Spherical Catoptrics,' in the 'Phil. Trans.' for 1705; from whence it was copied and reprinted in the 'Acta Eruditorum,' 1707.
3. 'General Laws of Nature and Motion,' 8vo, 1705. Wolfius mentions this work, and says that it illustrates and renders easy the writings of Galileo, Huygens, and the 'Principia' of Newton.
4. 'An Institution of Fluxions, containing the first Principles, Operations, and Applications of that admirable Method, as invented by Sir Isaac Newton,' 8vo, 1706.
5. In 1709 he published the 'Synopsis Algebraica' of John Alexander, with many additions and corrections.
6. His 'Treatise on Perspective' was published in 1712. In this work he explained the principles of that art mathematically; and besides teaching the methods then generally practised, gave the first hints of the new method, afterwards enlarged upon and improved by Dr. Brook Taylor, and which was published in the year 1715. In 1714 Mr. Ditton published several pieces, both theological and mathematical, particularly (7.) his 'Discourse on the Resurrection of Jesus Christ,' and (8.) the 'New Law of Fluids, or a Discourse concerning the Ascent of Liquids, in exact Geometrical Figures, between two nearly contiguous Surfaces.' To this was annexed a tract to demonstrate the impossibility of thinking or perception being the result of any combination of the parts of matter and motion: a subject which was much agitated about that time. To this work was also added an advertisement from him and Mr. Whiston concerning a method for discovering the longitude, which it seems they had published about half a year before. This attempt probably cost our author his life; for though it was approved and countenanced by Sir Isaac Newton before it was presented to the Board of Longitude, and the method has since been successfully put in practice in finding the longitude between Paris and Vienna, yet that board determined against it. The disappointment, together with some ridicule (particularly in some verses written by Dean Swift), so far affected his health, that he died in the ensuing year, 1715.

In the account of Mr. Ditton, prefixed to the German translation of his discourse on the Resurrection, it is said that he had published, in his own name only, another method for finding the longitude; but this Mr. Whiston denied. However, Raphael Levi, a learned Jew, who had studied under Leibnitz, informed the German editor that he well knew that Ditton and Leibnitz had made a delineation of a machine which he had invented for that purpose, that it was a piece of mechanism constructed with many wheels like a clock, and that Leibnitz highly approved of it for land use, but doubted whether it would answer on shipboard, on account of the motion of the ship.

* DIXON, WILLIAM HEPWORTH, was born in 1821. In 1846 he came to London, and soon became known by his writings in periodical works. In the 'Daily News' he published a series of papers, 'On the Literature of the Lower Orders,' which attracted attention; and another series on 'London Prisons.' These papers, greatly enlarged, formed an interesting volume, published in 1850. His volume on 'London Prisons' had been preceded by 'John Howard and the Prison World of Europe.' In 1851 appeared 'William Penn, an Historical Biography.' Independently of the value of this life, it has attracted great attention with reference to what Mr. Dixon calls 'The Macaulay Charges.' Mr. Macaulay, in the first two volumes of his 'History of England,' made several strong statements regarding the character of Penn, which Mr. Dixon undertook to refute, especially with regard to the accusation of Penn having received a bribe for intervening to save the lives of some persons at Taunton, implicated in Monmouth's rebellion. To Mr. Dixon's statements Mr. Macaulay never replied; and upon the publication of his third and fourth volumes, continued to maintain his opinions of the conduct of the celebrated Quaker. Mr. Dixon again came forward, in a temperate but firm Preface to a new edition of his 'Biography.' In 1852 he published the 'Life of

Blake;' and he also wrote in that year a pamphlet to repel the fear of an invasion from France. Towards the end of 1853 he was appointed editor of the 'Athenæum.' Mr. Dixon's biographical works display a great amount of original research; and the results of many careful investigations of original documents are presented in an agreeable form.

DMITRIEV, IVAN IVANOVITCH, was born in 1760, in the government of Simbirsk, where his father, who was himself a man of superior information, possessed an estate. After being educated at Kazan until his twelfth year, he was pursuing his studies at Simbirsk, when that part of the empire was thrown into an unsettled state by Pugatchev's rebellion, in consequence of which his family determined to leave it, and he was sent to St. Petersburg, where he was entered in the Semenovsky regiment of guards, and within a short time put on active service, in which he continued until the reign of the emperor Paul, when an appointment in the civil service was bestowed upon him. After the accession of Alexander he was made successively minister of justice and privy councillor, and finally retired from public life with a pension and the order of St. Vladimir of the first class. Although a life passed in such occupations was little favourable to literary pursuits, particularly the earlier part of it, a strong natural attachment to them led him to devote himself to them as sedulously as circumstances would permit, and with such success, that, after Karamzin, he was, among contemporary writers, the one who most contributed to polish the Russian language, imparting to it more ease and gracefulness of style and elegance of diction. His poems, which have passed through many editions, and are deservedly popular, consist principally of odes, epistles, satires, tales, and fables, in which last-mentioned species of composition—a very favourite one with his countrymen—he particularly excelled; and if we except Krilov, he occupies the first rank among the Russian fabulists. By some he has been styled the Lafontaine of Russia, as well on account of the refined tone of his subjects as the studied simplicity of his language. In his poetical tales he is unrivalled among his countrymen, not less for the playfulness and shrewdness of his satire than for the peculiar happiness and finish of his style. His odes likewise possess considerable merit; but as a lyric poet he falls short of Lomonosov, Derzhavin, and Petrov.

DÖBRE, PETER PAUL, was born in the island of Guernsey in the year 1782. At an early age he was sent to Dr. Valpy's school at Reading, and stayed there till he became an under-graduate of Trinity College, Cambridge, in 1800; and took his B.A. degree in 1804. Having been elected a fellow of his college, he continued to reside at Cambridge, devoting himself to classical studies, and enjoying the intimacy of Porson, to whom he was devotedly attached, and from whom he derived all the spirit of his scholarship. After Porson's death, the books and manuscripts of that great critic were purchased by Trinity College, and the task of editing part of Porson's notes was intrusted to Dobree: he was prevented however by illness, a subsequent journey to Spain, and other causes, from publishing the portion of these remains assigned to him till 1820, when he brought out an edition of the Plutus and of all that Porson had left upon Aristophanes, along with some learned notes of his own. In 1822 he published Porson's transcript of the lexicon of Photius. In the following year he was elected Regius professor of Greek. He died on the 24th of September 1825. He was engaged on an edition of Demosthenes at the time of his death: his notes on this and other Greek and Latin authors were collected and published by his successor in 1831. Some of his remarks are very acute, and some of his conjectures most ingenious; but the greater part of his observations were certainly never intended for the press. As a scholar, Dobree was accurate and fastidious; he had some taste and much common sense, which preserved him from committing blunders. His unwearying industry supplied him with a vast induction of particular observations, but he was unwilling, perhaps unable, to generalise; and on the whole it must be allowed that he has neither done nor shown a power of doing anything to justify the extravagant encomiums of some of his friends.

DÖBRENTÉI, GABOR or GABRIEL, an Hungarian author and antiquary of distinguished merit, was born at Nagy-Szölös, in the county of Veszprim in 1786. He showed very early not only a remarkable zeal for the Hungarian language and literature, but a singular social talent for enlisting others in his views. At Oedenburg, a town not far within the frontier from Austria, and chiefly inhabited by Germans, he succeeded in getting up an Hungarian literary society, of which he became the secretary; and under his superintendence, when a youth of nineteen, a volume of 'Transactions' was published. At twenty he studied at Wittenberg and Leipzig, and in 1807 was recommended by Kazinczy, then the almost acknowledged head of Hungarian literature, to the post of tutor to Count Louis Gyulay, a nobleman of Transylvania, which made him for some years a resident in that country. With the literary contributions of some of his Hungarian and Transylvanian friends, and the pecuniary contributions of the Transylvanian magnates, he set on foot and edited a magazine, the 'Erdélyi Múzeum,' of which the first number was issued at Klausenburg and the remaining nine at Pesth, after which it ceased for want of support; but it contained so many articles of interest that no Hungarian library is considered complete without it. In 1820 Döbrentéi removed to Pesth, where he continued to reside for the

remainder of his life, in the occupation of several highly-respectable official posts of a legal character, and in such constant literary activity that he became the acquaintance or friend of almost every person of any note connected with Hungarian literature. Indeed almost all the information that has been put in circulation on that subject in England had its origin in Döbrentei. He was the friend and correspondent of Dr. now Sir John Bowring, to whom he supplied much of the information for his 'Poetry of the Magyars;' he also communicated to Miss Pardoe materials for her account of Hungarian literature and authors in her 'City of the Magyar,' and he wrote the article on the subject in the Leipzig 'Conversations-Lexikon,' which, by its being translated in Lieber's 'Encyclopædia Americana,' and the translation reprinted in the Glasgow 'Popular Encyclopædia,' has become familiar to thousands of English readers. As a poetical writer, Döbrentei was not successful; his original poems appear to have been pleasing, and no more; and though his translation of Shakspere's 'Macbeth' was acted at Presburg in 1825, it did not receive such a welcome as to encourage the publication of his versions of the other masterpieces of Shakspere, which were reserved in Hungarian for the more successful pen of a lady, Emilia Lemouton, who is, we believe, the only translator of our great poet in any language. Döbrentei was more at home in his exertions to establish a 'Casino' at Pesth, an establishment of nearly the same kind as an English club of our own days, but borrowed both in plan and name from Italy, where it is made use of not to render more exclusive the society of the capital, but to enliven the dullness of the provincial towns. He was, after Count Stephen Szechenyi, the most influential person in promoting this institution, and was for some years its secretary, but relinquished the post to take that of one of the secretaries of the Hungarian Academy in 1831, of which he was also a zealous promoter. Kohl, the traveller, bears testimony to the extraordinary influence of these establishments on the whole tone of society even in Hungarian villages, where they were imitated on a small scale. In 1837 Döbrentei received an intimation from the government that his holding the post of secretary to the Academy any longer would be incompatible with his official duties, and he then devoted himself to the editorship of his great work, the 'Régi Magyar Nyelvemlékek,' or 'Ancient Monuments of the Magyar Language,' the first volume of which, a substantial quarto, was published at Buda in 1825, and the fifth was in preparation at the time of Döbrentei's death. His labours on this work were the delight of his life, he pursued them with irrepressible ardour, and on the result his reputation rests securely. When he began hardly anything was known of the history of the Magyar language for centuries, and a subject that he found in darkness he left environed with light. He was indefatigable in discovering the existence of old correspondence or documents in family archives; when he had once discovered them, he was no less eager in obtaining permission to copy and make use of them, and he was not a man to take easily a refusal. By this combination of qualities he amassed a quantity of materials which nobody before him had ever supposed to exist, and he made such good use of them that the works of subsequent authors are full of constant references to Döbrentei's 'Nyelvemlékek,' which has become one of the principal monuments of Hungarian literature. How the revolution of 1848 affected him we have not seen stated, but it is well known that his friend and fellow-promoter of progress, Count Stephen Szechenyi, became a maniac. Döbrentei was still engaged in collecting materials for his great work when surprised by death on the 27th of March 1861, at the age of 65. He was the author of numerous lives of Hungarian worthies both in the periodicals to which he contributed and in the 'Esmeretch Tára,' or Hungarian translation of the Leipzig 'Conversations-Lexikon,' with original additions to the Hungarian articles, and in editions of Berzsenyi and other authors published under his superintendence, but no extended account of himself appears to have been published since his death.

DOBRIZHOFFER, MARTIN, Jesuit missionary to the South American Indians, was born at Grätz, in Styria, in 1717. He was admitted into the Society of Jesus in 1736, and having undergone the regular course of training and probation, was sent in 1749 to the society's mission in Paraguay. Dobrizhoffer dwelt among the Abipones and Guarinis for eighteen years, when, on the expulsion of the Jesuit missionaries from Spanish South America, in 1767, he was compelled to return to Europe. He took up his residence at Vienna, where he became much noticed, on account of his descriptions of the people among whom he had laboured. The empress Maria-Theresa is said to have been a frequent auditor to his animated narratives. At length he was induced to write an account of the more remarkable of the two races. In 1784 this account was published at Vienna, under the title of 'Historia de Abiponibus, equestri bellicosaque Paraguaris Natione, locupletata copiis barbarum gentium, urbium, hominum, ferarum, amphibiorum, insectorum, serpentium præcipuorum, piscium, avium, arborum, plantarum, aliarumque ejusdem provincie proprietatum observationibus,' 8 vols. 8vo. Dobrizhoffer's account of the Abipones is very ample, and minute even to tediousness; and though it contains many curious and interesting facts about a people long since (1770) migrated from their own country [ABIPONES, in ENG. Cyc., GEOS. Div.], it is impossible to read it without considerable scepticism. Dobrizhoffer was in fact an old man when he wrote his history, and some sixteen years had passed away since he was compelled to

leave the country; and, like Bruce, his imagination had come to play falsely with his memory. Thus when, in illustration of the longevity of this wonderful race, he says that an Abiponian who dies at eighty is thought to have come to an untimely end, and that in ordinary cases a man of a hundred has his sight and hearing unimpaired, and can leap on his horse as nimbly as a boy, and without fatigue sit there for hours, we are constrained to hesitate about accepting the statement without some grains of allowance. Dobrizhoffer's book was a favourite with Southey, and at his suggestion Sara Coleridge translated it into English: 'An Account of the Abipones, an Equestrian people of Paraguay,' 8 vols. 8vo, 1822. It has also been translated into German.

DOBROWSKY, JOSEPH, known as the patriarch of modern Bohemian literature, was the son of a Bohemian sergeant in an Austrian regiment of dragoons, and was born on the 17th of August 1753 at Gyarmat near Raab in Hungary, where the regiment was in quarters. His father's name was Daubrawsky, but the regimental chaplain, who was ignorant of Bohemian spelling, entered the child in the baptismal register as Dobrowsky, and this was ever afterwards recognised as his name. The boy did not learn the Bohemian language till he was ten years old, when he was sent to Deutschbrot for his education, and in after-life it was long before he took any particular interest in the subject. His taste for study made him adopt an ecclesiastical life, and he entered the order of Jesuits in October 1772, only ten months before its dissolution, after which he prosecuted his studies at the university of Prague, and acquired some reputation for his knowledge of the oriental languages. He then became a tutor in the family of the Count von Nostitz, one of the great families of Bohemia, where he found as fellow-tutor Durich, the historian of Slavonic literature, and Pelzel, a noted miscellaneous writer, who was then engaged in compiling his 'Biographies of Bohemian and Moravian Authors and Artists,' in German and Latin, the book which, with Balbinus's 'Bohemia Docta,' has been the source of most that is in circulation on the Bohemian worthies. Pelzel requested Dobrowsky to assist him in collecting particulars for some of his biographies, and Dobrowsky, who had a most tenacious memory, became by this means so versed in a short time in the minutiae of the subject, that he warmed more and more into interest for it, and it finally became the business of his life. It may be remarked that Dobrowsky subsequently wrote the lives of both Durich and Pelzel, but that, though as a member of the Bohemian Society he was bound to furnish the society with some account of his own, he always deferred doing so for more than forty years, and finally the careful biographer died without leaving any particulars of his own biography. His first separate publication was in 1778, when he issued an edition of the fragment of St. Mark's Gospel preserved at Prague, and believed to be in the handwriting of the apostle, but which he so forcibly demonstrated to be spurious, that the papal nuncio of Vienna openly expressed his opinion that he had settled the question. Such an outcry however was raised against him by the inferior clergy in Bohemia, that he found it advisable to print a pamphlet which had been written against his views at his own expense, and to circulate his answer to it only in manuscript. He next commenced a periodical review of Bohemian and Moravian literature, but this was soon stopped by the censorship for some incautious expressions in one of his prefaces complained of by some ecclesiastical authority, and which he refused to retract. It was evident to his friends that with his ardent and somewhat refractory temperament he would make no way in the church, and after the death of the emperor Joseph in 1790, he quietly withdrew into a learned retirement, subsisting on a pension which was paid him by the Austrian government as a compensation for a suppressed post he had held in the time of Joseph, and on another granted him by the Nostitz family. He made in 1792 an expedition to Denmark, Sweden, and Russia, at the expense of the Royal Bohemian Scientific Society, to inquire into the fate of the books and manuscripts, which at the time of the capture of Prague by the Swedes in the Thirty Years War, had been carried off from the Bohemian libraries. He also made at different times excursions through every part of Bohemia and Moravia, but with this exception his life was chiefly passed in quiet at the country-seat of one of the Nostitzes. For this there was unfortunately a strong reason. In 1795 he was for some time out of his senses; in 1801 he was obliged to be confined in a lunatic asylum, and though he soon recovered from this violent attack, yet ever after, on an average twice a year, he became occasionally disordered in mind. His physicians considered that this was owing to over-study, Dobrowsky stoutly maintained that study never did harm to any man, but attributed his illness to a shot which had entered his breast in 1782 at a hunting party, and remained unextracted to his death. The longest interval of freedom from his disorder which he enjoyed was once for eighteen months, when he was writing the 'Institutiones linguæ Slavicæ dialecti veteris,' on which his mind was fully occupied. Meanwhile his fame was constantly spreading, he was elected a member of all the distinguished academies of the east of Europe, and spoken of very highly by Göthe. For about twenty years, from 1809 to 1829, he was generally recognised as the highest authority on questions connected with the history of the Bohemian language and literature, then every year coming more and more into notice. This position was not always a pleasant one;

it led to his involvement in a controversy respecting an ancient manuscript, the discussions on which are said to have embittered his life for some years. This controversy is in many points one of the most singular and interesting in the whole history of literature.

In 1818, shortly after the foundation of the Bohemian Museum at Prague, its conductors received an anonymous letter, evidently written in a feigned hand, inclosing a Bohemian manuscript, which the writer of the letter stated that he had purloined from his master, whose name was of course not given, because he knew that he would rather burn it than present it to the museum. The manuscript contained a poem, since well known under the name of 'The Judgment of Libussa,' which those who maintain its genuineness regard as the most ancient monument of the Bohemian language, and older than the 10th century. Dobrowsky suspected its authenticity from the first, and immediately on seeing it pronounced it without hesitation to be a forgery, the production of some Bohemian Chatterton, adding, to his friends, that he had no doubt it was from the hands of Wacław Hanka. Hanka was a young antiquary, who had recently made a tour for the purpose of collecting poetical manuscripts, and had been fortunate enough to find at Kralodvz a collection of ancient poetry which has been since universally recognised as the finest relic of ancient Bohemian literature, if it be really ancient, which was at first not generally believed.

The accused protested his innocence; but the judgment of Dobrowsky in such matters was regarded as almost infallible, and it was thought best by Bohemian patriots to let the matter fall quietly into oblivion. In 1820 however Rakowiecki printed the fragment of 'Libussa's Judgment' in his 'Prawda Ruska,' at Warsaw, as authentic; in 1821 Admiral Shishkov reproduced it in the 'Accounts' of the Russian Academy at St. Petersburg; and an opinion now began to gain ground in Bohemia that authentic or not it was a piece of great value. Dobrowsky, indignant at the revival of the affair, published, in Hormayr's 'Archiv,' a Vienna periodical, an article upon it, headed 'Literary Fraud,' and concluding with the words that "it was the obvious imposture of a scoundrel who wished to play his tricks on his credulous countrymen." In 1828 however Hanka, then (and now) librarian of the museum, made a third discovery. He stated that he had purchased from a second-hand bookseller at Prague a volume bound in parchment, and on removing and examining the cover—unfortunately without informing any one else of his proceedings—had found it was a portion of a manuscript of St. John's Gospel, in Latin, with an interlinear Bohemian translation, supposed to be of a date anterior to the tenth century. Dobrowsky examined this manuscript, and pronounced in favour of its genuineness. He was then placed on the horns of a cruel dilemma: the manuscript of the St. John had many of the peculiarities which had been thought a proof against the 'Libussa.' Dobrowsky was so thoroughly perplexed that when a professor of chemistry proposed to apply some chemical tests to the ink of the 'Libussa' manuscript—but said that of course in doing so a part of it would be destroyed—Dobrowsky opposed the proposal, because, as he said, "the manuscript might be genuine after all." An elaborate examination of the subject by Safarik and Palacky ('Aeltesten Denkmäler der böhmischen Sprache,' Prague, 1840) left them convinced that the manuscript was what it professed to be, and Hanka enjoys the reputation, not of an excellent poet, but of a very fortunate antiquary. The whole of his poetical discoveries were translated into English by Wratislav as undoubtedly genuine, and published at Cambridge in 1852. Dobrowsky, who was much annoyed at the turn the affair had taken, died on a journey at Brunn in Moravia, on the 6th of January, 1829, the year after the production of the manuscript of St. John.

The works of Dobrowsky are numerous: a complete list of them is given in Palacky's 'Joseph Dobrowsky's Leben und gelehrtes Wirken,' Prague, 1833. It is singular that nearly all of them are in the German language, it being in fact the opinion of Dobrowsky that the Bohemian language should only be made use of in works intended for the people. The modern Bohemian writers have, on the contrary, lately made it a point to write in their native language even their works of erudition. His essays 'On the Introduction of Printing into Bohemia,' 'On the earliest Bohemian Translation of the Bible,' 'On the History of the Bohemian Adamites,' &c., first appeared in the German 'Transactions of the Bohemian Scientific Society,' a most valuable series of volumes, and almost all of his compositions in his native language in the 'Casopis Českého Muzeuma,' a Bohemian periodical. His more important productions are a 'German and Bohemian Dictionary,' a 'Grammar of the Bohemian Language,' a 'History of the Bohemian Language and Elder Literature,' and, above all, the 'Institutiones Linguae Slavicae Dialecti Veteris,' Vienna, 1822, a book by which he threw a flood of light on a subject before involved in obscurity. The language treated of is that still used by the Russians in their church-service, and the book has been recognised by the Russians as of the highest value.

DOBSON, WILLIAM, was born in the parish of St. Andrews, Holborn, in 1610. He was a very distinguished painter, and succeeded Vandyck in the favour of Charles I., who used to call him the English Tintoret. His father was of a good family of St. Albans, but being at length in poor circumstances, his son was apprenticed to Mr. Peake, afterwards Sir Robert Peake, painter and picture-dealer,

who kept a shop at Holborn Bridge; but he learnt more, according to R. Symonds, of Francis Cleyn, a German, who stood also in great favour with Charles I.

Sir Robert Peake set Dobson to copy pictures for him, and exposed the copies for sale in his shop-window. One of these copies was seen by Vandyck in a shop-window on Snow Hill, and having made inquiries for the artist, he found him at work in a poor garret, whence he took him and introduced him to the king. After the death of Vandyck, Charles I. appointed Dobson sergeant-painter and groom of the privy-chamber, and he accompanied the king to Oxford, where he painted the king, Prince Rupert, and many of the nobility. The Rebellion however and his own extravagance got Dobson into difficulties, and he was thrown into prison for debt, from which he was released by a Mr. Vaughan, whose portrait he painted, and he considered it his best work in that class. He did not long enjoy his liberty: he died in London in 1646, aged only thirty-six, and was buried at St. Martin's-in-the-Fields.

Dobson painted both portrait and history; and his portraits are generally considered so excellent, that he has been termed the English Vandyck: his reputation was certainly unrivalled by that of any English portrait painter until the appearance of Sir Joshua Reynolds. There are several excellent historical pictures by Dobson in various parts of England. There is a 'Beheading of John the Baptist' at Wilton, in which the head of John is from Prince Rupert; at Blenheim is Francis Carter, an architect and pupil of Inigo Jones, with his family, a picture, says Walpole, equal to anything he had ever seen by Dobson. Walpole mentions several other family pieces, and many portraits with one or more figures, of which he particularly praises one at Drayton, in Northamptonshire, of Henry Mordaunt, earl of Peterborough, in armour, with a page holding his horse and an angel giving him his helmet. Walpole says further, "Dobson's wife, by him, is on the stairs of the Ashmolean Museum at Oxford; and his own head is at Earl Paulet's: the hands were added long since by Gibson, as he himself told Vertue." He also etched his own portrait. Dr. Waagen mentions a few pictures by Dobson which are not noticed by Walpole, all of which he uniformly praises, except in the colouring, which he considers inferior. Considering Dobson's short life and the very unsettled period in which he lived, a great proportion of his works have evidently been preserved, and it is to be regretted that there is not a single specimen of 'the English Vandyck' in the British National Gallery. Dobson is said by Dargenville to have been the first artist to adopt the system of requiring half the payment of a portrait at the commencement of it: he did it to reduce the number of his sitters to within a practicable limit.

(Walpole, *Anecdotes of Painting, &c.*; Waagen, *Treasures of Art in England*; D'Argenville, *Abrégé de la Vie des plus fameux Peintres*.)

DODD, THE REV. WILLIAM, LL.D., was born in 1729, at Bourn, in Lincolnshire, of which place his father was vicar. In 1745, he was admitted a sizar of Clare Hall, Cambridge, and took his Bachelor's degree with reputation in 1750. Soon afterwards he removed to London, where he contracted an imprudent marriage. In 1753 he received priest's orders from the Bishop of London; and from this time he continued to obtain a succession of small preferments in the church, holding, in the latter part of his life, two chapels in London with a rectory and vicarage in the country, and possessing an ecclesiastical income of 800*l.* a year. His character as a popular preacher, and as a man of letters, aided by his assiduous courtship of persons of rank, procured for him patronage of a high order. He was one of the king's chaplains till he was displaced for a simoniacal offer; and in 1763 he was intrusted with the education of Philip Stanhope, afterwards the famous Earl of Chesterfield. During all this time his literary activity was great and varied. In February 1777 he was arrested on a charge of having forged the signature of his late pupil, Lord Chesterfield, to a bond for 4000*l.*, of which he had obtained payment. He repaid the money, but was brought to trial and convicted. He was executed on the 27th of July 1777. The writings of this unfortunate person are numerous, and in their matter exceedingly various. There are poems, among which are 'A New Book of the Dunciad,' published anonymously in 1750; and the blank verse poem, called 'Thoughts in Prison,' which was composed in the interval between his conviction and execution. Among the prose works are many sermons, and the well-known 'Reflections on Death,' 1763. A work of another character is his 'Beauties of Shakspeare,' in which, besides the extracts which make up the body of the volume, are interspersed many criticisms. These, like Dodd's other works, are fluent and tasteful rather than original or vigorous. Indeed some of them are mere plagiarisms. It is worth while to observe, that just before his apprehension he had entered on negotiations for publishing an expensive edition of Shakspeare's works; and that the desire of raising money for the engraving of the plates has been assigned as most probably his reason for committing the forgery. It is further stated in Cooke's 'Memoirs of Foote,' i. 195, that during his confinement in Newgate, Dodd completed a comedy he had begun some time before, entitled 'Sir Roger de Coverley;' and that after his condemnation he sent for Woodfall the printer to consult with him respecting its publication: but the comedy if finished was never acted or printed, and we are disposed, although the story has often been repeated and

never, as far as we are aware, contradicted, to doubt its correctness. Foote is a very unsafe authority for such a statement.

DODDRIDGE, PHILIP, D.D., was born in 1702, of an old dissenting family living in London, where he had the early part of his education. He was then for a time at St. Albans; and it having been early perceived that his turn of mind peculiarly pointed to the profession of a minister, he was entered about 1718 at a dissenting theological academy at Kibworth in Leicestershire, over which Mr. John Jennings presided. In 1722 he commenced his ministry at Kibworth, his late tutor Mr. Jennings removing in that year to Hinckley, where he died in the succeeding year. The death of Mr. Jennings was an important event in the history of Doddridge. Great expectations had been formed among the Dissenters of the success of Mr. Jennings in the education of ministers, and it was thought a point of importance to maintain an academy of that kind in one of the central counties. Mr. Jennings had mentioned his pupil Doddridge as being a person eminently qualified to carry on the work, and the eyes of the Dissenters were generally directed to him as the person best qualified to do so. However, several years passed, during which Doddridge was leading the life of a non-conformist minister, his services being divided between the chapel at Kibworth, and one at the neighbouring town of Market Harborough. He was diligent in his ministry both in public and private, but he found time also for much theological reading, by which means he qualified himself the better for the office which he and his friends had in view.

In 1729 he began his academy, which soon attained a high reputation. It was the institution in which most of the more distinguished ministers of the Old or orthodox Dissenters in the middle of the 18th century were educated. It was first established at Market Harborough, where he at the time resided; but before the end of the year he removed to Northampton, having been invited to become the minister of the Dissenting congregation in that town; and at Northampton he continued both as pastor of the Dissenting congregation, and head of the Dissenting academy, till his death. Having gone to Lisbon on account of ill health, he died there thirteen days after his arrival, October 26, 1751.

Doddridge lived at a time when the zeal of the class of persons to whom he belonged had lost some part of its former fervour. This he saw with regret, and was very desirous to revive it. This appears to have been a principal object, and one kept steadily in view both in his ministerial labours and his published writings. His printed sermons are remarkable for the earnestness with which he presses the great importance of a religious life, the evil of spiritual indifference or carelessness, and the indispensable necessity of uniting with the practice of the moral duties the cultivation of the spirit of piety, and a deep and serious regard to the momentous truths of religion. This appears particularly in a book of his which has been very popular both at home and abroad, entitled 'The Rise and Progress of Religion in the Soul,' and it is also very apparent in the practical part of another very excellent publication of his entitled 'The Family Expositor,' in which is given the whole of the New Testament (the gospels being in a harmony), with a paraphrase, a series of critical notes, and reflections, or, as he calls them, improvements of each section into which the whole is divided. This work has also been often printed, and it marks the extent of his learning, as well as the depth of his piety; the notes abound with critical remarks, gathered out of numerous authors, or suggestions of his own mind, full of that knowledge which fits a man to illustrate those difficult writings. The course of metaphysical, ethical, and theological lectures, through which he conducted the young men who were trained by him for the Christian ministry, was published after his death in 2 vols. 8vo, and supplied for the time an excellent text-book of systematic divinity, as well as a very useful body of references to writers on metaphysics, ethics, and divinity. To Doddridge also the Dissenters owe some of the best hymns which are sung by them in their public services.

Two accounts of his life by contemporaries have been published: the first by Job Orton, another divine of a kindred spirit, who belonged to the same community; the second by the Rev. Dr. Kippis, a pupil of Dr. Doddridge, who has introduced it in the 'Biographia Britannica,' of which he was the editor. More recently his 'Correspondence' has been published by one of his descendants.

DODSLEY, ROBERT, was born in 1709, as is supposed, near Mansfield, in Nottinghamshire, where his father is said to have kept the Free school. Robert and several brothers however appear to have all commenced life as working artisans or servants. Robert is said to have been put apprentice to a stocking-weaver, from whom, finding himself in danger of being starved, he ran away, and took the place of a footman. After living in that capacity with one or two persons, he entered the service of the Honourable Mrs. Lowther, and while with that lady he published by subscription in 1732 an octavo volume of poetical pieces, under the title of 'The Muse in Livery, or the Footman's Miscellany.' The situation of the author naturally drew considerable attention to this work at the moment of its appearance; but the poetry was of no remarkable merit. His next production was a dramatic piece, called 'The Toyshop;' he sent it in manuscript to Pope, by whom it was much relished, and who recommended it to Rich, the manager of Covent Garden Theatre, where it was acted in 1735 with great success. With the profits of his play, Dodsley the

same year set up as a bookseller; and, under the patronage which Pope's friendship and his own reputation and talents procured him, his shop in Pall Mall soon became a distinguished resort of the literary loungers about town. His business, which he conducted with great spirit and ability, prospered accordingly; and in his latter days he might be considered as standing at the head of the bookselling trade. He continued also throughout his life to keep himself before the public in his first profession of an author, and produced a considerable number of works of varying degrees of merit, both in prose and verse. In 1737 his farce of 'The King and the Miller of Mansfield' was acted at Drury Lane with great applause. It was followed the same year by a sequel, under the title of 'Sir John Cockle at Court,' which however was not so successful. Nor was he more fortunate with his ballad farce of 'The Blind Beggar of Bethnal Green,' which was brought out at Drury Lane in 1741. This year also he set up a weekly magazine, under the title of 'The Public Register,' to which he was himself a principal contributor; but it was discontinued after the publication of the 24th number. It is curious to note that, in his farewell address to his readers, he complains that certain rival magazine publishers (understood to mean the proprietors of the 'Gentleman's Magazine') had exerted their influence with success to prevent the newspapers from advertising his work. In 1745 he published another short dramatic piece, entitled 'Rex et Pontifex,' being an attempt to introduce upon the stage a new species of pantomime; but this was never acted. A collected edition of all these dramas was published in 1748, in a volume, to which he gave the title of 'Trifles.'

The following year he produced a masque on the subject of the peace of Aix-la-Chapelle, under the title of 'The Triumphs of Peace,' which was set to music by Dr. Arne, and performed at Drury Lane. In 1750 appeared anonymously the first part of the ingenious and well-known little work, 'The Economy of Human Life,' which was long attributed to Lord Chesterfield, and was from the first extremely popular. It was, after Dodsley's death, ascribed to him by the 'Monthly Review,' and has ever since been confidently stated to be his writing: as far as we know however its authorship is by no means ascertained. The first part, entitled 'Agriculture,' of a poem in blank verse, on the subject of public virtue, which Dodsley published in 1754, was so coldly received that the second and third parts which he originally contemplated were never produced. In 1758 he closed his career of dramatic authorship with a tragedy entitled 'Cleone,' which was acted at Covent Garden with extraordinary applause, and drew crowded audiences during a long run. When it was published, 2000 copies were sold the first day, and it reached a fourth edition within the year. 'Cleone' however is now pretty well forgotten. Dodsley died at Durham, while on a visit to a friend, on the 25th of September 1764. He had retired from business some years before, having made a good fortune. Besides his 'Select Collection of Old Plays,' 12 vols. 8vo, 1780, in connection with which his name is now most frequently mentioned, and his 'Collection of Poems by Several Hands,' 4 vols. 12mo, 1748, in which many since famous short poems appeared for the first time, Dodsley's name is associated with several works of which he was only the projector and the publisher, but from his connection with which he is now more generally remembered than for his own productions. Among them may be mentioned the two periodical works, 'The Museum,' begun in 1746 and extended to three volumes, in which there are many able essays by Horace Walpole, the two Wartons, Akenside, &c. (of this Dodsley was only one of the shareholders), and 'The World,' 1754-57, conducted by Edward Moore, and contributed to by Lords Lyttleton, Chesterfield, Bath, and Cork, Horace Walpole, Soame Jenyns, &c.; 'The Preceptor,' 2 vols., 1748, to which Johnson wrote a preface; and especially the 'Annual Register,' begun in 1758, and still carried on. These, and the other works in which he was engaged, brought him into intimate connection with most of the eminent men belonging to the world of letters during the period of his able and honourable career. He has also the credit of having first encouraged the talents of Dr. Johnson, by purchasing his poem of 'London' in 1738 for the sum of 10 guineas, and of having many years afterwards been the projector of the 'English Dictionary.' A second volume of Dodsley's collected works, forming a continuation of the 'Trifles,' was published under the title of 'Miscellanies,' in 1772. (Besides the articles in the second edition of the 'Biographia Britannica,' in Chalmers, and in the 'Biographia Dramatica,' there are many notices respecting Dodsley in Nichols's 'Literary Anecdotes of the Eighteenth Century'.)

DODSWORTH, ROGER, an eminent antiquary, was the son of Matthew Dodsworth, registrar of York Cathedral, and chancellor to Archbishop Matthews. He was born on July 24th, 1585, at Newton Grauge in the parish of St. Oswald, in Rydale, Yorkshire. He died in the month of August, 1654, and was buried at Rufford in Lancashire. His manuscript collections, partly relating to Yorkshire, in 162 volumes folio and quarto, 122 of them in his own handwriting, were bequeathed to the Bodleian Library at Oxford in 1671, by General Fairfax, who had been Dodsworth's patron. Chalmers says that Fairfax allowed Dodsworth a yearly salary to preserve the inscriptions in churches.

Dodsworth was the projector, and collected many of the materials for the early part, of the work now known as 'Dugdale's Monasticon,'

in the title-page of the first volume of which his name appears as one of the compilers.

There is a detailed catalogue of the contents of Dodsworth's collections, now in the Bodleian Library, in the great catalogue of the Manuscripts of England and Ireland, folio, Oxon., 1697.

(Gough, *Brit. Top.* vol. i., pp. 123-21; Chalmers, *Biog. Dict.*, vol. xii., p. 180; and the Preface to the last edition of the *Monasticon*.)

DODWELL, EDWARD, F.S.A., was a man of fortune, and was educated at Trinity College, Cambridge. He left the university in 1800, and from that time till his death in May 1832, he mostly resided abroad, and occupied himself in researches connected with the earlier antiquities of Greece and her colonies. The first results of his investigations and studies in this field he gave to the world in 1819, in two quarto volumes entitled 'A Classical and Topographical Tour through Greece during the years 1801, 1805, and 1806.' This learned and accurate work was followed in 1821 by a folio volume of 'Views in Greece, from Drawings by Edward Dodwell, Esq.,' containing thirty coloured prints, accompanied by short descriptions in French and English, from a collection of nearly a thousand drawings which he had made of architectural objects and natural scenery. In the summer of 1830 Mr. Dodwell brought on a severe illness by fatigue and long exposure to the sun while engaged in seeking for the situation of some ancient cities in the Sabine Mountains; and from this he never completely recovered. He left on his death a very large collection of drawings, from which a folio volume of lithographic plates was published at London in 1834, under the title of 'Views and Descriptions of Cyclopiæ or Pelasgic Remains in Greece and Italy; with Constructions of a later Period, from Drawings by the late Edward Dodwell, Esq., F.S.A., &c., intended as a Supplement to his Classical and Topographical Tour in Greece, &c.' Of the views seventy-one are Grecian, fifty-five Italian. The descriptions by which the plates are accompanied are very brief.

DODWELL, HENRY, was born in Dublin in 1642. His father, who had been in the army, possessed some property in Ireland, but having lost it in the rebellion, he brought over his family to England, and settled at York, in 1648. Young Dodwell was sent to the York Free school, where he remained for five years. In the meantime both his father and mother had died, and he was reduced to great distress from the want of all pecuniary means, till, in 1654, he was taken under the protection of a brother of his mother's, at whose expense he was sent, in 1656, to Trinity College, Dublin. There he eventually obtained a fellowship, which however he relinquished in 1666, owing to certain conscientious scruples against taking holy orders. In 1672, on his return to Ireland, after having resided some years at Oxford, he made his first appearance as an author by a learned preface, with which he introduced to the public a theological tract of the late Dr. Stearn, who had been his college tutor: it was entitled 'De Obstinatione,' and published at Dublin. Dodwell's next publication was a volume entitled 'Two Letters of Advice: 1. For the Susception of Holy Orders: 2. For Studies Theological, especially such as are Rational.' It appeared in a second edition in 1681, accompanied with a 'Discourse on the Phœnician History of Sanchoniathon,' the fragments of which, found in Porphyry and Eusebius, he contends to be spurious. Meanwhile, in 1674, Dodwell had settled in London, and from this time to his death he led a life of busy authorship. Many of his publications were on the popish and nonconformist controversies; they have the reputation of showing, like everything else he wrote, extensive and minute learning, and great skill in the application of his scholarship, but little judgment of a larger kind. Few, if any, of the champions of the Church of England have strained the pretensions of that establishment so far as Dodwell seems to have done; but his whole life attested the perfect conscientiousness and disregard of personal consequences under which he wrote and acted. In 1688 he was elected Camden Professor of History by the University of Oxford, but was deprived of his office, after he had held it about three years, for refusing to take the oath of allegiance to William and Mary. He then retired to the village of Cookham in Berkshire, and soon after to Shottesbrooke in the same neighbourhood, where he spent the rest of his days. He possessed, it appears, an estate in Ireland, but he allowed a relation to enjoy the principal part of the rent, only reserving such a moderate maintenance for himself as sufficed for his simple and inexpensive habits of life. It is said however that his relation at length began to grumble at the subtraction even of this pittance; and on that Dodwell resumed his property, and married. He took this step in 1694, in his fifty-third year, and he lived to see himself the father of ten children. The works for which he is now chiefly remembered were also all produced in the latter part of his life. Among these are his 'Dissertations and Annotations on the Greek Geographers,' published in Hudson's 'Geographiæ Veteris Scriptores Græci Minores,' Oxon., 1698, 1703, and 1712; his 'Annales Thucydidei et Xenophontei,' 1696; his 'Chronologia Græco-Romana pro Hypothesibus Dion. Halicarnassæsi,' 1692; and his 'Annales Velleiani, Quintiliani, Statiani,' 1698. These several chronological essays, which are drawn up with great ability, have all been repeatedly reprinted. Dodwell's principal work is considered to be his 'De Veteribus Græcorum Romanorumque Cyclis, Obiterque de Cyclo Judæorum ac Ætate Christi, Dissertationes,' 4to, Oxon., 1701. He also published in 8vo., in 1706, 'An Epistolary Discourse, proving from the Scriptures and the first Fathers, that the Soul is a principle

naturally mortal, but immortalised actually by the pleasure of God, to punishment or to reward, by its union with the divine baptismal spirit; where it is proved that none have the power of giving this divine immortalising spirit since the Apostles, but only the Bishops.' This attempt to make out for the bishops the new power of conferring immortality raised no small outcry against the writer, and staggered many even of those who had not seen any extravagance in his former polemical lucubrations. Of course it gave great offence to the Dissenters, all of whose souls it unceremoniously shut out from a future existence on any terms. Dodwell died at Shottesbrooke on the 7th of June 1711. Of his sons, the eldest, Henry, who was a barrister, published anonymously in 1742, a tract, which has been generally, but perhaps erroneously, looked upon as a covert attack upon revealed religion, under the title of 'Christianity not founded on Argument;' and another, William, who was in the church, distinguished himself by some pamphlets in the controversy with Dr. Conyers Middleton about miracles; and also wrote an answer to his brother's anonymous tract just mentioned.

DOLCI, CARLO, was born at Florence, May 25, 1616. His father Andrew, and his mother's father and brother, Pietro and Bartolomeo Marinari, were all painters, and much esteemed and respected in their native city. At the age of four years, Carlo had the misfortune to lose his father, and his mother was obliged to maintain a numerous family by her industry. At the age of nine she placed him with Jacopo Vignali, a pupil of Roselli, who was famous for his powers of teaching. In four years Carlo could paint. His first efforts attracted the notice of Piero de' Medici, an amateur, who procured him the notice of the court, and he was soon busily and profitably employed. In 1654 he married Theresa Bucharrelli, by whom he had a numerous family. About 1670 he was invited to paint the likeness of Claudia, the daughter of Ferdinand of Austria, at Innsbruck, which place he visited for a short time. After his return he was afflicted with melancholy, and he died on Friday, January 17, 1686, leaving one son in holy orders, and seven daughters, of whom Agnese, married to Carlo Baci, a silk merchant, painted in the manner of her father.

Dolci's biographer, Baldinucci, attributes his excellence in painting to the goodness of Heaven, as a just reward for his singular piety, in illustration of which numerous anecdotes are told. When invited to take Claudia's portrait, he declined for fear of the length of the journey, never having lost sight of the cathedral dome and campanile of his favourite city since his birth; and his assent was only procured by obtaining the commands of his confessor, which he obeyed at once. In like manner he was recovered from his first fit of melancholy by the command of his confessor to proceed with a picture of the Virgin. He appears to have been extremely good and amiable, but singularly timid. His last illness is said to have been brought on by a remark which Luca Giordano uttered in joke, according to his intimate friend Baldinucci, that his slowness would never allow him to amass 150,000 dollars as the expeditious Giordano had done, but that he must starve. Upon this, poor Carlo seems to have grown bewildered; fancied that the threatened evil was imminent, and refused food for some time. In the midst of his troubles, his excellent wife died, and death soon released him from his grief. In all his insanity he was never violent, but dejected and helpless, and as obedient as a child to his ghostly adviser.

From his first attempts at painting, Carlo determined to paint none but sacred subjects, and he almost literally observed this rule. His style is pleasing, and full of gentle and tender expressions; his drawing for the most part, but not always, correct; his colouring varied, soft, bright, and harmonious; sometimes too pearly in its tint. He elaborated all he did with the most consummate patience and delicacy. His pictures are numerous, and found in many collections, for he painted many duplicates, and many copies were made by his pupils Alessandro Lomi and Bartolomeo Mancini, and Agnese, his daughter. Onorio Marinari, his cousin and scholar, gave great promise, but died young. (Baldinucci.)

DOLLOND, JOHN, an eminent optician, was descended from a French refugee family, settled in Spitalfields, and born on the 10th of June 1706. His parents were in humble circumstances, his father being an operative silk weaver; and the son was brought up to the same occupation. The little leisure however which he had was spent in the acquisition of a varied circle of knowledge. Besides the study of mathematics and physics, to the latter of which his reputation is chiefly due, he studied anatomy and natural history in general, on the one hand, and theology and ecclesiastical history on the other. In furtherance of this diversified class of subjects, which, considering the toil to which the day was devoted, was sufficiently extensive, he undertook the Greek and Roman classics; he was partially acquainted with several of the modern languages, but with French, German, and Italian he was intimately conversant. Notwithstanding the cares of a family and the duties which it imposed upon him, Dollond still found means to cultivate the sciences; and having apprenticed his eldest son, Peter, to an optical instrument-maker, he was in due time able to establish him in business in Vine-court, Spitalfields. In this business he finally joined his son, for the especial purpose, it would seem, of being able to unite his tastes with his business more perfectly than silk-weaving enabled him to do.

Immediately on this arrangement being completed, Dollond com-

menced a series of experiments on the dispersion of light, and other subjects connected with the improvement of optical instruments, and especially of telescopes and microscopes, the results of which were communicated to the Royal Society in a series of papers. Three of them were printed in the 'Philosophical Transactions' for 1753, one in 1754, and the last in 1758, the titles of which are given below. It was about 1755 that he entered upon a systematic course of experiments on dispersion, and after, to use his own words, 'a resolute perseverance' for more than a year and a half, he made the decisive experiment which showed the error of Newton's conclusions on this subject. The memoir in which the series of investigations was detailed appeared in the 'Philosophical Transactions,' and was the last which he gave to the world. It was rewarded by the council of the Royal Society with the Copley medal.

It was the lot of Dollond to undergo considerable annoyance on account of the claims set up for this discovery in favour of others, especially of Euler; but there is not a shadow of a doubt of Dollond's priority as well as originality, in this very important discovery, left on the minds of the scientific world. The discrepancies which followed the application of Newton's doctrine to the varied cases that presented themselves in the course of different experiments might, in speculative minds, have created a suspicion of the accuracy of that doctrine; yet there does not appear to have been the least hesitation among scientific men in attributing these discrepancies to errors of observation exclusively, and consequently not the least ground for honestly attempting to deprive Dollond of the honour of the discovery.

In the beginning of the year 1761 Dollond was elected a Fellow of the Royal Society, and appointed optician to the king. He did not long survive to enjoy the honour or advantages of his discoveries; as on the 30th of September of that year, he was attacked by a fit of apoplexy, brought on by a too close and long continued application to a paper which he was studying. This attack immediately deprived him of speech, and in a few hours of life itself.

Besides his eldest son Peter, already mentioned (who survived him till 1820, when he died aged ninety), he left another son John, and three daughters. The two sons carried on the business jointly with great reputation and success; and upon the death of the younger in 1804, Peter Dollond took into partnership a nephew, George Huggins, who assumed the name of Dollond, and who continued the business without diminution of the high character attached to the name of Dollond, till his death in May 1832. Mr. George Dollond transmitted the now famous business to a nephew of his, also named George Huggins, and he in his turn obtained the royal permission to assume the surname of Dollond instead of Huggins.

The following is the list of John Dollond's published papers:—1, 'A Letter to Mr. James Short, F.R.S., concerning an Improvement in Reflecting Telescopes;' 'Phil. Trans.,' 1753, p. 103. 2, 'Letter to James Short, A.M., F.R.S., concerning a mistake in Mr. Euler's Theorem for correcting the Aberration in the Object Glasses of Refracting Telescopes;' 'Phil. Trans.,' 1753, p. 287. 3, 'A Description of a Contrivance for measuring Small Angles;' 'Phil. Trans.,' 1753, p. 173. 4, 'An Explanation of an Instrument for measuring Small Angles;' 'Phil. Trans.,' 1754, p. 551. 5, 'An account of some Experiments concerning the different Refrangibility of Light;' 'Phil. Trans.,' 1758, p. 733.

DOLOMIEU, DEODAT-GUY-SILVAIN TANCREDE GRATET DE, was born at Grenoble on the 24th of June 1750. In early youth he was admitted a member of the religious order of Malta, but in consequence of a quarrel with one of his companions which ended in a duel fatal to his adversary he received sentence of death, but after imprisonment he was pardoned, and went to France. After some hesitation whether he should devote himself to classical literature or to natural history, he decided in favour of the latter. While at Metz with the regiment of carbiniers, in which he had obtained a commission, he formed an acquaintance with the celebrated La Rochefoucault, which ceased but with his existence. Dolomieu was soon afterwards elected a corresponding member of the Academy of Sciences, and quitted the military profession.

At the age of twenty-six Dolomieu went to Sicily, and his first labour was an examination of the environs and strata of *Ætna*. He next visited *Vesuvius*, the *Apennines*, and the *Alps*, and in 1783 published an account of his visit to the *Lipari Islands*. He returned to France at the commencement of the revolution, and early ranged himself on the popular side. He had however no public employment until the third year of the republic, when he was included in the *École de Mines*, then established; and he was one of the original members of the *National Institute*, founded about the same time. He was indefatigable in the pursuit of geological and mineralogical science, and in less than three years he published twenty-seven original memoirs, among which were those on the nature of *Leucite*, *Peridot*, *Anthracite*, *Pyroxene*, &c.

When Bonaparte undertook the conquest of Egypt, Dolomieu accompanied the expedition. He visited *Alexandria*, the *Delta*, *Cairo*, the *Pyramids*, and a part of the mountains which bound the valley of the *Nile*; and he proposed also to explore the more interesting parts of the country, but before he could carry his plan into execution his health became so deranged that he was compelled to return to Europe.

On his passage home he was with his friend *Cordier*, the mineralogist, and many others of his countrymen, made prisoner after being driven into the *Gulf of Tarentum*. His companions were soon set at liberty, but the remembrance of the disputes which had existed between him and the members of the *Order of Malta* led to his removal and subsequent imprisonment at *Messina*, where he was confined in a dungeon lighted only by one small opening, which, with barbarous precaution, was closely shut every night. The heat, and the small quantity of fresh air admitted by the window of his prison, compelled him to spend nearly the whole of his time in fanning himself with the few tattered remnants of his clothes, in order to increase the circulation of the air. Great exertion and urgent demands were made by the scientific men of various countries to obtain his enlargement; and when, after the battle of *Marengo*, peace was made with *Naples*, the first article of the treaty was a stipulation for the immediate release of Dolomieu. On the death of *Daubenton* he was appointed professor of mineralogy, and soon after his return to France he delivered a course of lectures on the philosophy of mineralogy at the *Museum of Natural History*.

In a short time Dolomieu again quitted Paris, visited the *Alps*, and returned to *Lyon* by *Lucerne*, the glaciers of *Grindelwald* and *Geneva*, and thence to *Châteaufort*, to visit his sister and his brother-in-law *De Drée*: here he was attacked by a disorder from the effects of which he died, November 26, 1801.

Dolomieu had projected two journeys for adding to his vast store of geological knowledge—the first through *Germany*, and the second through *Norway*, *Denmark*, and *Sweden*. He also proposed to publish a work which he had planned in his prison at *Messina*; of this there was printed a fragment on 'Mineral Species,' which is a monument at once of his misfortunes and his genius, being written in his dungeon in *Sicily*, on the margin of a few books, with a bone sharpened against his prison-walls for a pen, and the black of his lamp-smoke mixed with water for ink. In this work the author proposes that the integral molecule shall be regarded as the principle by which the species is to be determined, and that no other specific characters should be admitted than those which result from the composition or form of the integral molecule. It must however be admitted as an objection to this proposal that the integral molecule is not always easily ascertained or characterised.

Soon after his death was published, 'Journal du Dernier Voyage du Citoyen Dolomieu dans les Alpes,' edited by *Brunn-Nelgard*, Paris, 8vo, 1802. M. Dolomieu's numerous 'Mémoires' are contained in the 'Mémoires de l'Institut,' 'Journal des Mines,' 'Journal de Physique,' 'Recueil de l'Académie des Sciences,' and the 'Voyage Pittoresque de Naples et de Sicile'; he also wrote several articles for the 'Dictionnaire Minéralogique,' and the 'Nouvelle Encyclopédie.'

Dr. Thomson, in the 'Annals of Philosophy,' vol. xii., p. 166, has drawn up an elaborate summary of the "results of Dolomieu's observations and the bases of his geological system."

DOMAT, or DOUMAT, JEAN, a distinguished French civilian, was born at *Clermont in Auvergne*, on the 30th of November 1625. He connected himself with the brilliant circle of literary recluses at the *Port-Royal*, among whom his reputation stood high both for jurisprudence and ethics. He was a very modest man, and comparatively little is known of his personal history. For nearly thirty years he presided, with marked credit, in the lower court of judicature at *Clermont*. He was in the confidence of *Pascal*, attended him on his death-bed, and was intrusted with many of his papers. His great systematic work on the civil law appears to have long existed and been perused by his friends in manuscript before it was published. Rumours of the value of the work coming to *Louis XIV.*, *Domat* received a pension, and took up his abode in *Paris*, where he received encouragement from the kindness of *D'Aguesseau*, then *conseiller d'état*, through whose patronage many distinguished jurists appear to have found their way to notice. *Domat* married *Mademoiselle Blondel*, by whom he had thirteen children—a circumstance deemed worthy of particular commemoration in France. He died at *Paris* on the 14th of March 1695, and, notwithstanding his pension and his office, is said to have ended his days in extreme poverty. In his works he stands pre-eminently above all jurists of his age, and acquired a reputation throughout Europe that has hardly been subsequently reached by any of his countrymen. His work, 'Les Loix Civiles dans leur Ordre Naturel, suivies du Droit Public,' appeared anonymously in 1689, and is said to have been for some time attributed to *Delauney*, professor of jurisprudence in the University of *Paris*—a statement scarcely reconcilable with the alleged reputation of the work while in manuscript. The author's method of dividing the subject is, by first treating of the rules of law in general. This branch of the work is almost of an ethical character. The principle of every law, as having a foundation in utility or some other reason connected with morals or religion, is the main feature of the work, and in this it adopts the system which was afterwards more elaborately carried out and applied to a larger number of subjects by *Montesquieu*. The substance of the law is divided into private and public. The former class is subdivided into the law of contracts and the law of succession. The public law is divided into government, official and executorial arrangements, crimes, and procedure civil and criminal. There have been several editions of the work in French, generally in two volumes, folio.

Although intended for the use of Frenchmen, it does not include the provincial peculiarities of tenure, but is nearly an echo of the Roman law purified of matters peculiar to Roman habits and customs, and thus it became a book for Europe at large. In 1722 it was translated into English by William Straban, 'with additional remarks on some material differences between the civil law and the law of England,' 2 vols. folio. This translation is the most extensive systematic work on the civil law in the English language. Domat paid great attention to mercantile law, and it is believed that this translation has been of extensive service in keeping the mercantile law in general, and the admiralty and consistorial systems of England in unison with the civil law, and consequently with the practice of the rest of Europe. Domat's work used to be in high esteem in Scotland before the study of civil law was neglected at the Scottish bar. A posthumous work by Domat, 'Legum Delectus, ex Libris Digestorum et Codicis,' was published at Amsterdam in 1703, 4to. M. Victor Cousin wrote in the 'Journal des Savants,' 1843, a series of articles on Domat, in which he published some particulars respecting him previously little known.

DOMENICHINO. DOMENICO ZAMPIERI, called DOMENICHINO, was born at Bologna, in 1581, of poor parents. According to some authorities, his first master was Denis Calvart; but Bellori gives him Fiammingo for his first teacher. Fiammingo, entertaining a jealous dislike (says the biographer) to the Caracci, beat his pupil, and turned him out of doors, because he found the boy copying a design by Annibale. On the occasion of his dismissal being made known to Agostino Caracci, he was admitted to the school of the Caracci, and he soon gained one of the prizes which Lodovico customarily distributed, much to the surprise of his fellow-students, who had expected little from a youth of his retiring awkward manners. After visiting Parma, Domenichino went to Rome, where he studied and worked for some time under Annibale Caracci. He afterwards obtained the patronage of Cardinal Gieronimo Aguechi, and while he lived in his house painted many pictures for him. Besides painting, he studied architecture, and was appointed architect to the apostolic palace by Gregory XV. After the death of that pontiff, finding himself somewhat reduced in circumstances, and receiving an invitation to Naples, he removed thither with his wife and children. He died at Naples, April 15, 1641. During his life he was much respected. He formed a particularly strict friendship with Albano, in whose house he lived for two years when he first arrived in Rome.

Domenichino was so slow in his early progress as to disappoint many of his friends, and he had the appellation of Bue (ox) among his fellow-students; but Annibale Caracci, who perceived in him the marks of that genius which he afterwards developed, told the jeerers that their nickname was only applicable to the patience and fruitful industry of the laborious student. He retained the utmost deliberation in his mode of working to the last; though when after long reflection he once began to work at his picture he did not leave it until he had completed it. It is said that he had many maxims which justified his slowness, such as, that no line was worthy of an artist which was not in his mind before it was traced by his hand. He was so entirely devoted to his art that he only left his retired study to make sketches and observations upon expression in active life; much of his time was however spent in reading history and poetry.

Domenichino was profoundly studied in his drawing, rich and natural in his colouring, and, above all, correct and life-like in his expression. Annibale Caracci is said to have been decided in his judgment between two pictures of the 'Scourging of St. Andrew,' painted in competition by Domenichino and Agostino Caracci, by hearing an old woman point out with much earnestness the beauties of Domenichino's to a little child, describing every part of it as if it were a living scene, while she passed the other over in silence. To the graver design of the Bolognese school Domenichino added something of the ornamental manner of the Venetian, his pictures being rich in the accessories of architecture and costume. His genius however is not characterised by great invention; he has been accused of borrowing too directly from the works of others, and his draperies are regarded as harsh and too scanty in the folds. Nevertheless, he has been esteemed by the best judges (and among them are the Caracci and Nicholas Poussin) as one of the first of painters, and by some second only to Raffaelle. Such however he will never be thought by the world at large.

Domenichino excelled also in landscape, and was famous for his admirable execution of the figures with which he enlivened them. His principal works are at Rome and Naples; among them the 'Communion of St. Jerome,' now placed opposite Raffaelle's 'Transfiguration,' in the Vatican, and the 'Martyrdom of St. Agnes,' are the most celebrated. There are three or four of Domenichino's pictures in the National Gallery, London, but neither of them is of any remarkable merit.

DOMINIC, SAINT. Domingo de Guzman, founder of the Order of Dominicans, was born in 1170 at Calahorra, in Castilla la Vieja, Spain. He completed his education at the University of Palencia; in 1193 was made canon of the cathedral of Oama; and in 1198 a priest and archdeacon. He subsequently became known as an eloquent and earnest preacher, and was sent on missions to various parts of Spain, and into France. Having had his zeal inflamed by the progress of the

Albigenses, he bent all his energies to their conversion. Finding his own efforts insufficient, he appears to have conceived the idea of founding an order of preaching friars, whose special duty should be the conversion of heretics; and about the commencement of the 13th century he began to carry his purpose into effect. He soon found numerous volunteers to his new order, and, to disarm opposition, he and his followers adopted the rule of St. Augustine. As a distinct order they did not however receive the formal verbal approval of the pope, Innocent III., till 1215. This order was confirmed in the following year by a bull of Honorius III., under the name of the Predicants, or Preaching Friars: they were afterwards called Dominicans, from their founder. In England they were known as Black-Friars, from the colour of their habits; in France as Jacobins, from their first house in that country being situated in the Rue St. Jacques, Paris. Dominic was the first general of the order. He was also about the same time created by the pope Master of the Sacred Palace at Rome, an office since always held by a Dominican. The order rapidly increased in numbers, and spread all over Europe: at the dissolution of the monasteries in the reign of Henry VIII. the Dominicans had fifty-eight houses in England and Wales.

Dominic did not however trust for the uprooting of heresy simply to his own preaching and that of his followers. Finding that his eloquence failed to convert the Albigenses, he, with the papal legates, Peter of Castelnau and Rainier of Raoul, obtained permission of Innocent III. to hold courts, before which they might summon by authority of the pope, and without reference to the local bishops, any individuals suspected of heresy, and inflict upon them if obstinate capital punishment, or otherwise any lesser penalty. Peter of Castelnau, who had made himself especially obnoxious by his severity, was killed at Toulouse in 1203; and then was proclaimed by the pope, at the instigation of Dominic, that fearful 'crusade,' as it was designated by Innocent, to which all the barons of France were summoned, and which, under the captaincy of De Montfort, led to the slaughter of so many thousands of these so-called heretics. Dominic himself, it has been said, was not personally cruel; but towards heretics he had no compassion, and it is certain that, so far from attempting to lessen the horrible slaughter, he did what he could to stimulate it. Dominic is very frequently said to have been the founder of the Inquisition: but this is an error. He and his companions in the commission to examine and punish the Albigenses were commonly called 'Inquisitors,' but their commission was merely local and temporary. The 'Holy Office' was not formally established till 1233, when Gregory IX. laid down the rules and defined the jurisdiction of the courts, which he appointed for various countries under the name of 'Inquisitorial Missions.' It is however worthy of notice that the chief inquisitor was a Dominican monk, Pietro da Verona; and that the governance of the Inquisition was placed pretty much in the hands of the Dominicans.

According to the biographers of Dominic, he was permitted to exhibit the divine sanction to his missions by raising the dead to life, as in the case of a young nobleman named Napoleon at Rome, on the Ash-Wednesday of 1218, and by other miracles. Dominic died at Bologna in 1221. He was canonised by Pope Gregory IX. on the 3rd of July 1234: the Church of Rome keeps his festival on the 4th of August. Dominic is said to have written some commentaries upon St. Matthew, St. Paul, and the Canonical Epistles, but they have not come down to us.

DOMINIS, MARCUS ANTONIUS DE, an Italian theologian and natural philosopher, was born in 1560, of an ancient family, at Arba, on the coast of Dalmatia; and, having been educated in a college of the Jesuits at Loretto, he completed his studies at the University of Padua. The progress which he made in the sciences was so satisfactory that the persons in authority at the university used their influence to induce him to enter the order of Jesuits: to this he appears to have consented; and, while passing his novitiate, he gave instruction in mathematics, physics, and eloquence. At the same time he employed his leisure in the study of theology; and it was then that he composed his work entitled 'De Radiis Visus et Lucis in Vitris perspectivis et Iride,' which was published at Venice by one of his pupils in 1611.

The routine of a college life not suiting his taste, De Dominis quitted Padua; and, on the recommendation of the Emperor Rodolphus, he was appointed bishop of Segui. Two years afterwards he was made archbishop of Spalatro; but, while holding this dignity, he became embroiled with the pope (Paul V.) by taking a part in the disputes between that pontiff and the Venetians respecting the endowment of ecclesiastical establishments. On this occasion he threw out a censure on the conduct of the pope; and he further gave offence by entering upon the important but personally dangerous subject of reforming the manners of the clergy.

Being suspected of an inclination in favour of the reformed religion, he found it convenient to consult his safety by resigning his archbishopric and retiring to Venice; this was in the year 1615, and in the following year he came to England, where he experienced a favourable reception from James I. The king appointed him to the deanery of Windsor; and at this time he composed his work entitled 'De Republica Ecclesiastica,' the object of which is to show that the pope has no supremacy over other bishops; it is in two parts, of

which one was published in 1617, and the other in 1620, both in London. The work was much esteemed at the time, but is now scarcely remembered. He also published a sermon, which he preached in 1617, in the chapel belonging to the Mercers' Company; and, in the following year, a work entitled 'Scogli del Cristiano Naufragio quali va scopendo la Santa Chiesa.' De Dominis appears to have been restless and inconstant; for after a few years he expressed a wish to return to the bosom of the Catholic Church, and having received from the pope (Gregory XV.) a promise of pardon, he set out for Rome. Soon after his arrival, some intercepted letters gave indications that his repentance was not sincere, and he was in consequence committed to the castle of St. Angelo, where, after an imprisonment of a few months, he died, September 1624. Being convicted after his death of heresy, his body was disinterred and burnt.

De Dominis has the merit of being the first who assumed that the rainbow was produced by two refractions of light in each drop of rain, with an intermediate reflection from the back part of the drop; and he verified the hypothesis by receiving the ray of light from a globe of glass exposed to the sun in the same manner as the drops of rain are supposed to be situated with respect to that luminary. He knew nothing of the different refrangibilities of the rays of light; and he conceived that the colours were produced by the different forces with which the rays strike the eye in consequence of the different lengths of path described within the drop, by which it was supposed that they retain more or less of the original impulsive force. He erred also in supposing that the rays which formed one of the bows came from the upper part of the sun's disc, and those which formed the other from the lower.

DOMITIANUS, TITUS FLAVIUS, younger son of the Emperor Vespasianus, succeeded his brother Titus as emperor A.D. 81. Tacitus ('Hist.' iv. 51, 68), gives an unfavourable account of his previous youth. The beginning of his reign was marked by moderation and a display of justice bordering upon severity. He affected great zeal for the reformation of public morals, and punished with death several persons guilty of adultery, as well as some vestals who had broken their vows. He completed several splendid buildings begun by Titus; among others an Odeum, or theatre for musical performances. The most important event of his reign was the conquest of Britain by Agricola; but Domitian grew jealous of that great commander's reputation, and recalled him to Rome. His suspicious temper and his pusillanimity made him afraid of every man who was distinguished either by birth and connexions or by merit and popularity, and he mercilessly sacrificed many to his fears, while his avarice led him to put to death a number of wealthy persons for the sake of their property. The usual pretext for these murders was the charge of conspiracy or treason; and thus a numerous race of informers was created and maintained by this system of spoliation. His cruelty was united to a deep dissimulation, and in this particular he resembled Tiberius rather than Caligula or Nero. He either put to death or drove away from Rome the philosophers and men of letters; Epictetus was one of the exiled. He found however some flatterers among the poets, such as Martial, Silius Italicus, and Statius. The latter dedicated to him his 'Thebais' and 'Achilleis,' and commemorated the events of his reign in his 'Silvæ.' But in reality the reign of Domitian was anything but favourable to the Roman arms, except in Britain. In Moesia and Dacia, in Germany and Pannonia, the armies were defeated, and whole provinces lost. (Tacitus, 'Agricola,' 41.) Domitian himself went twice into Moesia to oppose the Dacians, but after several defeats he concluded a disgraceful peace with their chief Decebalus, whom he acknowledged as king, and agreed to pay a tribute, which was afterwards discontinued by Trajan; and yet Domitian made a pompous report of his victories to the senate, and assumed the honour of a triumph. In the same manner he triumphed over the Catti and the Sarmatians, which made Pliny the Younger say that the triumphs of Domitian were always evidence of some advantages gained by the enemies of Rome. In A.D. 95 Domitian assumed the consulship for the seventeenth time, together with Flavius Clemens, who had married Domitilla, a relative of the emperor. In that year a persecution of the Christians is recorded in the history of the Church, but it appears to have been directed particularly against the Jews, with whom the Christians were then confounded by the Romans. Suetonius ascribes the proscriptions of the Jews, or those who lived after the manner of the Jews, and whom he styles as 'improfecti,' to the rapacity of Domitian. Flavius Clemens and his wife were among the victims. [CLEMENS ROMANUS.] In the following year (96), under the consulship of Fabius Valens and C. Antistius Vetus, a conspiracy was formed against Domitian among the officers of his guards and several of his intimate friends, and his wife herself is said to have participated in it. The immediate cause of it was his increasing suspicions, which threatened the life of every one around him, and which are said to have been stimulated by the predictions of astrologers and soothsayers, whom he was very ready to consult. He was killed in his apartments by several of the conspirators, after struggling with them for some time; he was in his forty-fifth year, and had reigned fifteen years. On the news of his death the senate assembled and elected M. Cocceius Nerva emperor.

The character of Domitian is represented by all ancient historians in the darkest colours, as being a compound of timidity and cruelty, of dissimulation and arrogance, of self-indulgence and stern severity

towards others. He punished satirists, but encouraged secret informers. He took a delight in inspiring others with terror, and Dion relates a singular banquet, to which he invited the senators, with all the apparatus of a funeral and an execution. He is also said to have spent whole hours in hunting after and killing flies. At one time, before his becoming emperor, he had applied himself to literature and poetry, and he is said to have composed several poems and other works. (Tacitus, Suetonius, Dion, and Pliny the Younger.)



Coin of Domitian.

British Museum. Actual size. Copper. Weight 432½ grains.

DON, DAVID, was born at Forfar in Scotland, in 1800. His father was proprietor of a nursery and botanic garden in this place, and is well known as having been an acute practical botanist, and one who cultivated the botany of his native country with great success. When David was still a young man his father was appointed to the charge of the botanic garden at Edinburgh, and the knowledge which David then possessed of botany attracted the notice of Mr. Patrick Neill, and other gentlemen connected with the garden, and they procured for him the means of attending on some of the classes in the university. His father however soon quitted Edinburgh, and again opened his garden in Forfar. David afterwards procured a situation in the establishment of Messrs. Dickson of Broughton, near Edinburgh, where he had the care of the finest collection of plants in Scotland. In 1819 he came to London, and was recommended to Mr. Lambert, who had at that time a large collection of plants. He was soon appointed by Mr. Lambert to be his librarian and curator, and lived entirely in his house.

One of his earliest publications was the description of a number of species of plants which were either entirely new, or had only been found in a few localities where they had been collected by his father and others in Scotland. It was entitled 'Descriptions of several New or Rare Native Plants, found in Scotland chiefly by the late Mr. George Don of Forfar,' and was published in vol. iii. of the Memoirs of the Wernerian Society of Edinburgh. He shortly after published in the 'Transactions of the Linnæan Society,' vol. xiii. 'A Monograph of the genus Saxifraga;' this attempt at describing the various species of the genus gained for him a reputation as a sound botanist. In 1822 the office of librarian to the Linnæan Society became vacant, and he was appointed to that post. In this position he had great opportunities of improving his knowledge of botany. The collections of plants from India in the Linnæan Museum turned his attention to that part of the world, and in 1825 he published descriptions of species of plants in Nepal under the title 'Prodromus Floræ Nepalensis,' 12mo. Almost every volume of the 'Transactions of the Linnæan Society' after his appointment as librarian contains papers by him on various departments of systematic botany.

On the death of Professor Burnett, in 1836, he was appointed to the chair of botany at King's College, London, a position which he held with great credit to himself and advantage to the institution, till his decease. His numerous papers descriptive of various new genera and species, and on various points in the physiology of plants, which are contained in every volume of the 'Transactions of the Linnæan Society,' from vol. xiii. to vol. xviii.; in the 'Memoirs of the Wernerian Society of Edinburgh,' vols. iii.-v.; and in the 'Edinburgh New Philosophical Journal,' vols. ii.-xix., are sufficient proof of his industry: and they have a real value. Don's knowledge of plants was most extensive, and his appreciation of species ready and exact. He was not however fully alive to the importance of studying plants in their morphological relations, and many of his papers are open to criticism on this ground. His constitution was robust and strong, but at the end of 1840 a malignant tumour appeared on his lip, which, although removed at first, speedily reappeared, and terminated his existence on the 8th of December of the same year.

(Proceedings of the Linnæan Society.—Don's Works.)

*DONALDSON, THOMAS LEVERTON, Architect, Professor of Architecture in University College London, and author of literary and illustrative works relating to architecture, was born October 17th, 1795, in Eloombsbury Square, London. At nine years of age Donaldson was sent to St. Albans Grammar School, where he remained till the age of fourteen. He then accompanied one of his father's friends to the Cape of Good Hope, whence he was allowed to join the 87th Regiment in the expedition to the Isle of France, with the prospect of receiving a commission. Before Port Louis he had joined those chosen for a storming party, when the place was yielded by the

French without firing a shot. Thus compelled to choose a different path in life he returned to England, and at the age of sixteen began architectural studies under his father, an architect, and in the antique school of the Royal Academy. In 1817 he gained the silver medal. In 1818 he went to pursue his studies abroad, visiting the most interesting localities in Italy, Greece, and Asia Minor. Many of the results of his elaborate researches have been published—some by Colonel Leake. In conjunction with Mr. Jenkins and Mr. Lewis Wolfe he measured the ruins of the temple of Apollo Epicurius at Bassæ, near Phigaleia in Arcadia, whence were afterwards obtained the Phigaleian marbles. There, was discovered a curious variety of the Ionic order, and fragments of a Corinthian column, interesting from the small number of examples of the latter order in Greece. Subsequently, Messrs. Donaldson and Jenkins travelled through Sicily, and also resided for a short time amongst the ruins of Pompeii. Mr. Donaldson next spent a year in Rome, revisited Naples and examined the ruins of Pæstum. Afterwards, at Rome, he drew out a design for a temple of Victory according to ancient usages, which procured his election to the Academy of St. Luke, of which Canova was then president. The course of study which Mr. Donaldson had been pursuing was such as was then deemed best for the architect's profession; but it differed in many respects from the course at present. The requirements of professional architecture have now widened. But elaborate illustrated works and present facilities of travel have not been made to afford similar advantages to those which were formerly sought, and the practice of studying the art of architecture from the monuments themselves, has lately been pursued mainly with reference to mediæval works. After visiting the chief cities of Northern Italy, where his drawings procured him election to several of the Academies, Mr. Donaldson returned to England after an absence of nearly five years.

At home his first success was in a competition for the church at Brompton, Middlesex. His studies had been directed to classic art rather than the style chosen, which circumstance was a subject of regret to him; and the design itself was injured by unwise restrictions. In 1827 he supplied architectural details and descriptive letterpress to a folio book on Pompeii, published by W. B. Cooke. In 1830 Mr. Weale published the supplementary volume to Stuart's 'Athens,' edited by Mr. Kinnaird, Mr. Donaldson supplying the matter as regarded the temple at Bassæ, the treasury of Atreus, various details to which his name is attached, and the chapter on the theatre of the Greeks, the latter an admirable exposition of what had been a difficult subject. In 1833 and 1836 appeared his 'Collection of the most approved examples of Doorways from Ancient and Modern Buildings in Greece and Italy,' about which time he was elected a corresponding member of the Institute of France. In 1834 he was invited by some junior members of the profession to co-operate in forming a new architectural society, but was led to put forth the plan of an institution on a more important basis, and on the 15th of June 1835, was inaugurated the Institute of British Architects, Messrs. Donaldson and Charles Fowler being the first secretaries. Somewhat previous to this, at Mr. Donaldson's suggestion, a medal was struck in honour of Sir John Soane, and on the death of that architect in 1837 Mr. Donaldson read at the Institute a memoir of him, afterwards published. Mr. Donaldson during a period of ten years filled the responsible office of Chairman of the Commissioners of Sewers for Westminster and part of the County of Middlesex, superintending and promoting the construction of 50 miles of sewerage, and an expenditure of 300,000*l.*, which onerous duties were wholly gratuitous. In 1843 he was appointed Professor of Architecture and Construction at University College, London. In 1844, on the passing of the Metropolitan Buildings Act (now to be distinguished as that of 7 and 8 Vict.), he was appointed surveyor to the district of South Kensington. He also published in 1847 a small volume of architectural maxims and theorems, and a lecture on the 'Education and Character of the Architect.' On retiring from office as one of the ordinary secretaries of the Institute, the members presented to him a silver candelabrum, value 100 guineas; and in 1851 he had awarded to him the Royal Gold Medal. With Sir Charles Barry and Mr. Cockerell, architects, and Messrs. W. Cubitt, Stephenson, and Brunel, engineers, he was on the Building Committee for the selection of a design for the building of the Great Exhibition of 1851, and with Messrs. Cockerell and Scott on the committee for selection of architectural drawings to be forwarded to the 'Exposition Universelle' of 1855, whereat he himself received from the jury one of the first-class gold medals.

Mr. Donaldson designed and superintended the erection of All Saints' Church, near Gordon-square; the library, Flaxman Hall, and staircase at University College; and was associated with a French architect in the erection of Mr. Hope's residence in Piccadilly; and he has also built the Scots Church, Woolwich, and various houses and churches in the country. In 1840 his design for the Royal Exchange was adjudged to be the best in what was considered to be the first class; but was regarded as not complying in all respects with the requisitions. This however the architect denied. The chief feature was a noble portico, somewhat resembling what exists in the present building. The conduct of the committee with reference to the competitors generally, as too frequently in such cases, justified animadversion; and eventually a second competition was got up, from which

Mr. Donaldson and other competitors were excluded.—Mr. Tite's design being at last carried out. Mr. Donaldson has from time to time, with pains and alacrity, prepared materials of great interest for the Institute—of which body he remains foreign secretary; and his relations with foreign and English architects have enabled him to do considerable service to his professional brethren and to students.

DONATELLO. DONATO DI BELTO DI BARDO, called Donatello, was born at Florence in the year 1383. He was brought up in the house of a Florentine gentleman named Ruberto Martelli, a liberal patron of the arts, and received his first instructions from Lorenzo Bileci, from whom he learned painting in fresco; but he afterwards became more famous as a sculptor. He also practised architecture. In the course of his life he visited many towns of Italy, among which were Venice, Padua (where the people wanted to detain and naturalise him), and Rome. Donatello was much esteemed by his contemporaries, and executed a great number of works, both in private and public buildings, and for the grand-duke Cosmo I. He was the first to employ bas-relief in telling stories, according to the more elaborate style of Italian sculpture. When he first became so infirm as to be unable to work, the grand-duke Piero I. gave him a small estate; but he was so much annoyed by the troublesome references of his labourers, that he insisted on relinquishing it; and Piero gave him a pension instead, in daily payments, which perfectly contented him. He died paralytic, December 13, 1466.

The principal works of Donatello are at Florence; but some have decayed, or been removed from their original station. One, a figure of St. Mark, which was nicknamed (according to the common propensity of the Florentines) *Lo Zuconco* (the Gourd), on account of its bald head, is much commended. A St. George is also much esteemed; and Vasari, speaking of a Judith bearing the head of Holofernes, in bronze, calls it, with all the strength he gathered from his intense love of his art, "A work of great excellence and mastery, which, to him who considers the simplicity of the outside, in the drapery and in the aspect of Judith, sees manifested from within it the great heart (animo) of that woman and the aid of God; as in the air of that Holofernes, wine and sleep, and death in his members, which, having lost their spirit, show themselves cold and falling." Donatello left several pupils, to whom he bequeathed his tools. The most noted are Bertoldo, Nanni d'Anton di Bianco, Rossellino, Desiderio, and Vellano di Padova. To the last he left all the works which he retained at his death. (Vasari; Baldinucci.)

DONATUS, ÆLIUS, a celebrated grammarian, who lived in the middle of the 4th century. He wrote a Grammar, which long continued in the schools; and also Notes upon Terence and Virgil. He was most eminent in the time of Constantius, and taught rhetoric and polite literature at Rome in the year 356, about which time St. Jerome studied grammar under him. Donatus has given ample employment to the bibliographers, who all speak of an 'Editio Tabellaris sine ulla nota' of his Grammar, as one of the first efforts at printing by means of letters cut on wooden blocks. (See Meerman, 'Origines Typograph.' of this and other editions, 4to, Hag. Com., 1765, tom. i. pp. 126, 132; ii., pp. 107, 215, 218.) This Grammar has been printed with several titles, as 'Donatus,' 'Donatus Minor,' 'Donatus Ethimolyzatus,' 'Donatus pro puerulis,' &c., but the work is the same, namely, 'Elements of the Latin Language for the use of Children.' In the volume of the 'Grammatici Veteres,' printed by Nic. Jenson, without date, it is entitled 'Donatus de Barbarismo et de octo partibus Orationis.' Dr. Clarke, in his 'Bibliographical Dictionary,' vol. iii. pp. 144-148, has given a long list of editions of Donatus, to which the more inquisitive reader is referred. Donatus's 'Commentarii in quinque Comœdias Terentii,' were first printed without date, probably before 1460, and reprinted in 1471 and 1476. The 'Commentarius in Virgilium,' fol., Ven., 1529, though ascribed to him, is thought by many not to be his.

Donat, in the middle ages, both in English and French, became a synonym for any system of grammar: as in *Piers Plowman*—

"Then drave I me among drapers my Donet to lerne."

In the statutes of Winchester College, written about 1386, grammar is called 'Antiquus Donatus,' the old Donat. Cotgrave quotes an old French proverb, "*Les Diables estoient encores en leur Donat*," "the devils were but yet in their grammar."

(Hartes, *Introd. in Hist. Ling. Latina*, 8vo, Bremæ, 1773, pp. 202, 203; Clarke, *Bibliogr. Dict.*, ut supra; Warton, *Hist. Eng. Poet.*, 4to, vol. i. p. 281; &c.)

DONATUS, Bishop of Casa Nigra in Numidia, from whom, and from another Donatus originated the schismatic sect of the Donatists. Donatus was the great opponent to the election of Cecilianus into the bishopric of Carthage. He accused Cecilianus of having delivered up the sacred books to the Pagans, and pretended that his election was thereby void, and all those who adhered to him heretics. Under this pretext of zeal he set up for the head of a party, and, about the year 312, taught that baptism administered by heretics was ineffectual; that the church was not infallible; that it had erred in his time, and that he was to be the restorer of it. But a council held at Arles, in 314, acquitted Cecilianus, and declared his election valid. The partisans of Donatus, who were very numerous, irritated at the decision, refused to acquiesce in the sentence of the council; and the better to

support their cause, they subscribed to the opinions of Donatus, and openly declaimed against the Catholics. It is said that they gave out that the church was become prostituted; re-baptised the Catholics; trod under foot the hosts consecrated by priests attached to the Holy See; burned their churches: and committed various other acts of violence. They had chosen into the place of Cecilianus one Majorinus, but he dying soon after, they brought in another Donatus, different from him of Casa Nigra, as bishop of Carthage. It was from this new head of the sect, who used so much violence against the Catholics, that the Donatists are believed to have received their name. They appear to have sent one of their bishops to Rome, and to have attempted likewise to send some bishops into Spain, that they might ~~any~~ their church began to spread itself everywhere. They attained their greatest prosperity in the beginning of the 5th century, when they are said to have been little inferior in numbers to the orthodox party in Africa, and to have been directed by four hundred bishops. After many ineffectual efforts to crush this schism, the emperor Honorius ordered a council of bishops to assemble at Carthage in the year 410, where a disputation was held between seven of each party, when it was decided that the laws enacted against heretics had force against the Donatists. The glory of their defeat was due to St. Augustine, bishop of Hippo, who bore the principal part in this controversy. The Donatists however continued as a separate body, and attempted to multiply their sect even in the 6th century; but the orthodox bishops used so much prudence that they insensibly brought over most of those who had strayed from the bosom of the church. The church of the Donatists gradually dwindled to nothing, and became quite extinct in the 7th century. (Broughton, *Dict. of all Religions*, folio, Lond., 1756, pp. 340, 341; Mosheim, *Ecc. History*, 4to, Lond., 1765, vol. i. pp. 211, 214, 259, 305; Moreri, *Dict. Historique*, folio, Paris, 1759, tom. iv. p. 214.)

DONEAU, Latinised DONELLUS, HUGUES, a lawyer, was born at Châlons-sur-Saône, in France, December 23, 1527. He is said to have been idle in his youth, and an anecdote is preserved, according to which he was frightened into diligence by a threat of his father to have him brought up as an assistant to a swineherd. He studied literature at Tournon and jurisprudence at Toulouse, and subsequently at Bourges, where he took a degree as Doctor of Laws in 1551. He soon afterwards began to teach jurisprudence at Bourges, and continued to do so till the massacre of St. Bartholomew in 1572. He had embraced the opinions of the Huguenots, and, dreading to be involved in ruin with others of his persuasion, he made his escape to Geneva, being aided by his pupils, among whom he seems to have been popular, and who had determined to defend his person if he were attacked. After having remained a short time in Geneva, he was called by the Calvinist Elector Palatine Frederic III. to be Professor of Law at Heidelberg. Ludwig IV., the successor of this prince, who did not follow his religious opinions, made changes in the university which drove Doneau thence, and leaving Heidelberg in 1579, he settled in Leyden. Having adopted the faction in favour of the Earl of Leicester, he was obliged to leave Holland and return to Germany. He died at Altorf on the 4th of May 1591. He was a voluminous commentator. His earliest work appears to have been 'In titulum de Usuris in Pandectis Commentarius,' Paris, 1556. A collection of his commentaries was published in five volumes, fol., at Frankfurt, in 1596, and again in 1626, with the title 'Commentariorum de Jure Civili libri xxviii., ex recensione et cum supplementis Scipionis Gentilis.' One of the most complete extant lists of Doneau's works will be found in the printed catalogue of law books in the Advocates' Library, Edinburgh. His Life is in the Supplement of 'Les Vies des plus célèbres Jurisconsultes,' by Taisand.

DONELLUS. [DONEAU.]

DONIZETTI, GAETANO, was born September 25, 1798, at Bergamo, in Northern Italy. He studied in the Lyceum of that town, and his father having originally destined him for the law, it was somewhat late before he commenced his musical studies. He received his first instruction at the Musical Institute of Bergamo, of which Simone Mayer was then director. Here he remained three years, and in 1815 removed to Bologna, where his musical education was completed under Píolotti and Mattei. In consequence of some dispute with his father, he entered into the army, and while in garrison with his regiment at Venice in 1818 produced his first opera, 'Enrico di Borgogna.' He continued to write for the theatre, and in 1822 left the army. His earliest pieces are forgotten, or at least are no longer performed, and it was not till 1830, when he produced 'Anna Bolena' at Milan, that he began to take rank with the higher class of musical composers. In the course of these first twelve years of his career he composed 31 operas. During the fourteen years from 1830 to 1844, when his last opera, 'Catarino Cornaro' was performed, he produced 33 operas, of which several have sunk into oblivion, but others still retain their places on the stages of Italy, Germany, France, and England. Some are especial favourites, and frequently performed. Among these more fortunate productions may be mentioned 'Anna Bolena,' Milan, 1830; 'L'Elisire d'Amore,' Milan, 1832; 'Lucrezia Borgia,' Milan, 1833; 'Marino Faliero,' Paris, 1835; 'Lucia di Lammermoor,' Naples, 1835; 'Betty,' Naples, 1836; 'La Fille du Régiment,' Paris, 1840; 'La Favorite,' Paris, 1840; 'Linda di Chamouni,' Vienna, 1842; 'Don Pasquale,' Paris, 1843; 'Maria di Rohan,' Vienna, 1843. Most of these

later operas, besides his usual grace and facility, exhibit strength, solidity, command of the resources of counterpoint, and skill in instrumentation, much superior to his earlier productions. His artistic powers were thus manifestly improving and expanding towards the termination of his musical career. Soon after the performance of his 'Lucia,' which excited great admiration, he was appointed Professor of Counterpoint in the Royal College of Music at Naples, and after the production of 'Linda' at Vienna, he was named chapel-master and composer to the imperial court. In 1845, while in Paris, symptoms of mental decay, arising chiefly from habits of intemperance, began to show themselves, and he was for some time in a lunatic asylum. In October 1847 he was removed to his native town of Bergamo, where he died on the 8th of April 1848. (*Nouvelle Biographie Générale*.)

DONNE, JOHN, was born at London in the year 1573 of respectable parents. At the early age of eleven, being esteemed a good Latin and French scholar, he was sent to the University of Oxford, and after remaining there a few years was removed to Cambridge. Although he greatly distinguished himself in his studies he took no degree, as his family being Roman Catholic had conscientious objections to his making the requisite oath. At the age of seventeen he went to Lincoln's Inn to study the law; and while here, in order to satisfy certain religious doubts, he read the controversies between the Roman Catholics and Protestants, and decided in favour of the latter. After travelling for about a year in Spain and Italy, he became on his return secretary to Lord Elsinore, and fell in love with that nobleman's niece, the daughter of Sir George More. The lady returned his affection, and they were privately married. When this union was discovered by Sir George he was so indignant, that he induced Lord Elsinore to dismiss Donne from his service. The unfortunate secretary was afterwards imprisoned by his father-in-law, and his wife was taken from him; but by an expensive law-proceeding, which consumed nearly all his property, he was enabled to recover her. Sir George forgave him shortly afterwards, but absolutely refused to contribute anything towards his support, and he was forced to live with his kinsman, Sir Francis Whalley. Dr. Morton, afterwards bishop of Gloucester, advised Donne to enter into the Church, and offered him a benefice; but although in great poverty he refused the offer, thinking himself not holy enough for the priesthood. Sir Francis Whalley at last effected a complete reconciliation between Donne and Sir George, who allowed his son-in-law 800*l.*, in quarterly sums of 20*l.* each, till the whole should be paid. Still he continued to be in embarrassed circumstances, and after residing some time at Mitcham, whither he had removed for the sake of his wife's health, he lived in the house of Sir Robert Drury, at Drury Lane. He accompanied that gentleman to Paris, contrary to the solicitations of his wife, who could not bear to be parted from him, and who, as she said, felt a foreboding of some evil. While Donne was in Paris, there is a story that he saw the apparition of his wife enter his apartment bearing a dead child, and shortly afterwards received the intelligence that his wife had actually been delivered of a dead child at that very moment. The honest angler, Izaak Walton, who writes Donne's biography, seems inclined to believe this story. On Donne's return to England he was introduced to James I., and delighted the king by a polemic treatise against Catholicism, entitled 'Pseudo-Martyr.' James was so anxious that he should take holy orders, that Donne at length complied, and became the king's chaplain-in-ordinary. His style of preaching is thus described by Walton: "always preaching as an angel from a cloud, but not in a cloud." The University of Cambridge made him doctor of divinity; the benchers of Lincoln's Inn presented him with their lectureship; and after accompanying an embassy to the Queen of Bohemia, James's daughter, he became dean of St. Paul's and vicar of St. Dunstan's, being then in the fifty-fourth year of his age. Falling into a consumption, he was unable to perform his clerical duties; but some enemy having hinted that he merely feigned illness because he was too idle to preach, he mounted his pulpit, and almost in a dying state, preached what Walton has called his "own funeral sermon." This discourse was afterwards printed under the quaint title of 'Death's Duel.' From this time he abandoned all thoughts of life, and even had a portrait painted of himself, enveloped in a shroud, a design apparently for the shrouded effigy afterwards placed as his monument in St. Paul's cathedral: this portrait he kept in his bed-room. Shortly afterwards he died, having exalted himself (according to Walton), almost to a state of angelic beatitude.

Of the real goodness and piety of Donne there can be no doubt. But while we admire these genuine qualities, we must not be blind to the superstitions which were blended with Donne's religion, though these might be attributed partially (but not wholly) to the age. There was evidently a great deal of simplicity about him, as well as about his biographer Walton, who, enthusiastic in his admiration, exalts a weakness as much as his hero's most brilliant qualities. However, to those who wish to see characters like Donne treated in the spirit of their own time, we cannot recommend a more delightful book than Walton's 'Life of Donne.'

As a poet, Donne was one of those writers whom Johnson has (to use Wordsworth's expression) 'strangely' designated metaphysical poets; a more infelicitous expression could not well have been devised. The fact is, that 'quaint conceits' are only the deformities of Donne's

poetical spirit: the man himself had a rich vein of poetry, which was rarely concealed even when most laboriously encumbered, while some of his pieces, both for thought and even melody, are absolute gems. His fault, far from being coldness, is too much erotic fervour; he allows his imagination to run loose, at least in some of his poems written before adopting the ecclesiastical profession, into the most prurient expressions; and in some of his amatory pieces, the conceit stands as a corrective to their excessive warmth. His satire, though written in a measure inconceivably harsh, are models of strength and energy. Their merits were discovered by Pope, who (to use his own odd phrase) translated them into English, but in the process deprived them of no small portion of their strength and freshness.

Donne's principal theological works, besides sermons, are the 'Pseudo-Martyr,' and a treatise against suicide, called 'Bia-thanatos.' His works, edited by the Rev. H. Alford, were published in 1839 in 6 vols. 8vo.

DONOSO CORTÉS, JUAN, an eminent Spanish statesman and author, was born in 1809, of wealthy parents, at the town of El Valle in Extremadura. He was so precocious that at the age of eleven he studied logic at Salamanca, and had completed his legal studies at Seville long before he was competent to be admitted as advocate at the age of twenty-four. He was known to a large circle of friends at Seville as a promising poet, and an ode which he published on the nuptials of King Ferdinand with Maria Christina was particularly distinguished among all those on the occasion. In 1832, when the temporary revocation by Ferdinand of the decree for the succession of the present Queen Isabel (CALOMARDE) awakened the apprehensions of the liberal party that all progress would be checked, a large number of the principal young men of Madrid waited on Queen Christina to offer her their lives in defence of the rights of her infant daughter, and at their head was Donoso Cortés. From this time he was distinguished by the favour of Queen Christina, and entered upon a political career before he was of age to enter on a legal one. A pamphlet however which he composed under the title of a 'Memoir on the rights of Isabel the Second,' was suppressed by the advice of his friends as containing ideas so ultra-liberal as to be certain to give offence. He was appointed in the same year to a post in the ministry of Grace and Justice, and in the next published his 'Considerations on Diplomacy and its Influence on the Political and Social State of Europe, from the time of the Revolution of July to that of the Quadruple Alliance.'

In 1835 he was sent as a royal commissioner with General Rodil to bring back to obedience his native province of Extremadura, and acted with such success as to receive the grand cross of Carlos III. and a higher official station; but, dissatisfied with the turn that affairs were taking, he resigned his post, and for some time occupied himself in combating the party which supported the revolution of La Granja. He founded the newspaper 'El Piloto,' in which he was assisted by Alcalá Galiano (GALLIANO), and was for some time editor of the 'Revista de Madrid,' a review or rather magazine established on the plan of the French 'Revue des deux Mondes,' his first article in which was one of a series on 'Spain since 1834.' He delivered in 1837 at the Athenæum of Madrid, a series of lectures on the science of politics, which attracted much attention. He was in France in 1840 at the time of the expulsion of Queen Christina, hastened to offer her his services on her arrival in that country, and is said to have been the author of the manifesto which she issued from Marseille. He afterwards went to Madrid on a commission from her to defend her rights against Espartero, but his efforts were unsuccessful. He then returned to France and occupied himself with the composition of a 'History of the Minority of Queen Isabel II.,' passages of which were published in the 'Revista de Madrid,' and have received high applause from Spanish critics. He returned to Spain in 1844 after the fall of Espartero, and was named plenipotentiary to invite Queen Christina back to Madrid, when his services were rewarded with the title of Marquis de Valdegamas. His pen, which never ceased to be active, was by this time active in an entirely different cause from that in which he had first won his laurels. From an ultra-liberal Donoso Cortés had become a Catholic conservative, and after Balmes, the most distinguished literary advocate of Catholicism in Spain. He was ambassador to Prussia at the time of the revolution in 1848, and afterwards ambassador to France, a country for which he always avowed a strong partiality. It was while holding that post, and very soon after he had officiated as Spanish ambassador at the marriage of Louis Napoleon with a Spanish consort, that he was seized with an attack of pericarditis, which carried him off, after about a month's illness, on the 3rd of May 1853 at Paris.

A select collection of his writings, 'Coleccion escogida de los escritos del excelentísimo Señor Don Juan Donoso Cortés,' was published in two volumes at Madrid in 1848. It comprises none of his poetry but most of his political writings that we have mentioned, and several of his articles from the reviews, which seem, like those of Macaulay, to be considered the brightest ornaments of his literary coronet. For brilliancy of style they are remarkable among the general flatness of Spanish composition, but for soundness of thought they are not, we think, likely to acquire a high reputation in England. One of them on Plus IX., talks of the "singular privilege which Italy enjoys in conjunction with Spain of drawing towards itself the attention of the civilised world," and goes on to affirm that "the nation always keep

their eyes fixed by instinct on the Italian and the Spanish race." There is much that is as questionable on most of the subjects on which he touches.

DONOVAN, EDWARD, a writer on various departments of natural history. One of his earliest publications was 'A Natural History of British Insects,' 16 vols. 8vo, commenced in 1792 and finished in 1816. Although at the time this work was published, especially the earlier volumes, it was of great assistance in the study of entomology, it has been surpassed both in execution and matter by more recent works. It will however always be an important work in the history of the literature of entomology. In 1794 he published a little work on the formation of museums of natural history, entitled 'Instructions for Collecting and Preserving various Subjects in Natural History,' 8vo, London. From 1794 to 1797 he published at intervals four volumes of a work containing drawings and descriptions of British birds, entitled 'The Natural History of British Birds,' 8vo. In 1798 he commenced a series of illustrated works on the insects of Asia. These were called 'An Epitome of the Insects of China,' 1798, 4to, London; 'An Epitome of the Natural History of the Insects of India,' 1800, 4to, London; 'An Epitome of the Insects of Asia,' 1798-1805, 3 vols. 4to, London. These works had an extensive sale, and did much for creating a taste for the study of general entomology. In 1805 he published a work entitled 'Descriptive Excursions through South Wales and Monmouthshire in the year 1804 and four preceding Summers,' 2 vols. 8vo, London. In 1823 he commenced a periodical work entitled 'The Naturalist's Repository, or Monthly Miscellany of Exotic Natural History.' Of this work three volumes appeared containing descriptions and drawings of various animals from different parts of the world. He also published 'An Essay on the Minute Parts of Plants in general.' Although constantly occupied on his various works, his profits from them seem to have been small. So great was his dissatisfaction at the small profits which he received from the publishers of his works, that in 1833 he published 'A Memorial respecting my Publications on Natural History,' in which he endeavours to prove that, whilst he had been ruined, those who sold his books had realised large sums.

Science is not indebted to Donovan for any new discovery or important generalisation; but the field which his labours occupied was an important one, and his illustrated works have done much to diffuse a knowledge of and engender a taste for the study of natural history. He died on the 1st of February 1837.

DOO, GEORGE THOMAS, though not the best known, is perhaps the most eminent living English historical engraver. Line-engraving, when executed by the conscientious artist without the assistance of 'prentice hands or mechanical appliances, is in any case a slow process. When the plates are of large size, and require in their progress frequent comparison with the original pictures, years are consumed in their execution. Such have been the character of some of Mr. Doo's works, and such is the natural explanation of his comparatively infrequent appearance before the public; but besides this, it has somehow happened in the present day that the taste for the higher class of line-engravings has passed away, or greatly declined, among English purchasers of modern prints; and while the engravers in mezzotint, and other showy but less elaborate and costly styles, find ample patronage, the historical line-engravers have been left without commissions, and some of the best of them have in consequence, like Mr. Doo, almost or quite abandoned the practice of their profession. The works by which Mr. Doo is best known perhaps are his large and finely-conceived plate of 'Knox preaching before the Lords of the Covenant,' after Wilkie; his vigorous rendering of Etty's 'Combat,' his elaborate and exquisitely-finished version of Eastlake's picture of 'Italian Pilgrims coming in Sight of Rome,' the 'Portia and Bassano' and 'Sterne and the Grisette,' after Newton, prints in their day universally popular; the heads of women and children after Lawrence, such as the 'Lady Meade,' the 'Calmeady Children,' and the 'Child with Flowers,' or, in a lower walk, the 'Fair Forester' and the 'Proffered Kiss,' after Wyatt; and lastly, what is by far the best portrait yet published of her majesty, the 'Queen,' after Partridge. But the lover of the highest class of art will cherish as among the choicest examples of modern line-engraving, Mr. Doo's admirable engravings—evidently works of love—from Raffaele's 'Messiah,' and his 'Infant Christ bearing the Cross,' so true in drawing, exquisite in tone, delicate in feeling; and the 'Ecce Homo' of Correggio. As we have indicated above, the style of Mr. Doo is of a rare order of merit. He is always true to the original, yet there is always something of his own in his rendering of it. His handling is firm, his line free, spirited, and masterly, entirely removed from conventionalism and pedantry, while thoroughly conscientious. He is in tone and tint harmonious, yet clear and brilliant. Everywhere he exhibits grandeur and largeness of style combined with a refined and artistic feeling.

Mr. Doo was born January 6, 1800, in the parish of Christ Church, Surrey. He has for some time past resided at Stanmore, and for the last few years has painted in oil numerous small, highly-finished, and very characteristic portraits, chiefly of eminent naturalists: portraits by him of Bell, Brown, Yarrell, Latham, and Hensley, were in the Exhibition of the Royal Academy in 1855. From the Royal Academy Mr. Doo has received no mark of professional recognition. His only English professional distinction is the honorary one of Historical Engraver to the Queen. He is an honorary member of the

Society of Arts, Amsterdam, and of the Pennsylvanian Academy of the Fine arts, and a corresponding member of the Academy of the Fine Arts, Parma. Mr. Doo was elected a Fellow of the Royal Society, June 5, 1851.

DOPPELMAYER, JOHANN GABRIEL, a German mathematician, born at Nürnberg in 1671, was the son of a trader in that city, who had distinguished himself by his taste for physics, and is said to have made some improvements in the air-pump. Johann was sent for instruction to Altorf, and he completed his education at the University of Halle, where he applied himself to the study of the law; but, abandoning this pursuit, he cultivated with diligence the different branches of natural philosophy. In 1700 he made a journey to Basel, whence he proceeded to Holland, and he subsequently visited England. After an absence of two years he returned to Nürnberg, where in 1704 he was appointed professor of mathematics and astronomy, which post he held during the remainder of his life. In December 1733 he was admitted a fellow of the Royal Society of London, and in 1740 a member of the academies of Sciences at St. Petersburg and Berlin. He died December 1, 1750.

Doppelmayer was acquainted with the French, Italian, and English languages, besides Latin and his native tongue. He had acquired considerable skill in grinding lenses for object-glasses, and in polishing specula for reflecting telescopes; and in the latter part of his life he distinguished himself by the performance of electrical experiments. He published in German (1714), and also in Latin (1731), an 'Introduction to Geography,' as an accompaniment to the 'Atlas' of Homann; 'Notices of the Mathematicians and Artists of Nürnberg,' in German (1730); and a 'Celestial Atlas,' engraved on thirty plates, with descriptions in Latin (1742); a translation, in Latin, of Street's 'Astronomical Tables'; also translations, in German, of Wilkins's 'Defence of Copernicus,' and of Bion's 'Traité de la Construction, etc., des Instruments d'Astronomie'; but his principal work is one entitled 'Neu-entdeckte Phänomene von Bewundernswürdigen Wirkungen der Natur, welche bey der fast allen Körpern zukommenden electrischen Kraft in einem Systemati vorstellig gemacht,' 4to, Nürnberg, 1774.

DORAT, CLAUDE JOSEPH, was born at Paris, December 31, 1734. He was educated for the bar, but having a considerable fortune, he devoted himself entirely to poetry, and produced a number of tragedies, which, though some were successful, drew on him torrents of ridicule from contemporary wits. He seems however to have attained some reputation as a writer of the lighter class of poems. He had a great passion for bringing out splendid editions of his own works, the cost of which consumed his fortune. He died on the 29th of April 1780. The works of Dorat fill twenty volumes, but they are not highly estimated. La Harpe will scarcely allow him mediocrity. 'La Déclamation Théâtrale,' a work on the proper department of actors, is considered his chef-d'œuvre; but, though it is replete with wholesome advice to performers, it is deficient in everything that can be called poetry. His lighter tales in verse are told with naïveté and humour; of these 'Alphonse' enjoys the best reputation, but they are terribly indecent. His dramas are entirely forgotten. The edition of the works of Dorat in twenty volumes is adorned with engravings superior to most works of the time; and though we may blame the author for his prodigality, we must not refuse the praise which is due to his taste, considering that these choice engravings were made at his own suggestion.

DORIA, ANDREA, was born in 1466 at Oneglia, in the western Riviera of Genoa, of an ancient noble family, to which Oneglia belonged as an imperial fief. Having lost his parents at an early age, Doria embraced the profession of arms, served under several princes in various parts of Italy, and lastly entered the service of Francis I., who made him commander of his fleet in the Mediterranean. Genoa had been for a long time distracted by factions, which had brought it under the dominion or protection, as it was styled, of the Visconti and Sforza, dukes of Milan. The French having conquered the duchy of Milan, placed a garrison in Genoa, upon condition of respecting the liberties of the citizens, a promise which they kept with the usual faith of conquerors. The citizens were oppressed in various ways, and Doria having remonstrated with the agents of Francis in behalf of his countrymen, a secret order came for his arrest, just after his nephew and lieutenant, Filippino Doria, had gained an important victory for the French over the imperial fleet near the coast of Naples in 1528. The French were then besieging Naples by land. Barbezieux, a French naval officer, was sent to Genoa with twelve galleys to seize on the person of Andrea Doria, who, having had intimation of this design, retired into the Gulf of La Spezia, sent for his nephew to join him with the galleys which he had fitted out at his own expense, and offered his services to Charles V., who received him with open arms. Doria stipulated with Charles that Genoa, as soon as it was freed from the French, should be restored to its independence under the imperial protection, but no foreign garrison or government should be admitted into it. At the same time he engaged to serve the emperor with twelve galleys, fitted out by himself, which number was afterwards raised to fifteen, for which Charles agreed to pay him 90,000 ducats a year.

Doria soon after appeared before Genoa with his little squadron, and, being favoured by the inhabitants, he obtained possession of the city, and drove the French away. It is said that Charles offered him

the sovereignty of Genoa; but Doria preferred a nobler course. He re-organised the government of the republic, and, in order to extinguish the factions, he named a certain number of families of nobles and citizens, out of which the legislative council was to be chosen annually. New families might be added to the number from time to time. A 'signoria,' or council of sixteen, with a doge, renewed every two years, composed the executive, and five censors were appointed for five years as guardians of the laws. Doria was appointed censor for life, with the title of 'Father and Liberator of his Country.' He now resumed his naval career as admiral of Charles V., and distinguished himself against the Turks and the Barbary pirates. He escorted Charles V. to the expedition of Tunis in 1535, and contributed greatly to the taking of the place. In 1538 he joined the Venetian fleet off Corfu, when he lost the opportunity of attacking, with every chance of success, the Turkish armament commanded by the famous Barbarossa. [BARBAROSSA.] His conduct on the occasion was attributed to secret instructions from the emperor. In 1541 Doria commanded the fleet in the expedition of Charles V. against Algiers, from which he is said to have tried in vain to dissuade the emperor. It turned out as he had foreseen, and he could only save the emperor with a small part of the army. In his old age Doria retired to Genoa, where he lived in great splendour and reputation, the first among his fellow-citizens, respected by all, and consulted upon all matters of importance. Charles V. created him Prince of Melfi and Tarsi in the kingdom of Naples. At the beginning of 1547 his life was threatened by the conspiracy of Fieschi; his nephew Giannettino was murdered, but Andrea escaped, and Fieschi perished in the attempt. A few months after a fresh conspiracy was formed against him by Giulio Cibo, a Genoese emigrant, who however was discovered and executed. In 1548 some of the ministers of the emperor proposed to build a fortress and introduce a Spanish garrison in Genoa, under the pretence of preventing any new conspiracies, but the Genoese appealed to Doria, who interposed and prevented the execution of the project. In 1552, Doria, then eighty-five years old, went to sea again, to attack his old enemies the Turks, who, under Dragut Reis, were ravaging the coast of Naples. Doria lost some of his galleys, which were surprised by the Turks, but Dragut sailed away for the Levant. In 1556 he resigned his command to his nephew, Gian Andrea Doria, who was confirmed as admiral by Philip II. Andrea Doria died in his palace at Genoa, in November 1560, being then ninety-four years of age. He left no issue, and no very large fortune, owing to his splendid way of living and generous disposition. The Genoese paid great honours to his memory, and lamented his death as a public calamity.

Doria was one of the greatest characters that Italy produced during the middle ages, and one of the few that were fortunate to the last. Several individuals of his family have distinguished themselves at various times in the service of the republic of Genoa. A branch of the Doria family are settled at Rome, with the title of princes.

(Casoni, *Annali di Genova*; Botta, *Storia d'Italia*.)

DORIGNY, SIR NICOLAS, a distinguished French designer and engraver, was born at Paris in 1657. He was the son of Michel Dorigny, a painter and engraver of some celebrity in his day, who married Vouet's daughter; but his father died when he was very young, and Nicolas was educated as an advocate. His taste however led him to follow the arts as a profession, and he accordingly went to his brother Louis at Rome, who was, like his father, a painter and engraver, and put himself under his tuition. He lived twenty-eight years in Italy, devoting his time chiefly to etching and engraving, and he became one of the first of the French historical engravers in his style, being inferior to Girard Audran alone. His works are however very hard, though they are drawn with great vigour and abound in expression, and his bold heavy lines appear to have been executed with extreme ease; but there is no delicacy of light and shade or tone in any of his works.

Dorigny engraved many celebrated Italian paintings during his long stay in Italy, including three of the best pictures in Rome: the 'Transfiguration,' by Raffaele, in 1705, on the whole his finest work; the 'Taking Down from the Cross,' by Daniele da Volterra, in 1710; and the 'Lame Man Healed by St. Peter,' by Cigoli. He engraved also the 'Martyrdom of St. Sebastian,' after Domenichino, and other celebrated pictures.

He became acquainted at Rome with some English gentlemen, who persuaded him to visit England for the purpose of engraving the cartoons of Raffaele. He arrived in England in 1711, and commenced his task in the spring of the following year. Queen Anne had given him a room in Hampton Court, with the necessary perquisites. The expense was defrayed by subscription at four guineas the set. The prints were, with the assistance of Charles Dupuis and Claude Dubose, finished April 1, 1719, when he presented two complete sets to George I., who gave him a purse of 100 guineas, and knighted him in the following year. As his sight at length failed him, he determined to desist from further practice, and in 1723 he made a sale of his drawings, and in 1724 returned to Paris. His drawings were sold for 320*l.*, at the sale of which the drawings of the cartoons brought 52 guineas, and a lot of 104 heads and other studies from them, 74*l.*

These heads were afterwards engraved by various French artists, and published with some other studies by John Boydell, under the

title of 'The School of Raffaele, or the Student's Guide to Expression in Historical Painting.' Dorigny was elected a member of the French Academy of Painting in 1725, and died at Paris in 1746. He engraved altogether 153 plates, according to Vertue.

His elder brother Louis was a good fresco-painter; he lived chiefly in Italy, and died at Verona in 1742, aged eighty-eight.

(Vertue, *Catalogue of Engravers*, &c.; Watelet, *Dictionnaire des Arts*, &c.; Huber, *Manuel des Amateurs*, &c.)

DOSSI, DOSSO and GIOBATTISTA, two celebrated Ferrarese painters of the early half of the 16th century. They were born about 1480-1490, in Dossò, near Ferrara, and first entered the school of Lorenzo Costa, after leaving whom they studied together six years in Rome, and five years in Venice. Though they always worked together, they were constantly disputing: Giobattista, the younger, was deformed, and his disposition was the type of his body. He had great skill in landscape and in decoration, but no skill in the human figure. Dossò, on the other hand, was a master in the figure. They were together employed by Alfonso I. and Ercole II., dukes of Ferrara; and Giobattista somewhat against his inclination was forced to execute the accessory parts of his brother's pictures.

There are still several of their joint works in or about Ferrara; they made the cartoons of the tapestries in the cathedral of Ferrara, and of those in the palace and in San Francesco at Modena, representing the deeds of the family of Este, which, according to Vasari, Pordenone was commissioned by Ercole to execute, but he died in 1540, by poison it is alleged, shortly after his arrival at Ferrara for the purpose; Vasari mentions the two Dossi with unjust depreciation. They are praised and enumerated by Ariosto among the other great painters of Italy and the immortal artists of Greece ('Or. Fur.' xxxiii. 2.). Dossò painted the portrait of Ariosto, and made illustrations to the Orlando Furioso; he painted also the head of Ariosto in a picture of Paradise on the ceiling of the vestibule of the refectory of the convent of San Benedetto at Ferrara: the portrait is in the possession of the Academy of Sciences of Ferrara, formerly the Academy degli Intrepidi.

There is a good collection of Dossò's oil paintings in the gallery of Dresden, where there are several of his works, the best of which is the four fathers, Saints Gregory, Ambrose, Augustus, and Jerome, disputing on the miraculous conception of the Virgin; the figures are of the size of life, but the style has much of the hardness of the early Italian schools. Dossò survived his brother some years: he died about 1560.

(Frizzi, *Guida di Ferrara*; Lanzi, *Storia Pittorica*, &c.; Valery, *Voyages en Italie*.)

DOUAREN. [DUAREN.]

DOUBLEDAY, EDWARD, a naturalist of eminence, was born in 1810, and died in London in 1849. The family of Doubleday are honourably distinguished for their devotion to natural history pursuits, and the subject of this notice early distinguished himself by his contributions to the literature of Ornithology and Entomology. His first papers were devoted to the subject of entomology, of which many were published in the volumes of the 'Entomological Magazine.' In the early part of his life he made a tour through the United States of America, and made many important observations on the animals of that country. These he published in a paper 'On the Natural History of America,' in the fifth volume of the 'Entomological Magazine.' On his return from America he was appointed one of the curators of the British Museum. The large collections in this institution afforded him abundant materials for increasing his knowledge and developing his views of the structure of insects. The results he made known in a variety of papers, but more especially in his work 'On the genera of Diurnal Lepidoptera.' This work which was published in parts and left unfinished at the author's death, consisted of descriptions, with coloured illustrations of great beauty and accuracy by Mr. Hewitson, of all the genera of butterflies. This family of insects was studied by Mr. Doubleday with the greatest industry, and his contributions to our knowledge of their forms are the most valuable of his labours. He devoted also considerable attention to ornithology, and assisted his brother Henry in publishing a work on this subject. He also contributed a paper 'On the Occurrence of Alligators in East Florida,' to the 'Zoologist.' A list of his papers will be found in the second volume of Agassiz's 'Bibliographia Zoologica,' published by the Ray Society.

DOUCE, FRANCIS, was born in 1762. He was the youngest son of Thomas Douce, who was one of the Six Clerks of the Court of Chancery. Francis was sent to school at Richmond in Surrey, where he learnt Latin and some Greek. He afterwards held a situation in the Six Clerks' office. His father died in 1799, having previously resigned to him his lucrative office as one of the Six Clerks. The bulk of his father's property, which was very considerable, was bequeathed to his elder brother, and the rest was left to himself and his sisters. A very large addition was made to his property in 1823, by Nollekens, the sculptor, who made him one of his executors, and left him nearly one-half of the fortune which he had accumulated. [NOLLEKENA.] Douce was a Fellow of the Antiquarian Society, and was in habits of constant intercourse, both personal and by correspondence, with almost all the leading antiquarians of his time. He was a great collector of scarce books, prints, coins, medals, and all

kinds of curious antiquities. He died at his residence in Gower-street, London, March 30, 1834.

Douce published in 1807 'Illustrations of Shakspeare and Ancient Manners,' 2 vols. 8vo, London. The book was roughly treated by some of the reviews, and the author was greatly offended. He also published, about the beginning of 1834, 'The Dance of Death,' exhibited in elegant Engravings on Wood, with a Dissertation on the several Representations of that Subject, but more particularly of those ascribed to Macaber and Hans Holbein, by Francis Douce, F.A.S., Esq., 8vo, London. The substance of the dissertation had appeared about forty years before, in illustration of Hollar's etchings, published by Edwards, of Pall Mall, London. The engravings, of which there were forty-nine, were executed by Bonner and Byfield, two of the best engravers on wood then living. These are the only works which Douce published separately. He has some essays in the 'Archæologia,' and there are many communications by him to the 'Gentleman's Magazine.'

Douce was a mere antiquarian without any largeness of view even in antiquarian matters. As a critic on Shakspeare, his remarks are of little value when true, and they are frequently erroneous, though sufficiently arrogant. As an illustrator of ancient manners, he has been somewhat more successful.

Douce left his valuable collection of printed books, prints, drawings, illuminated manuscripts, coins, and medals, to the Bodleian Library, Oxford. His miscellaneous antiquities he left to Dr. afterwards Sir Samuel Meyrick, of Goodrich Castle, Wales. The manuscripts of his own writing, together with all his correspondence, he directed to be inclosed in a strong box, and sealed up, and given to the British Museum, with this inscription on the box, "Mr. Douce's Papers, to be opened in the year 1900." If the British Museum refused to accept the box on these terms, it was then to be given to the Bodleian Library.

DOUGLAS FAMILY. This family derives its name from certain lands on the Douglas or Black Water, in the shire of Lanark, which were granted out about the middle of the 12th century by Arnold, abbot of Kelso, to one Theobald, a Fleming, whose son was thence called William de Douglas.

William married a sister of Friskin de Kerdal, in the province of Moray, and had several children, all of whom, except the eldest, settled in the north. Brice, the second son, became bishop of Moray; Alexander, the third son, became sheriff of Elgin; and their sister, Margaret, married Hervey de Keith, great marshal of the kingdom.

Archibald, the eldest son, married one of the daughters and co-heiresses of Sir John de Crawford, of Crawford, and had two sons, William and Andrew, each of whom had two sons likewise. William's eldest son married a sister of Lord Abernethy, but dying without issue, was succeeded by his brother, some time governor of the castle of Berwick. Andrew's eldest son married the only daughter of Alexander, lord high steward of Scotland, and had two sons, the eldest of whom was Sir James Douglas of Loudon, so called to distinguish him from his cousin, 'the good Sir James,' one of the chief associates of Bruce in achieving the independence of his country. 'The good Sir James' was made a knight-bannet under the royal standard at Bannockburn, where he commanded the centre division of the Scottish van. He died in a contest with the Saracens when, in fulfilment of the trust committed to him, he was on his way to deposit the heart of Bruce in the Holy Land.

William de Douglas, some time governor of Edinburgh Castle, was a natural son of Sir James of Loudon, whose eldest lawful son, also William de Douglas, had the earldom of Athol conferred upon him on the death of John Campbell without issue; but he soon afterwards resigned the title, and gave a charter of the earldom to Robert, lord high Steward of Scotland. This William de Douglas was lord of Liddedale, and though himself 'the flower of chivalry,' as he was called, is to be particularly distinguished from Sir William Douglas, the knight of Liddesdale, natural son of the good Sir James. The knight of Liddesdale long merited the eulogy which Fordun gives him, of being "England's scourge and Scotland's bulwark;" but the praise of patriotism, and even of humanity itself, he outlived; for being hurt at Ramsey of Dalwalsey's appointment to the sheriffship of Roxburgh, he waited his opportunity, and came upon the brave and virtuous Ramsay with an armed band, wounded him, and dragged him away to Hermitage Castle. There Douglas immured his unoffending victim, faint with thirst, and with his rankling wounds, till, after a period of seventeen days' suffering, death at length terminated his existence. The government of the country was in such a state at the time, that the king not only could not avenge the outrage, but was obliged to pardon the relentless murderer, and moreover to put him into the vacant sheriffship. He at last died by the hand of an assassin of the house of Douglas.

The good Sir James had another natural son, whom we shall mention presently, but having no lawful issue, he was succeeded by his brothers, Hugh and Archibald, the latter of whom married the daughter of John Cumyn, of Badenoch, by Marjory, sister of John Balliol, king of Scotland, and had two sons, the younger of whom, William, inherited the family estates, and became Earl of Douglas, in which character we find him lord justiciar of Lothian the year in which king Robert II. ascended the throne. He was thrice married. He married

first a daughter of the twelfth Earl of Mar, and in her right was styled Earl of Douglas and Mar. His son James, second Earl of Douglas and Mar, married Margaret, eldest daughter of king Robert II., but leaving no surviving male issue, the earldom of Mar devolved on his sister, and the earldom of Douglas on Archibald Douglas, the natural son of the good Sir James above alluded to, by special settlement. This Archibald, third Earl of Douglas, styled from his great prowess 'Archibald the Grim,' had himself a natural son, who married a daughter of king Robert II.

William, the first Earl of Douglas, had no children by his second marriage. By his third marriage, which was with the Lady Margaret, sister and heir of the third Earl of Angus, he had a son, George, who obtained, on his mother's resignation, a grant of the earldom of Angus. He also got a grant of the sheriffship of Roxburgh, and is found in that office anno 1398. The previous year he married Mary, second daughter of king Robert III.

Sir John Douglas, who gallantly defended the castle of Lochleven against the English in the minority of David II., was a younger brother of William, lord of Liddesdale, above mentioned. He had several children, three of whom only however we shall here notice, James, Henry, and John. The last of these married Mariota, daughter of Reginald de Cheyne, co-justiciar of Scotland beyond the Grampians, with John de Vaux. Sir Henry married a niece of king Robert II., and by her had a son, who married a granddaughter of the same king. Sir James, the eldest, succeeded his uncle, the lord of Liddesdale, in the lordship of Dalkeith and his other extensive possessions. He was twice married, his second wife being a sister of king Robert II. His eldest son, by his first marriage, married a daughter of king Robert III., and had a grandson, who married Johanna, daughter of king James I., and relict of James, third Earl of Angus, and was on the 14th of March 1457-58 created Earl of Morton.

We have thus three earls of the house of Douglas: the Earl of Douglas, the Earl of Angus, and the Earl of Morton.

Archibald IV., earl of Douglas, eldest son of Archibald the Grim, married the eldest daughter of king Robert III., and by her had a son of the same name, who in the lifetime of his father was styled Earl of Wigton. On the death of king James I. he was chosen one of the council of regency, and the next year made lieutenant-general of the realm. His two sons, particularly William, the young Earl of Douglas, despising the authority of an infant prince, and encouraged by the divisions which arose among the nobility, erected a sort of independent power within the kingdom, and forbidding the vassals of the house to acknowledge any other authority, created knights, appointed a privy council, and assumed all the exterior of royalty. They were both at length however beheaded, and the earldom of Douglas passed to a grand-uncle, whose eldest son married his cousin, 'the fair maid of Galloway,' and restored the house to its former splendour. He became lieutenant-general of the kingdom, and no less formidable to the crown than the last in his family who held that high office. But this power proved his ruin, and dying without issue, he was succeeded by his brother, in whom this great branch of the house of Douglas was cut down and overthrown for treason.

Archibald V., earl of Angus, great-grandson of William, first earl of Douglas, through George, who obtained the earldom of Angus on his mother's resignation as above-mentioned, was some time warden of the East Marches, and on the death of Argyll was made lord high chancellor of the kingdom, and so continued till 1498, when he resigned. He was commonly called 'the Great Earl of Angus;' and according to the historian of his house, "was a man every way accomplished both for mind and body." Gawin, bishop of Dunkeld, the translator of Virgil, was his third son by his first marriage, which was with a daughter of the lord high chamberlain of Scotland. The bishop's two elder brothers, George, master of Angus, and Sir William Douglas of Glenbervie, fell on the fatal field of Flodden; and their father, the old earl, who had in vain dissuaded the king from the ruinous enterprise, bending under the calamity, retired into Galloway, and soon after died. Sir Archibald Douglas of Kilspondie, the earl's son by a second marriage, was made lord treasurer of Scotland towards the end of the year 1526, by king James V., who used to style him, his 'Grey Steil;' and the next year we find Archibald VI., earl of Angus, eldest son of the deceased George, master of Angus, lord high chancellor of the kingdom. This Archibald, the sixth earl of Angus, married Margaret of England, queen dowager of James IV., and had by her a daughter, who became the mother of Henry, lord Darnley, husband of Mary, queen of Scots, and father of James I. of England. On the fall of Angus, Sir George, his brother, was exiled, and spent the remainder of James's reign in England; and their sister Jean was burnt as a witch on the castle hill of Edinburgh. The son of Sir George succeeded his uncle as seventh earl of Angus; and on the death of his son, the eighth earl, commonly called "the Good Earl of Angus," without male issue, Sir William Douglas of Glenbervie, great-grandson of Archibald, the great earl, succeeded to the earldom, and had soon afterwards a charter from King James V., confirming all the ancient privileges of the Douglas, namely, to have the first vote in council, to be the king's lieutenant, to lead the van of the army in the day of battle, and to carry the crown at coronations.

The seventh Earl of Angus had a younger brother, who became fourth Earl of Morton, and was the famous Regent Morton. He was

condemned to death for the murder of Darnley, and was executed by the *maiden*, an instrument which he himself introduced into Scotland.

Sir William Douglas of Glenbervie above mentioned conveyed the lands of Glenbervie to a younger son. His eldest son became tenth Earl of Angus; and the son of the latter was in 1633 created Marquis of Douglas, the same year in which another branch of the Douglas family was advanced to be Earl of Queensberry. Archibald, eldest son of the first Marquis of Douglas, officiated as lord high chamberlain at the coronation of king Charles II., and was thereupon created Earl of Ormond. His younger brother William had been some years before created Earl of Selkirk; but marrying afterwards Anne, duchess of Hamilton, he was on her grace's petition created Duke of Hamilton for life, and a new patent of the earldom of Selkirk issued in favour of his younger sons, two of whom were themselves also elevated to the peerage. The third Marquis of Douglas was advanced to be Duke of Douglas; but on his death the dukedom became extinct, and the marquise devolved on the seventh Duke of Hamilton. His grace was one of the parties in the great "Douglas cause," the subject of which was the Douglas estates; but these were ultimately awarded to his opponent, who becoming entitled to the estate, assumed the name and arms of Douglas, and in 1790 was raised to the peerage as Baron Douglas of Douglas castle, in the shire of Lanark.

The year following, George, 16th Earl of Morton, was enrolled among the peers of Great Britain as Baron Douglas of Lochleven. The third Earl of Queensberry had previously been raised to a marquise and dukedom; and the fourth Duke of Queensberry, who was also third Earl of March, made a peer of England by the title of Baron Douglas of Amesbury; but on the death of his grace in 1810, the English barony, conferred upon himself, and the Earldom of March, conferred upon his grandfather, expired; while the dukedom devolved on the Duke of Buccleuch, and the original peerage descended to the Marquis of Douglas.

DOUGLAS, DAVID, was born at Scone, in Perthshire, in 1798, where his father was a working mason. He received a plain education at the parish school of Kinnoull, and was early placed as an apprentice in the garden of the Earl of Mansfield, at Scone Palace. As a lad he was remarkable for his fondness for books and the study of plants. In the winter he devoted his evenings to reading, and in the summer to making botanical excursions for the purpose of collecting the wild plants of the neighbourhood. In 1818 he went to live at Valleyfield, the seat of Sir Robert Preston, Bart., whose garden was then celebrated for its choice collection of exotic plants. Here he was treated with great kindness by the head-gardener, Mr. Stewart, who procured him access to Sir Robert's valuable botanical library. From Valleyfield he removed to Glasgow, where he was employed in the botanic garden of the university. His intelligence attracted the attention of Dr. (now Sir William) Hooker, who was the professor of botany at Glasgow, and he made him his companion in his botanical excursions for the purpose of collecting materials for his 'Flora Scotica.' By Sir William Hooker he was recommended to the Horticultural Society of London as a botanical collector, and in 1823 he was sent to the United States, where he procured many fine plants, and greatly increased the collection of fruit-trees in the possession of the society. In 1824 he was sent by the Horticultural Society to explore the vegetable productions of the country adjoining the Columbia River, and southward towards California. The vessel in which he went out touched at Rio de Janeiro, where he collected many rare orchidaceous plants and bulbs. In the course of his voyage round Cape Horn he shot many rare and curious birds. He visited the island of Juan Fernandez, where he sowed a quantity of garden-seed, with the wish, he says, that he might "add to the collection of a second Robinson Crusoe, should one appear." He arrived at Fort Vancouver, on the Columbia River, in April 1825. During his journey he sent home from time to time large numbers of beautiful plants, with seeds and dried specimens, the latter of which were added to the herbarium of the society at Chiswick. Of the genus *Pinus* he discovered several species of gigantic size, one of which has been named after himself, *P. Douglasii*. In the spring of 1827 he went from Fort Vancouver across the Rocky Mountains to Hudson's Bay, where he met Captain (afterwards Sir John) Franklin, Dr. Richardson, and Captain (now Sir George) Back, returning from their second overland arctic expedition. With these travellers he returned to England, bringing with him the results of his researches. Shortly after his return he was elected, free of expense, fellow of the Linnean, Zoological, and Geological societies. He remained in London two years, and sailed again for the Columbia River in 1829. He afterwards went to the Sandwich Islands, where he had remained some months when an accident put an end to his existence. The natives of the Sandwich Islands are in the habit of making pits, in which they catch the wild bulls. In one of his excursions, Mr. Douglas fell accidentally into one of these pits, in which an infuriated animal was already trapped. The animal fell upon him, and he was found dreadfully mutilated and quite dead. This occurred on the 12th of July 1834.

Of modern botanical travellers, Douglas was one of the most enterprising and successful. Almost all the new hardy plants of our gardens were introduced by him. To him we are not only indebted for many valuable timber-trees, for numerous species of the beautiful genus *Ribes*, and other ornamental shrubs, but the favourites of every

garden—the Clarkias, Penstemons, (Erothras, and Lupines, were almost all first collected by him. A list of all the plants collected by him would occupy too much space, but an idea of the value of his labours may be formed when we mention that of the species commonly growing in our gardens no less than 217 species, belonging to 43 genera, are the result of his various voyages. Of these, 53 are woody plants and 145 herbaceous plants. His dried collection of Californian plants alone consists of about 800 species, but these were only a part of his extensive herbarium. (*Gardener's Magazine*, vols. xi. and xii.; *Companion to the Botanical Magazine*.)

DOUGLAS, GAWIN, was born in the year 1474 or 1475, and was the third son of Archibald, sixth earl of Angus, surnamed Bell-the-Cat. Being intended for the church, he received the best education which Scotland and France could give. He obtained successively the provostship of the collegiate church of St. Giles's, Edinburgh, and the rectorship of Heriot church. He was then made abbot of Aberbrothick, and lastly, bishop of Dunkeld; but his elevation to the archbishopric of St. Andrews was prevented by the pope. In 1513 some political intrigues compelled him to retire to England, where he was favourably received by Henry VIII. He died of the plague in 1521 or 1522, at the Savoy, where he had resided during the whole of his stay.

In his early years he translated Ovid's 'Art of Love,' and composed two allegorical poems, 'King Hart' and the 'Palace of Honour;' but he is best and most deservedly known by his translation of Virgil's 'Æneid,' which, with the thirteenth book by Mapheus Vegius, was produced in 1513. To each book is prefixed an original prologue, some of which give lively and simple descriptions of scenery, written in a manner which proves their author to have been possessed of considerable poetical power. At the end of the work (p. 380, ed. of 1553) he informs us that "complet was this work Virgilean . . . in eighteen moneths space," for two months wherof he "wrote never one word."

Those who take the trouble to examine Douglas for themselves, will find his language not nearly so different from our own as might be imagined from a cursory glance at the pages. The chief difference consists in the spelling and the accent, which we may suppose to have borne, as in Chaucer, a considerable resemblance to the present pronunciation of French; at least without some such supposition it appears impracticable to scan either.

(Warton, *Hist. Engl. Poetry*, who gives copious extracts; *Biog. Brit.*, art. *Douglas*.)

• DOUGLAS, GENERAL SIR HOWARD, BART., was born in 1776, at Gosport, Hampshire. His father, Admiral Sir Charles Douglas, was a distinguished naval officer, who received his title for having in 1776 forced a passage up the river St. Lawrence, in order to relieve the city of Quebec. Sir Charles Douglas was Captain of the Fleet in the West Indies under Admiral Rodney, when the naval action of the 12th of April 1782 was fought between the French and English fleets; and to Sir Charles Douglas has been ascribed, apparently with truth, the merit of suggesting the manœuvre of breaking through the centre of the French line of battle, and by this operation rendering some of the enemy's ships useless, and thus gaining the victory.

Sir Howard Douglas entered the army at an early age: he served in the expedition to Walcheren, was present at the battle of Coruña, and served in Portugal and Spain in 1808-9. In 1809, on the death of his brother he succeeded to the title, and returned to England. He served again in Spain in 1811-12. Sir Howard Douglas, while thus actively employed in the army, appears not only to have studied his own profession, but to have watched also with peculiar interest the operations of the navy in all parts of the world. In 1816 he published an 'Essay on the Principles and Construction of Military Bridges, and the Passage of Rivers in Military Operations,' 8vo, London. In 1817 he sent to the Lords of the Admiralty the manuscript of his treatise on Naval Gunnery, which, having received their approbation, was published in 1819, 'A Treatise on Naval Gunnery, dedicated by special Permission to the Lords Commissioners of the Admiralty,' 8vo, London. The 3rd edition, revised and much enlarged, was published in 1851, and a 4th edition, revised, in 1855.

Sir Howard Douglas was governor of New Brunswick from 1823 to 1829, in which last year he received the degree of D.C.L. from the University of Oxford. From 1835 to the end of 1840 he was Lord High Commissioner of the Ionian Islands. He was elected member of parliament for Liverpool in 1842, and continued to represent that borough till 1847. He became general in 1851 and also colonel of the 15th Regiment of Foot. Sir Howard Douglas married in 1799, and his wife died in 1854. His son, the heir to the baronetcy, became a lieutenant-colonel in the army in 1842.

The first edition of the 'Treatise on Naval Gunnery' contained certain plans for the establishment of schools of naval gunnery. The government however did nothing towards carrying out the author's recommendations till the political horizon became clouded in 1830, when a gunner-school was instituted on board her Majesty's ship 'Excellent' at Portsmouth, to which was afterwards added a naval college in the dockyard, and the whole establishment has been since extended and improved. The third edition of the 'Naval Gunnery,' as enlarged by the author, is divided into five parts, of which the first part treats of the general organisation and training of gunners, and is

more historical than didactic; the second part deals with the theory and practice of gunnery, more particularly as applied to the service of naval ordnance; the other three parts treat of the construction of guns and mortars, the forms of shot and shell, the machinery of ships of war, the service of guns in action, and the entire theory and practice of naval operations. In the fourth edition, published at the beginning of 1855, Sir Howard Douglas censured very decidedly the whole conduct of the war in the Crimea, and intimated that Sebastopol would not be taken till another plan of operations had been entered upon—till in fact the north side of the harbour had been assaulted and carried by the allies, and the guns of the northern forts directed against the town and forts of the southern side. The result has added another proof to those of previous times of the uncertainty, in matters of actual war, of predictions founded on scientific reasoning.

Besides some 'Observations on Carnot's Fortification,' and 'Considerations on the Value and Importance of the British and North American Provinces,' Sir Howard Douglas published an elaborate exposition of his father's claim to the manœuvre of the 12th of April 1782, the object of which work will be best explained by giving the title-page in full: 'Naval Evolutions; a Memoir by Sir Howard Douglas, Bart., K.S.B., C.B., F.R.S., &c., containing a Review and Refutation of the principal Essays and Arguments advocating Mr. Clerk's Claims in Relation to the Manœuvre of the 12th of April 1782, and vindicating by tactical Demonstration and numerous authentic Documents the professional Skill of the British Officers employed on that Occasion,' 8vo, London, 1832.

DOUW, or DOW, GERARD, was born at Leyden in 1613. In 1622 he was put by his father, a glazier, to study drawing under Bartholomew Dolendo, an engraver, with whom he remained eighteen months. He afterwards received the instructions of Peter Kouwhoorn, a painter on glass, and learned his art so well that he proved of great advantage to his father. It being determined that he should study painting in oil, the illustrious Rembrandt was in 1628 chosen for the lad's master. From that great painter Gerard learned the mastery of colour and chiaroscuro, but when he began to practise on his own account he differed entirely from his teacher in his manner of painting. Instead of growing bolder and rougher in his handling as he grew older, he became more and more delicate in his finish, elaborating everything which he touched with the most exquisite delicacy and minuteness, inasmuch that the threads of brocades and of fine carpets are expressed even in his smallest paintings. Nothing escaped his eye or his pencil. And yet, with all his elaboration of detail, his pictures are powerful in effect and harmonious and brilliant in colour. As specimens of technical ability they are admirable, as illustrations of mental power their value is very little. He was accustomed to prepare his own tools, that he might have them of the requisite fineness.

Gerard Douw has been charged with excessive slowness in finishing, and some anecdotes are told in proof of it. Sandrart says that he once visited Gerard's study in company with Bamboccio, and on their both expressing their admiration of a certain miniature broom-handle in one of his pictures, he said that he should spend three more days upon it before he left it: and this story, whether true or not, very fairly illustrates the character of his pictures—the amount of care and thought expended on a broom-handle is precisely the same as is expended on the head of the principal figure in the composition. It is said that his sitters were so wearied by his dilatoriness, and disgusted by the transcripts of their jaded faces, which he faithfully put upon the canvases, that others were deterred from sitting, and he was obliged to abandon portrait-painting. But Karel de Moore, who had been a pupil of his, averred that he was not so slow as had been asserted; and the number of his pictures tends to corroborate his statement. Douw, like most minute finishers, got excellent prices for his paintings, generally from 600 to 1000 florins; and Sandrart informs us that Spiering, a gentleman of the Hague, paid him an annual salary of 1000 florins for the mere right of refusal of all the pictures he painted, at the highest price he could obtain. Gerard Douw died in 1680. The most famous among his pupils was Mieris. His pictures are in all great collections. (Argenville; Sandrart.)

• DOYLE, RICHARD, was born in London in 1826. He is the son of Mr. John Doyle, generally believed to be the author of the celebrated 'H.B.' political sketches which were a few years ago so remarkably popular, and which, while exhibiting with abundant keenness the prominent features and peculiarities of the persons caricatured, were always gentlemanly in feeling and free from any appearance of malice. The younger Mr. Richard Doyle's designs were for some years a chief attraction in the pages of 'Punch,' and possibly no previous pictorial satirist of passing customs and follies ever exhibited so much graceful fancy and playful exuberance of quaint invention and humour. And with all the temptations from the pressure of haste, political excitement, and the necessity of catching the passing whim or hitting the current fault or folly, he never, as far as we can recollect, was charged or chargeable with descending to coarseness or vulgarity. Mr. Doyle possesses a surprising facility and accuracy of drawing, great keenness of observation, and considerable range of character. But he is most at home in London life. Nothing can exceed the infinite variety of his men about town, and their doings, in 'Ye Manners and Customs of ye English;' or the richness of his 'Brown, Jones, and Robinson,' whether at home or abroad. But with his foreigners he is not so

happy; while his sentimental young ladies and gentlemen of the Ethel and Clive Newcome class are "most tolerable and not to be endured." Since he ceased in 1850 to contribute to 'Punch,' Mr. Doyle has illustrated various fairy tales, &c., besides publishing his admirable Christmas book, 'The Foreign Tour of Messrs. Brown, Jones, and Robinson;' but his later works have hardly the light mirthfulness or the vigour of those he executed under the stimulus of constant occupation, constant applause, and the assurance that every satirical or humorous touch would produce its immediate and intended effect.

DRACO, an Athenian legislator, who flourished about the 39th Olympiad, B.C. 621. Suidas tells us that he brought forward his code of laws in this year, and that he was then an old man. Aristotle says ('Polit.,' ii., at the end), that Draco adapted his laws to the existing constitution, and that they contained nothing peculiar beyond the severity of their penalties. The slightest theft was punished capitally as well as the most atrocious murder, and Demades remarked of his laws that they were written with blood, and not with ink. (Plutarch, 'Solon,' cxvii.) Draco however deserves credit as the first who introduced written laws at Athens, and it is probable that he improved the criminal courts by his transfer of cases of bloodshed from the archon to the *ephetai* (Jul. Pollux, viii. 124, 125), since before his time the archon had a right of settling all cases arbitrarily, and without appeal—a right which they enjoyed in other cases till Solon's time. (Bekker's 'Anecdota,' p. 449, l. 23.) It appears that there were some offences which he did not punish with death; for instance, loss of the civil rights was the punishment for an attempt to alter one of his laws. (Demosth., 'C. Aristocr.,' p. 714, Bekk.) Draco was archon (Pausan., ix. 36, § 8), and consequently an *eupatrid*; it is not therefore to be supposed that his object was to favour the lower orders, though his code seems to have tended to abridge the power of the nobles. He died in the island of *Egina*. On the legislation of Draco in general, see Wachsmuth, 'Hellenische Alterthumskunde,' ii. 1, p. 239, and following.

DRAKE, SIR FRANCIS, was born in or after the year 1539 (Barrow's 'Life of Drake,' ch. i.) in a humble cottage on the banks of the Tavy, in Devonshire. His father, who was, according to the common accounts, a poor and obscure yeoman, had twelve sons, of whom Francis was the eldest. According to Camden, who derived his information from Drake himself, Francis Russel, afterwards earl of Bedford, stood as his godfather, and John Hawkins, a distinguished navigator, defrayed the slight expenses of his short school education. In the days of persecution under Queen Mary, his father, who was known in his neighbourhood as a zealous Protestant and a man of some acquirements, fled from Devonshire into Kent, where Drake was brought up; "God dividing the honour," says Fuller, "betwixt two counties, that the one might have his birth and the other his education." Under Elizabeth his father obtained an appointment "among the seamen in the king's navy to read prayers to them;" and soon afterwards is stated by Camden and others to have been ordained deacon, and made vicar of Upnor church on the Medway, a little below Chatham, where the royal fleet usually anchored. But there must be some inaccuracy here, as "there is not now and never was either church or chapel at Upnor, but a small castle was built there by Elizabeth to protect the anchorage." (Barrow.) The suggestion of Mr. Barrow has considerable likelihood: "he was more probably one who in those days bore the title of 'preacher' or 'minister,' who had received holy orders, but was without church preferment, and engaged in giving instruction to the neighbouring people, and reading prayers to them."

Francis thus grew up among sailors; and while he was yet very young, his father, "by reason of his poverty, apprenticed him to a neighbour, the master of a bark, who carried on a coasting trade, and sometimes made voyages to Zealand and France." This master kept Drake close to his work, and "pains, with patience in his youth," says Fuller, "knit the joints of his soul, and made them more solid and compact." When his master died, having no children of his own, he bequeathed to young Drake the bark and its equipments. With this he continued in the old trade, and had got together some little money, and was in the fair way of becoming a thriving man, when his imagination was inflamed by the exploits of his protector Hawkins in the New World; and suddenly selling his ship, he repaired to Plymouth, and embarked himself and his fortunes in that commander's last and unfortunate adventure to the Spanish Main. In this disastrous expedition Drake lost all the money he had in the world; he suffered moreover somewhat in character, being charged with having disobeyed orders, and deserted his superior. He however showed skilful seamanship, and brought the vessel he commanded—the 'Judith,' a small bark of fifty tons—safely home. A chaplain belonging to the fleet comforted Drake with the assurance that, as he had been treacherously used by the Spaniards, he might lawfully recover in value upon the King of Spain, and repair his losses upon him whenever and wherever he could. Fuller says, "The case was clear in sea divinity; and few are such infidels as not to believe doctrines which make for their profit. Whereupon Drake, though a poor private man, undertook to revenge himself on so mighty a monarch, who, not contented that the sun riseth and setteth in his dominions, may seem to desire to make all his own where he shineth." Being readily joined by a number of sea adventurers, who mustered

among them money enough to fit out a vessel, Drake made two or three voyages to the West Indies, to gain intelligence and learn the navigation of those parts; but Camden adds, that he also got some stores of money there, "by playing the seaman and the pirate." In 1570 he obtained a regular commission from Queen Elizabeth, and cruised to some purpose in the West Indies. In 1572 he sailed again for the Spanish Main, with the 'Pasha' of seventy tons, and the 'Swan' of twenty-five tons, the united crews of which amounted to seventy-three men and boys—the oldest man being fifty, all the rest under thirty years of age. At Port Pheasant on the coast of South America he landed and put together the three pinnaces, of which they had brought the frame-work with them, and here they were joined by another bark, from the Isle of Wight, with thirty-eight men. With this insignificant force he partly plundered the town of Nombre de Dios, and made great spoil among the Spanish shipping. He partially crossed the Isthmus of Darien, and obtained a view of the great Pacific, an ocean as yet closed to English enterprise; and with his eyes anxiously fixed upon its waters, he prayed God to grant him "life and leave once to sail an English ship in those seas." After some extraordinary adventures, Drake returned to England, with his frail barks absolutely loaded and crammed with treasure and plundered merchandise; and on the 9th of August 1573 anchored at Plymouth. It was a Sunday, and the townsfolk were at church; but when the news spread thither that Drake was come, "there remained few or no people with the preacher," all running out to welcome the Devonshire hero. A 'Relation' of this voyage, revised by Drake himself, was published by his nephew in 1646 in a small and now very rare quarto volume. In this 'Relation' Drake himself asserts strongly that the voyage was undertaken by him expressly to avenge himself for his treacherous usage by the viceroy of Mexico.

Drake being employed in the interval in the service of the queen in Ireland, was forestalled in the honour of being the first Englishman to sail on the Pacific by one John Oxenham, who had served under him as common sailor and cook; but as this man merely floated a 'pinnacle' on the South Sea, and was taken by the Spaniards and executed as a pirate, he could scarcely be an object of envy.

In 1577, under the secret sanction of Queen Elizabeth, Drake departed on another marauding expedition, taking with him five vessels, the largest of which was of 100, and the smallest of 15 tons. The united crews of this miniature fleet amounted to 164 men, gentlemen and sailors. Among the gentlemen were some young men of noble families, who (not to mention the plunder anticipated) "went out to learn the art of navigation." After many adventures along the coasts of the South American continent, where some of his attacks were completely successful, Drake and his choice comrades came to Port Julian, on the coast of Patagonia, near the Straits of Magalhaens, where they were much comforted by finding a gibbet standing—a proof that Christian people had been there before them. Drake, during his stay in Port Julian, put to death 'Master Doughtie,' a gentleman of birth and education, whose fate is still involved in some mystery, notwithstanding the laudable endeavours of Dr. Southey and Mr. Barrow to rescue the fame of one of our greatest naval heroes from the suspicion of a foul murder.

On the 26th of August Drake reached Cape Virgenes, and sailed through the Strait of Magalhaens, being the third navigator who had performed that passage. On the seventeenth day after making Cape Virgenes he cleared the strait, and entered the Pacific or South Sea. Having obtained an immense booty by plundering the Spanish towns on the coast of Chili and Peru, and by taking, among many other vessels, a royal galleon called the 'Cacafuego,' richly laden with plate, he boldly determined to sail in his little vessel of 100 tons, with its diminished and sickly crew, to the north-east, in the hope of finding in that direction a passage back to the Atlantic. He reached 48° North lat., where the extreme severity of the cold discouraged his men, and contrary winds arising he put back ten degrees, and took shelter in Port San Francisco. Here he established friendly relations with the natives, and formally took possession of the country, which he named New Albion, in the name of the Queen of England. After staying five weeks in that port, he determined to follow the example of Magalhaens, and steer across the Pacific for the Moluccas. He made Ternate, one of the Molucca group, in safety, and thence set his course for Java. From Java he sailed right across the Indian Ocean to the Cape of Good Hope, which he doubled without accident, and thence shaped his course homewards.

Drake arrived at Plymouth on Sunday the 26th of September 1579, after an absence of two years and nearly ten months, during which he had circumnavigated the globe, and spent many months on the almost unknown south-western coasts of America. Drake was most graciously received at court, and Elizabeth now asserted more firmly than ever her right of navigating the ocean in all its parts, and denied the exclusive right which the Spaniards claimed over the seas and lands of the New World. And though the queen yielded so far as to pay a considerable sum out of the treasure Drake had brought home to the procurator of certain merchants who urged, "with some reason," that they had been unjustly robbed, enough was left to make it a profitable adventure for the privateers, who appear to have received payment at the rate of 47*l.* for every 1*l.* ventured. (Barrow, p. 177.) At her orders Drake's ship was drawn up in a little creek near Deptford,

there to be preserved as a monument of the most memorable voyage that the English had ever yet performed: she partook of a banquet on board the vessel, and there knighted the captain.

During part of the year 1585, and the whole of 1586, Drake was actively employed with a fleet of 21 ships, against Philip II. on the coasts of Spain and Portugal, in the Canaries, the Cape de Verdes, the West India Islands, and on the coast of South America and St. Domingo. Cartagena and other towns were taken and plundered. In the course of this expedition Drake visited the English colony in Virginia, which had been recently planted by Raleigh, and finding the colonists in great distress, he took them on board and brought them home with him. It is said that tobacco was first brought into England by the men who returned from Virginia with Drake.

In 1587, when formidable preparations were making in the Spanish ports for the invasion of England, Elizabeth appointed Drake to the command of a fleet equipped for the purpose of destroying the enemy's ships in their own harbours. This force did not amount to thirty sail, and only four were of the Navy Royal, the rest, with the exception of two yachts belonging to the queen, being furnished by merchant adventurers. In the port of Cadiz, the first place he attacked, he found sixty ships and many vessels of inferior size, all protected by land batteries. Drake entered the roads on the morning of the 19th of April, and before night he had burnt, sunk, or taken a hundred ships, some of which were of the largest size; and it appears he might have done much more mischief but for the necessity he was under of securing as much booty, in goods, as he could for the benefit of the merchant adventurers. He then turned back along the coast, taking or burning nearly a hundred vessels between Cadiz and Cape St. Vincent, besides destroying four castles on shore. This was what Drake called "singeing the king of Spain's beard." From Cape St. Vincent he sailed to the Tagus, and entering that river, came to anchor near Cascaes, whence he sent to tell the Marquis Santa-Cruz, who was lying up the river with a large force of galleys, that he was ready to exchange bullets with him. The marquis, who had been appointed general of the Armada preparing for the invasion of England, and who was esteemed the best sailor of Spain, declined the challenge, and he died (the English writers say of vexation at the mischief done by Drake) before that ill-fated expedition could sail.

The operations we have briefly related delayed the sailing of that armament more than a year, and gave Elizabeth time to prepare for her defence. Having thus performed the public service, Drake bore away to the Azores, on the look-out for the treasure ships from India, and he was so fortunate as to fall in with an immense carrack most richly laden. He took it, of course, and "the taking of this ship," says a contemporary, "was of a greater advantage to the English merchants than the value of her cargo to the captors; for, by the papers found on board, they so fully understood the rich value of the Indian merchandises, and the manner of trading into the eastern world, that they afterwards set up a gainful traffic, and established a company of East India merchants." Drake generously spent a considerable part of his prize-money in supplying the town of Plymouth with good, fresh water, for hitherto there was none, except what the inhabitants fetched from a mile distance.

His next service at sea was as vice-admiral in the fleet under Charles Lord Howard of Effingham, lord high admiral of England, which, with the assistance of the elements, scattered and destroyed the 'Invincible Armada' of Spain. The seamanship of Drake, Hawkins, and Frobisher contributed largely to the happy result. In the following year, 1589, Drake was employed as admiral in an expedition sent to Portugal, in the hope of expelling the Spaniards, who had taken possession of that kingdom, by establishing the claims of Antonio, a pretender, around whom the English expected the Portuguese would rally. The whole expedition was badly planned, most miserably supplied with money and the other means of war, and but lamely executed after the landing of the troops.

After his return, Drake was elected member of parliament for Plymouth, and in the session of 1592-93 he appears to have taken an active part, his name appearing upon all the committees upon public business, and he having the charge of several bills. In 1595 Drake and Sir John Hawkins, who had good experience in those parts, represented to Elizabeth that the best place for striking a blow at the gigantic power of Spain was in the West Indies; and an expedition thither was prepared, Drake and Hawkins sailing together with twenty-six ships, of which however only six belonged to the royal navy, on board of which was embarked a land-force under the orders of Sir Thomas Baskerville and Sir Nicholas Clifford. There were too many in command, and Hawkins, who divided the naval command with Drake, was nearly eighty years of age. The usual bad consequences ensued. After losing time in debate which Drake if alone would have spent in action, they were obliged to give up an attempt on the Canaries with some loss. When they got among the West India Islands Drake and Hawkins not only quarrelled but separated for some time, and before reaching the east end of Puerto Rico Hawkins died, his death being generally attributed to the agitation of his mind.

One of Drake's smallest vessels was captured by the Spaniards, who, by putting the crew of it to the torture, extracted information respecting the plans of the expedition. When Drake attacked Puerto Rico he found that place fully warned and prepared, and his desperate

attack was defeated. Sailing away, he took and burned Rio de la Hacha, Rancheria, Santa Martha, and Nombre de Dios, getting no greater spoil than twenty tons of silver and two bars of gold. Drake remained in the harbour of Nombre de Dios, a most unhealthy place, while Baskerville with a part of the land-forces made a vain and ruinous attempt to cross the Isthmus of Darien, in order to plunder and destroy the city of Panamá. A fatal disease broke out among soldiers and sailors, and soon deprived them of the important services of the chief surgeon of the fleet. When many of his men and three of his captains had died, the hardy Drake himself fell sick, and after struggling some twenty days with his malady and the grief occasioned by his failures, he expired on the 27th of December 1595. On the same day the fleet anchored at Puerto Belo, and in sight of that place, which he had formerly taken and plundered, his body received a sailor's funeral, in the words of one of his admiring contemporaries:—

"The waves became his winding-sheet, the waters were his tomb;
But for his fame the ocean sea was not sufficient room."

Though the reputation of Drake as one of the most skilful of English seamen, a commander of almost unparalleled courage, and one of the founders of English naval eminence, is deservedly great and generally admitted, still, unless we judge him by the circumstances and the standard of the times, he must appear in many of his exploits in no other light than that of a daring and skilful buccaneer.

(Southey, *Naval History*; Harris, *Collection of Voyages*; Barrow, *Life, Voyages, and Exploits of Admiral Sir Francis Drake*.)

DRAKENBERG, CHRISTIAN JACOBSEN, one of the most extraordinary instances of longevity on record, was born on the 18th of November 1626, at Blomsholm in Norway. The son of a sea-captain, he went in his thirteenth year to sea, and continued a seafaring life till 1694, when in his sixty-eighth year he was captured on a voyage from Hamburg to Spain by Algerine pirates. He continued in slavery at Algiers, Tripoli, and elsewhere till 1710, when, by the assistance of an Englishman named John Smith, he and five other slaves made their escape from Aleppo, and arrived in safety in Smith's vessel at Bordeaux, where Drakenberg heard there was war between Denmark and Sweden, and went home to take part in it. In 1712, Drakenberg, when at Christiania, in a quarrel with Lieutenant Wessel for not taking off his hat to him, was struck by that officer with his sword, on which he wrenched the sword from the lieutenant's hand, and threw it over a house. He was put in irons, but released after an hour's confinement, the officer probably not feeling very well satisfied with himself at having assaulted a man of eighty-six. It was this Lieutenant Wessel who afterwards became, under the name of Admiral Tordenaskild, the most distinguished seaman Denmark has produced.

Drakenberg took his leave of the sea in 1717, on account of weakness of sight, but was still able to do work on land, and in 1728 was taken into the service of Count Danneberg Samsøe, with whom he afterwards went to Copenhagen. In August 1732, as he was waiting behind the count's chair at table, his master told some of the foreign ministers who were his guests of his servant's being more than a hundred years old; but they refused to believe him. As the conversation was carried on in French they thought Drakenberg did not understand them; but he was acquainted with that language, and was seized with such indignation that he went out of the room, and, without saying a word to any one, set off on foot through Siælland on his way to Norway. On the 2nd of December, in the same year, he procured his baptismal certificate, and in the next February made his reappearance at Copenhagen, after a long journey on foot through Sweden, with the proof that he was then 106 years old. In 1735 he was presented to the King of Denmark; and in 1737, being then in his 111th year, he was married to a widow of sixty, who died a few years after. About 1759 he went to live at Aarhus, and still continued to take long exercises on foot; but his eyelids were then grown so heavy that he could not lift them, and was therefore obliged to have some one to lead him. He died very quietly, after thirteen days' illness, on the 9th of October 1772, at the age of a hundred and forty-five years and more than ten months. His strength was so remarkable that, it is said, on an officer once observing to him, "You are a hundred and twenty years old, I believe," Drakenberg took him by the hand, and pressed it so hard that the officer sunk on his knee. "Now, you see," said Drakenberg, "that I am twenty years old; the hundred I have thrown away." He was of middle size, and very red in the face, but otherwise good-looking. In his food he was dainty, but he was never known to be drunk. He was in disposition lustful, prone to anger, and vindictive.

He was buried in the cathedral of Aarhus, where Schytte, the author of a description of the building, remarks, in 1835, that his body remained after sixty-three years in excellent preservation, a kind of natural mummy, and was made a show of to visitors.

DRAKENBORCH, ARNOLD, was born at Utrecht in 1684, studied in that university under Gravéus and Peter Burmann, and at the age of twenty wrote an elaborate dissertation, 'De Præfectis Urbis,' which established his reputation as a scholar. This work treated in eleven chapters of the origin, nature, importance, and various duties and powers, belonging to the office of Prefect of Rome. This valuable little work of Drakenborch has gone through several editions; that of Barenth, 1787, contains an extract from the author's funeral oration

by Professor Oosterdyk, in which the other works of Drakenborch are mentioned. Upon leaving Utrecht he went to Leyden to study the law, but there also he devoted his chief attention to the classical lessons of Perizonius and Gronovius. He wrote in 1707 another dissertation, 'De Officio Præfectorum Prætorio,' in which he explains and illustrates the nature and duties of that important military office, and the changes it underwent in the course of time, in the same manner as he had done for that of the prefects of the city. Drakenborch undertook, by the advice of Peter Burmann, an edition of Silius Italicus, which appeared in 1717. On Burmann's removal to Leyden, Drakenborch succeeded him in the chair of history and eloquence at Utrecht. His edition of Livy, on which he bestowed much time and labour, was published in 1738-46, in 7 vols. 4to. The value of the edition lies in the large collection of various readings, and the illustration of idioms by parallel passages drawn from the writings of Livy. The text is decidedly inferior to that which is found in the unpretending editions by Stroth, Raschig, &c. He published also—'De Utilitate et Fructu humanarum Disciplinarum Oratio inauguralis,' 'Oratio funebris in Mortem Francisci Burmanni,' and other orations and dissertations; and also a 'History of Utrecht,' and 'Genealogies of the Noble Families of Holland.' He died at Utrecht in 1747.

DRAYTON, MICHAEL, was born at Hartshill in the county of Warwick, in the year 1563. His life is involved in great obscurity, and different circumstances concerning him are rather conjectured than affirmed. It is supposed that he went to the University of Oxford, but without taking any degree, and also that he was in the army at an early period of life. Nine or ten years before the death of Queen Elizabeth he is said to have written poems. His earliest work was a collection of pastoral poems, published in 1593, under the title of the 'Shepherd's Garland'; it was afterwards revised and reprinted in 1619, under the name of 'Eclogues.' Shortly after the 'Shepherd's Garland' appeared his long historical poems, 'The Barons' Wars,' 'England's Heroical Epistles,' &c. His 'Polyolbion,' a descriptive poem on England, her natural productions and legends, made its appearance in 1613. This is the most celebrated of all his works: independently of its merits as a poem, the most respectable antiquaries refer to it for information, and consider it as authority: the curious Notes appended to it were written by Selden. In 1626 we hear of Drayton as poet-laureate. He died in 1631.

The merits of Drayton as a poet are very great. His historical poems have about them a heavy magnificence, the most gorgeous images and the boldest descriptions follow in stately array, clothed in well-turned and appropriate verse, but unfortunately the obscurity of diction renders them unattractive. The construction is most painfully involved: a nominative case is often parted from its verb by an interval of six or seven lines; and hence, though these poems contain but few obsolete words, the reading of them is a serious study. The same observations will apply to the 'Polyolbion,' which is an immense mass of good sterling matter. All the counties and rivers of England are named one after another, but the descriptions are so close that what we gain in instruction we lose in amusement. This poem is written in Alexandrines, and the measure is admirably managed. 'The Wars of the Barons' are written in ottava rima. Drayton has left one work which, in its way, has never been surpassed—a short fairy poem, called 'Nymphidia.' A more elfin work than this could not be penned: the author has contrived to throw himself into the feelings of the diminutive beings whom he represents. His descriptions of helmets made of beetles, ear-wigs being used as chargers, and other oddities of a like nature, display the very highest powers of fancy: a Lilliputian air breathes through the whole performance. Had Drayton written nothing but 'Nymphidia,' he would deserve immortality.

In Campbell's 'Selections from the British Poets,' a specimen is given of every style in which this fine old author wrote. Drayton has a tomb in Poets' Corner, Westminster Abbey.

DREBBEL, CORNELIUS VAN, was born at Alkmaar, in Holland, in 1572. He is chiefly distinguished by being the inventor of the thermometer; or, at least, by sharing that honour with Santorio. His instrument, which is said to have been first used in Germany in 1621, consisted of a tube of glass containing water and connected with a bulb containing air: by the expansion and contraction of the air, in consequence of the variations of temperature, the column of water was allowed to rise or fall in the tube; and thus the height of the column, being measured by a scale, served as an indication of the temperature.

Drebbel also discovered the means of producing a bright scarlet dye for woollens and silks; and, according to Beckmann, he communicated the discovery to Kuffler, a dyer at Leyden, who had married his daughter. The process was afterwards introduced into France by the persons who established the Gobelins manufacture, the objects of which were celebrated for the brilliancy of their scarlets. It has been asserted that he was the inventor of the telescope and microscope; but it is more probable that he may have made some improvements on those instruments.

The reputation which Drebbel acquired during his life is less due to his useful discoveries than to a pretended knowledge of the causes of many natural phenomena; few persons, in an age of ignorance respecting physical science, being able to impugn his claim to such knowledge. Many of his pretended inventions are palpably fabulous,

or have been absurdly exaggerated by the ignorance and credulity of the narrators. The emperor Rudolph II. granted him a pension, and Ferdinand II. made him the tutor of his son; but a revolution taking place in Austria, he was imprisoned in that country, and, but for the interference of the king of England, James I., he would have been executed. Drebbel spent the rest of his life in this country; and it is said that, on his arrival, he presented to the king a glass globe which exhibited the phenomena of the tides, thunder, and rain, with the sun and planets in perpetual motion; he is also said to have contrived a boat which could be rowed under the surface of water, and in which a person might read without artificial light. He died in London in the year 1634.

Drebbel wrote, in Dutch, two works which were afterwards translated into Latin and French: one of these is on the 'Nature of the Elements, the Winds, Rain,' &c.; and the other on the 'Quintessence,' with the manner of obtaining it from minerals, vegetables, &c.

DREVET, PIERRE, the name of two very distinguished French engravers, father and son. The father was born at Lyon in 1664, and was the pupil of Germain Audran; and, says Watelet, but for his son, who surpassed him, would have been the best portrait-engraver of his own or any previous time. He died at Paris in 1739, aged seventy-five.

PIERRE DREVET, the son, was born at Paris in 1697, and was, it is affirmed, a master in his art in his thirteenth year, when he executed a plate of the 'Resurrection of Christ,' after J. Audré, which, in correctness of drawing and delicacy of execution, is equal to the works of any of his contemporaries: this however may without much hesitation be doubted. In his twenty-sixth, or as some say in his thirtieth, year he produced his masterpiece, the full-length portrait of Bossuet, after Rigaud, in which every object in the picture is executed with great truth and delicacy, and all have a peculiar and characteristic style of execution. He executed several other portraits of nearly equal merit. His style, in the opinion of some, was less adapted for history than for portrait, as being extremely laboured; it drew the attention from the subject as a whole to the parts, and destroyed the unity of effect. Some of his last works are executed in a freer style. He engraved exclusively after French masters, but his works are not numerous. He died at Paris in the same year as his father, 1739.

(Watelet, *Dictionnaire des Arts*, &c.; Huber, *Manuel des Amateurs*; Basan, *Dict. des Graveurs*.)

DROUET D'ERLON, JEAN-BAPTISTE, was born at Rheims, on the 29th of July 1765. At the age of seventeen he enlisted as a private soldier, and, progressively rising by his merit, became aide-de-camp to General Lefèvre, August 14, 1794. He was present at the siege of Valenciennes, and at those of Condé and Quesnay. After an arduous service of eight years under Pichegru, Hoche, and Moreau, he took part as general of brigade in the battle of Zürich under Massena, and was present at the capture of Constanza. After the battle of Hohenlinden, in which he considerably distinguished himself, he was made general of division, August 27, 1800. On October 14, 1806, his well-timed attack on a Prussian column, contributed to the victory of Jena. His skill was conspicuous in the attack and defence of fortified places, and at the siege of Dantzic his exertions were praised by Napoleon himself, who, after the battle of Friedland, in 1807, in which he was badly wounded, bestowed on him the grand cross of the Legion of Honour, with the title of Count d'Erlon, and a pension of 25,000 francs. General Drouet was engaged in the Peninsular war; and at the Col-de-Maya, according to French accounts, he defeated Lord Hill, June 22, 1811. After the restoration of Louis XVIII., he received the command of the 16th Military Division, and was made president of the court-martial by which Excelmans was tried and acquitted. But soon after, being suspected of a share in the conspiracy of General Lefèvre-Desnoettes, he was arrested by orders of his former friend, the Duc de Feltre. The escape of Napoleon from Elba, March 1815, restored him however to liberty. General Drouet was at Waterloo, but, from some mistake, his corps was not brought into action. After this battle he retired to Germany, but returned to France after the amnesty which followed the coronation of Charles X., May 28, 1825. In 1830, after the revolution of July and the accession of Louis Philippe, the name of the Count d'Erlon was replaced on the Army List, and he received the command of the 12th Military Division, stationed at Nantes, where he was present at the arrest of the Duchess of Berry. In 1834 he was appointed governor-general of Algeria, and on the 9th of April 1843 marshal of France. He died on the 25th of January 1844, having been constantly engaged during the wars for 21 years, and 53 years in the service of the French armies.

*DROUYN DE LHUYS, EDWARD, a French statesman and diplomatist, was born at Paris, on the 19th of November 1805. His father's condition secured him a sound education, and afterwards enabled him, at an early age, to enter with advantage upon his political life. In 1831 he became attaché to the French ambassador at Madrid, the Count de Rayneval, who discovered his talents, and soon gave him his entire confidence. Although only in his twenty-sixth year, he at once acquired, and has since retained, that credit and authority as a diplomatist which have since rendered his name so popular. He went to the Hague in 1833 as chargé-d'affaires, and mainly conducted the diplomatic relations at the critical juncture of the transition

when the union of Belgium and Holland was dissolved, and two kingdoms established. The crisis was most difficult, and the maintenance of a good understanding very precarious; but the discretion and conciliatory manners of the *chargé d'affaires* prevented a rupture. King Leopold was much gratified; and Prince Talleyrand, who had watched the progress of the conference, pointed him out to the French government as a young diplomatist of the greatest promise. From 1831 to 1842 M. Drouyn de Lhuys was assiduously engaged in office as a painstaking subaltern, and passed through that long course of training which in France is the prevailing system, and which has produced so many efficient administrators. He was elected to the Chamber of Deputies in 1842.

Even at that time he foresaw a great political change, and longed to remove, or at least mitigate, the evil by timely preparation and amendments. He therefore expostulated with Guizot, who resisted all change, and formed a phalanx of moderate constitutional members, as a barrier between the two contending parties. He recorded his vote in 1845 against Guizot's policy, and was dismissed from office. He then joined the opposition more openly, continued in their ranks until the revolution of February 1848, and was one of those deputies who signed the propositions or list of charges against the ministers, drawn up by Odilon Barrot.

After the accession of the president, Louis Napoleon, M. Drouyn de Lhuys was appointed Minister of Foreign Affairs in the first government formed by him. The election of a new chamber, in 1850, dissolved this government, and he was sent as ambassador to England. Short and interrupted as his residence was at the court of St. James, his conduct in the affair of the Greek Pacifico, joined to his general discretion and good temper, gained him general esteem. After three successive appointments to the French Foreign Office, he addressed, in 1852, those public letters to the several foreign courts which announced the establishment of the French empire, the style and language of which were thought worthy of the occasion. In 1854 his credit was still enhanced by the issue of an exposition of the views of France relative to the war with Russia. But in the conferences at Vienna, in April 1855, he was considered to hold opinions too favourable to Austria; he was therefore superseded, and Count Walewski appointed to his office. This laborious and upright man subsequently became one of the vice-presidents of the senate.

DROZ, FRANCIS-XAVIER-JOSEPH, was born at Besançon on the 31st of October 1773. Having visited Paris for a few months in 1792 he witnessed the massacres of September; after which he returned to Besançon, and enlisted as a volunteer during the national enrolments. His comrades, according to the fashion of the times, elected him as their captain. But after a short service of little better than three years, he quitted the army for ever in 1796, and devoted the rest of his life to study. About the same time he obtained by his family influence the appointment of Professor de Belles Lettres to a public school in his native town; and in 1799 he published his '*Essai sur l'Art Oratoire*.'

In 1802 his school having been suppressed, he went to Paris, where he settled definitively, and became connected with Villemain, Cabanis, and all the leading literati of the time. By the advice of Cabanis, he published his '*Lina*,' a work of fiction in 1804, to attract attention to his philosophical writings. In 1806 appeared his '*Essai sur l'Art d'être Heureux*,' which was followed by an '*Eloge de Montaigne*,' in 1811, for which a medal was awarded to him. From 1816 to 1820 he wrote for several newspapers, inculcating his temperate views of moral philosophy, but refraining from politics. He then joined Picard in writing his '*Mémoires de Jacques Fauvel*,' a tame imitation of Gil Blas; the work appeared in 1823. The next year he carried off the Montyon prize for his treatise: '*De la Philosophie morale, ou des différents Systèmes sur la Science de la Vie*.' In 1825 he was elected a member of the French Academy.

He had long desired to hold a professorship, and at length in 1832 he was appointed to lecture, by authority, at the Institute, on Moral and Political science. In 1839 he published his best work, '*L'Histoire du Règne de Louis XVI*.' His gentle and unambitious life came to a close on the 4th of November 1850, when he died as peacefully as he had lived. Although his works are written in a very unpretending style, they will be found well stored with suggestive ideas, and all the principal critics of his country have mentioned them with esteem.

DRUMMOND, CAPTAIN THOMAS, was born at Edinburgh, in October 1797, the second of three sons. His father died whilst he was an infant; his mother removed to Musselburgh, where she resided many years, devoting herself entirely to the education of her children. Drummond was early entered at the High School of Edinburgh, and there formed an acquaintance with Professors Playfair, Leslie, and Brewster, and also with Professors Wallace and Jardine, whose pupil he more especially was. In February 1813 he was appointed to a cadetship at Woolwich. His mathematical abilities soon made him conspicuous, and he passed with very unusual rapidity through all the grades of the academy. Much of his success was doubtless to be attributed to the admirable preliminary education he had received, but much also to a character of determined perseverance, and to the vigorous and well-regulated mind he brought to bear on all subjects. To this it was probably due that he never became exclusively a mathematician, but advanced equally in all the various branches of

study, being at that time, as he continued through life, distinguished for general knowledge and for aptitude to seize on information of every kind. His friend and master, Professor Barlow, notices a circumstance which will illustrate his character: "While a cadet in a junior academy (at Woolwich), not being satisfied with a rather difficult demonstration in the conic sections, he supplied one himself on an entirely original principle, which at the time was published in Leybourne's '*Mathematical Repository*,' and was subsequently taken to replace that given in Dr. Hutton's '*Course of Mathematics*,' to which he had objected. This apparently trifling event gave an increased stimulus to his exertions, and may perhaps be considered the foundation stone of his future scientific fame. After leaving the academy he still continued his intercourse with his mathematical masters, with whom he formed a friendship which only terminated in his much lamented death."

During his preliminary and practical instruction in the special duties of the Engineering Department, his talent for mechanical combinations became conspicuous, and a pontoon which he invented was particularly admired as suitable to its immediate purpose, and remarkably easy of transport, while according to his contemporary and friend, Captain Dawson, to whose information this notice is largely indebted, each section into which it was cut for facility of transport, as well as to prevent it from sinking if injured in any one part, was said by the dockyard-men to whom he showed it, to be easier to row than any boat except a gig. This early period of his career was also largely devoted to the acquisition of military knowledge, partly from the associations around him, and partly from the circumstances of the times. Jomini and Bousmard were his favourite authors, and often has the morning light surprised him in deep discussion on the details of Waterloo and the strategy of the recent campaigns. At Chatham, the practical and varied applications of scientific knowledge brought by Colonel (now General) Pasley to the aid of military science, offered the highest attractions to a mind like Drummond's. Before he joined at Chatham he had served a short time at Plymouth, and after his Chatham course was completed he was stationed at Edinburgh. The duties there offered nothing to engage his attention, relating merely to the charge and repairs of public works; but he was happy in being again thrown among his family and friends, and more in the opportunity again afforded him of pursuing the higher studies in which he delighted, at the college and classes, and among the scientific society of his native city. He found the duties however so trivial, and the prospects of the service so disheartening, that for some time he meditated leaving the army for the bar, and had actually entered his name at Lincoln's Inn with this view. But in the autumn of 1819 he fortunately became acquainted with Colonel Colby, when that officer was passing through Edinburgh on his return from the trigonometrical operations in the Scottish Highlands. The opportunity which these duties afforded him of combining scientific pursuits with the military service induced him to abandon his intention of forsaking the corps, and in the course of the following year an offer from Colonel Colby to take part in the trigonometrical survey was gladly accepted. He had now the advantage of a residence during each winter in London, and, with a definite object in view, again devoted himself, and more closely than ever, to the study of the higher branches of mathematics.

During this period he also devoted considerable attention to the study of chemistry, and attended the lectures of professors Brande and Faraday. The society of his friend Dr. Prout, it is believed, first led his mind to this science, and, with his usual felicity of application, he soon made his new knowledge available to the duties he was employed on. The incandescence of lime having been spoken of in one of the lectures, the idea struck him that it could be employed to advantage as a substitute for argand lamps in the reflectors used on the survey for rendering visible distant stations; because, in addition to greater intensity, it afforded the advantage of concentrating the light as nearly as possible into the focal point of the parabolic mirror, by which the whole light would be available for reflecting in a pencil of parallel rays, whereas of the argand lamp only the small portion of rays near the focus was so reflected. On this subject his first chemical experiments were formed. Captain Dawson recollects Drummond mentioning the idea when returning from the lecture, and that on the way he purchased a blowpipe, charcoal, &c. That evening he set to work, and resolved that he would thenceforth devote to his now pursuit the hour or two before his evening studies began, remarking "how much Dr. Prout had done during the intervals of active professional occupations."

At this period (1824) a committee of the House of Commons recommended that the survey of Ireland should be begun, and that Colonel Colby should make arrangements for carrying it on. The objects of this survey required a work very different from the survey in England. Except himself and a small number of officers, everything was to be formed by Colonel Colby for the work. Instruments of improved construction were required. Among others, a means of rendering visible distant stations was desirable. The recent experience of the Western Islands had shown the probability that in a climate so misty as Ireland the difficulty of distant observations would be greatly increased, and Colonel Colby at once saw the important results which might follow such an improvement of the lamp as that which

Drummond had devised. Under his judicious advice the experiments were prosecuted, and were rapidly attended with success: their progress and results are detailed by the author in the 'Philosophical Transactions' for 1826, as well as the first application of the lamp to actual use in Ireland. When a station, Slieve Snaught, in Donegal, had long in vain been looked for from Davis Mountain, near Belfast, the distance being sixty-six miles and passing across the haze of Lough Neagh, Mr. Drummond took the lamp and a small party to Slieve Snaught, and by calculation succeeded so well in directing the axis of the reflector to the instrument, that the light was seen, and its first appearance will long be remembered by those who witnessed it. The night was dark and cloudless, the mountain and the camp were covered with snow, and a cold wind made the duty of observing no enviable task. The light was to be exhibited at a given hour, and to guide the observer, one of the lamps formerly used, an argand in a lighthouse reflector, was placed on the tower of Randalstown church, which happened to be nearly in the line at fifteen miles. The time approached and passed, and the observer had quitted the telescope, when the sentry cried, "The light!" and the light indeed burst into view, a steady blaze of surpassing splendour, which completely effaced the much nearer guiding beacon.

An apparatus invented by Colonel Colby, consisting of flat plates of polished tin, at angles calculated to reflect the sun's rays in the required direction, was resorted to, and with entire success. It was however somewhat elaborate; because, from the rapid motion of the sun, or rather of the earth, in its orbit, the same pole and set of plates would only answer for a single station, and for a short time on a very few days; the principle however was now obvious, and the elements which had been called into play soon suggested the more perfect instrument. From a calculation, of which the variables were the relative position of two stations and that of the sun, a happy step led to an instrument by which the problem should be as it were solved by construction—a telescope in the line between the objects, connected with one to be directed on the sun and carrying a mirror: such accordingly was the first heliostat of Drummond; its mechanism is described in the paper already referred to ('Phil. Trans.' 1826), and, like the lamp, it was used successfully in the first season of the trigonometrical operations in Ireland. It was originally intended to give this instrument a divided circle, by which its direction could be fixed; but as this was not effected, a theodolite was necessary in conjunction with it, and practice soon showed that if a theodolite were used, a more simple and less costly heliostat might be adopted. This accordingly was devised by Mr. Drummond before the second season; the direction being effected entirely by the theodolite, instead of being as before dependent partly on the theodolite and partly on the adjustments of the heliostat. The telescope of the heliostat now became useless, and it remained a simple mirror moveable in two directions, that is, on a horizontal and on a vertical axis, of which the light was guided by a directing staff previously placed by aid of the theodolite. This instrument proved so satisfactory that it has ever since remained in the form adopted on the survey, and it is every season found more and more useful. By its aid several observations have been made at distances exceeding one hundred miles; and such is its facility of direction—owing also no doubt in some degree to the great divergences which even the best mirrors give to reflected light—that the theodolite is now frequently dispensed with, and by a few simple distances and measurements computed beforehand, a single soldier is sent with a heliostat to some remote mountain or island, with tolerable certainty that his reflection will be seen as soon as the sun shines after he reaches it.

Mr. Drummond's original heliostat was not completed till 1825. A heliostat had also been invented by Professor Gauss, of Göttingen, in the process of a survey carried on by him in Hanover. A very simple one had also been used by the late Commander Mudge, of the Royal Navy, while surveying on the coast of Africa in 1823-24, which consisted merely of a sextant sent forward to the station to be observed, and so adjusted as to throw the sun's light to the observer.

In the autumn of 1824 Colonel Colby made a general reconnaissance of Ireland for the purpose of fixing on the mode of survey, the choice of stations for the great triangulation, and the most fitting place for a base. He selected Mr. Drummond to accompany him on this tour. The Plain of Magilligan was chosen, and Colonel Colby's attention was next directed to a fitting apparatus for the measurement.

Colonel Colby's long experience had shown him the defects of the apparatus formerly employed, and he boldly devised one altogether new, in which compensating expansions were to be used to form an unalterable linear measure. The construction of the instruments required long and careful experiments, the charge of which was confided to Mr. Drummond; and so far as was necessary to prepare the instruments for use in the field, they were performed by him or under his direction. It occurred to him that mica, which had then recently been recommended by Sir David Brewster for pendulum rods, might be applicable to this new purpose. Colonel Colby allowed experiments to be tried on that substance, but they were not satisfactory, and Mr. Drummond abandoned the idea. The apparatus was completed according to Colonel Colby's original plan, and successfully used in the base at Magilligan. In the measurement Mr. Drummond was again employed, and whenever Colonel Colby was absent on other duty the charge of the operations devolved upon him.

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At this period of invention and improvement which preceded the commencement of the survey of Ireland, Mr. Drummond gave some consideration to the barometer, an instrument even now susceptible of improvement, but which had not then received so much attention as it has since. His favourite construction was the siphon, and he made one with his own hands, which performed remarkably well; but he was not in possession of various modes of reading which have since been used: and he devised a singular mode of bisecting a reflected image of the surface—a ghost, as he called it; but he arrived at no permanent or practical result, and at length abandoned the subject from a conviction, to use his own words, that the errors to which the barometer was liable from causes beyond control, were greater than the quantities he had been dealing with. His researches on light, and his intimacy with Professor Leslie, led him to the use of the photometer, the athroscope, and other philosophical instruments of more or less practical utility—among others, Wollaston's thermo-barometer; indeed, at this period so active was his mind and so constant his application, that scarcely an instrument existed that he did not examine and consider, with a view to render it useful for the purposes of the survey; and the elaborate collection with which the meteorological observatory on Divis was furnished, presented a singular spectacle on the mountain-top. He carefully made observations and recorded them, till a calamitous storm destroyed the observatory and all its contents together.

A severe illness which Mr. Drummond contracted from exposure during the Irish survey compelled him to return to Edinburgh, where he was unable to devote himself to study, but he had taken much pains to perfect his light, and he now began to revert to the idea that he had early formed of adapting it to lighthouses. In this he was liberally met by the corporation of Trinity-house, and to it he devoted much of his time during the following winters: the experiments he made, with their success, are detailed in the 'Philosophical Transactions' for 1830. The corporation of Trinity-house placed at his disposal a small lighthouse at Purfleet; and the brilliant effect of the light as seen from Blackwall, where at a distance of ten miles, it was sufficiently strong to cast shadows, made it an object of very general interest. With regard to his share in the application it may be proper to remark, that Mr. Drummond's merit was in rendering practically useful a recondite experiment,—by devising a means of procuring and using without danger agents so turbulent as the mixed gases, making the apparatus sufficiently portable and simple to be employed in the circumstances of exposure required for the survey, and, perhaps more than all, for the happy idea of using this minute spherule of concentrated light as the radiating focus of a parabolic mirror. But the original object of the lamp, its application to lighthouses, presents difficulties which have yet to be overcome. The abstraction of Mr. Drummond's attention at the moment when he was nearest to success, must, so far as the light is concerned, be considered matter of regret.

Mr. Drummond was employed to superintend the very laborious operations necessary to the perfecting the schedules and laying down the boundaries to the old and the new boroughs under the provisions of the Reform Bill. Mr. Drummond was appointed to this commission on the recommendation of Lord Brougham, not however without some severe opposition from one of his colleagues, who doubted much as to the propriety of putting at the head of so important a department a young lieutenant of the Engineers. He however more than justified the expectation formed by his patron.

When the Reform Bill was passed, Mr. Drummond returned to his duties on the survey, and he had made preparation for giving an account of the base before adverted to, when he was again called into public life by being appointed Lord Spencer's private secretary. On the dissolution of the government he received a pension of 300*l.* a year, obtained for him by Lord Brougham, his constant friend.

In 1835 he was made under-secretary for Ireland; he much distinguished himself in the report on railways in Ireland, being at the head of the commission. We shall not attempt to trace his labours as a politician or on the railway commission, but his talents and assiduity were admitted by all, even his strongest political opponents. He laboured incessantly at his duties, and probably hastened his death by his continued application. This took place April 15, 1840, "in the plenitude of mental power and maturity of knowledge, beloved in private and esteemed in public." Soon after his death there was a subscription for a statue, which was executed at Rome, and erected in Dublin.

DRUMMOND, WILLIAM, the son of Sir William Drummond of Hawthornden, was born December 13, 1585. He was educated at Edinburgh, and studied civil law in France. On his father's death in 1610, he relinquished his profession and devoted himself to literary pursuits at his paternal mansion of Hawthornden. He did not however experience that freedom from trials which he had probably anticipated in his retirement. His betrothed bride died on the eve of their marriage; and in order to divert his thoughts from brooding over this deep and bitter affliction, he undertook a tour which lasted eight years, during which time he visited Germany, France, and Italy, and collected a library of great value, of which part is now in the possession of the University of Edinburgh. In his forty-fifth year he married a lady whose fancied likeness to the former object of his

affections is said to have constituted her chief attraction for him. When the civil war broke out, his political bias exposed him to grievous annoyances, particularly that of being compelled to supply his quota of men to serve against the king. This, and regret for Charles's death, shortened and embittered his days, and he died at Hawthornden, December 4, 1649.

Southey has observed that he was the first Scotch poet who wrote well in English. A comparison of his works with those of his predecessors, Douglas and Dunbar, will show the progress made during the 16th century towards fixing and perfecting the language, as well in Scotland as in England. His sonnets, and indeed nearly all his poems, mark strongly that indulgence in sorrow which causes it to take the form of habit, and as such conveys a feeling of passive pleasure by its exercise. The resemblance which his versification presents to that of Milton's minor poems is so striking as only to require mention in order to be acknowledged; and few, we should think, could read his poem on the death of Prince Henry without being reminded of 'Lycidas.' Besides his poetical works, he wrote a history of the five Jameses, kings of Scotland, several pamphlets and tracts, which, with his letters, were published at Edinburgh in 1711. But the work by which he is most commonly known now is the 'Notes of Ben Jonson's Conversations with William Drummond of Hawthornden, January 1619.' These notes though very brief contain a good deal of curious and amusing matter, but the student of English literature should be cautious not to trust them too implicitly. Hawthornden was no Boswell: and his accuracy in repeating Ben Jonson's opinions may fairly be doubted, as he certainly is often inaccurate in repeating his statements of facts. An abstract of these notes was printed in the edition of Drummond's works published in 1711, but it is full of inaccuracies. A correct text, with some useful notes, was for the first time printed in 1842 by the Shakespeare Society under the editorial care of Mr. David Laing, by whom the manuscript was discovered. An edition of the poems of Drummond was published, with a life of the author, by Mr. P. Cunningham, 8vo, Edin., 1852.

DRUSUS, the son of Tiberius by Vipsania, daughter of Agrippa, served with distinction in Pannonia and the Illyricum, and was consul with his father A.D. 21. In a quarrel he had with the favourite Sejanus, he gave him a blow in the face; Sejanus, in revenge, seduced his wife Livia or Livilla, daughter of Drusus the elder and of Antonia, and the guilty pair got rid of Drusus by poison, which was administered by the eunuch Lygdamus. The crime remained a secret for eight years, when it was discovered after the death of Sejanus, and Livia was put to death. (Tacitus, 'Annal.')

DRUSUS, CLAUDIUS NERO, son of Tiberius Claudius Nero and of Livia, was born in the year B.C. 38, three months after his mother's marriage with Augustus. He served early in the army, and was sent in B.C. 17, with his brother Tiberius, against the Rheti and Vindelici, who had made an irruption into Italy. He defeated the invaders, pursued them across the Alps, and reduced their country. Horace celebrated this victory in one of his finest Odes (lib. iv. 4.) Drusus married Antonia Minor, daughter of Antony and Octavia, by whom he had Germanicus and Claudius, afterwards emperor, and Livia or Livilla. In B.C. 14, being sent to quell an insurrection in Gaul occasioned by the extortions of the Roman tax-gatherers, he succeeded by his conciliatory address. In the following year he attacked the Germans, and carrying the war beyond the Rhine, he obtained a series of victories over the Sicambri, Cherusci, Catti, and Tencteri, and advanced as far as the Visurgis, or Weser, for which the senate bestowed the surname of Germanicus upon him and his posterity.



Coin of Drusus.

British Museum. Actual size. Copper. Weight 42½ grains.

In B.C. 9 Drusus was made consul, with L. Quintilius Crispinus. He was soon after sent again by Augustus against the Germans, crossed the Visurgis, and advanced as far as the Albis or Elbe. He imposed a moderate tribute on the Frisians, consisting of a certain quantity of hides, which, being afterwards aggravated by the extortion of his successors, caused a revolt under the reign of Tiberius. (Tacitus, 'Ann.', iv. 72.) He caused a canal to be cut, for the purpose of uniting the Rhine to the Yssel, which was known long after by the name of *Fossa Drusi*; and he also began to raise dykes to prevent the inundations of the Rhine, which were completed by Paulinus Pompeius under the reign of Nero. Drusus did not cross the Albis, probably because he thought he had advanced already far enough: he retired

towards the Rhine, but before he reached that river he died, at the age of thirty, in consequence, as it was reported, of his horse falling upon him and fracturing his leg. (Livy, 'Epitome.') Tiberius, who was sent for in haste, and found his brother expiring, accompanied his body to Rome, where his funeral was performed with the greatest solemnity. Both Augustus and Tiberius delivered orations in his praise. Drusus was much regretted both by the army and by the Romans in general, who had formed great expectations from his manly and generous sentiments. One of his grandsons, Drusus, son of Germanicus and of Agrippina, was starved to death by order of Tiberius, and Nero, the other, was put to death in the island of Ponza.

DRYDEN, JOHN, was born on the 9th of August 1631, at Aldwinckle, in Northamptonshire. He was the eldest son of Erasmus Driden, who was the third son of Sir Erasmus Driden of Canons Ashby, in that county, created a baronet in 1619. The poet was educated as a king's scholar at Westminster School under Dr. Busby, where he wrote some poetic translations, which were much noticed, and, in 1649, an 'Elegy on the Death of Lord Hastings,' and some verses on the 'Divine Epigrams' of John Hoddesson, which were published in 1620. He was elected a Westminster scholar to Trinity College, Cambridge, May 11, 1650. Almost the only notice which the college archives give respecting him is one dated July 19th, 1652, whereby he is "put out of Commons for a fortnight at least," confined to walls, and sentenced to read a confession of his crime at the fellows' table during dinner-time.

In 1654 his father's death put him in possession of an estate worth about 60*l.* per annum (subject to his mother's life interest of a third). He did not however leave Cambridge till three years afterwards, when, having been admitted M.A. by dispensation from the Archbishop of Canterbury, he was introduced into a subordinate public office by his maternal relation Sir Gilbert Pickering. The stanzas on Cromwell's death, his first poem of any importance, were written in the following year, and in 1660 he signalled himself by 'Astrea Redux,' a congratulatory address on the Restoration.

It seems scarcely worth while attempting to excuse this change of views. Dryden was yet a young man, and had probably never before been in a situation to express his own opinions, apart from the influence of his kinsman; and after all, the lines on Cromwell contain, as Sir W. Scott has observed, little or nothing in the way of eulogy which his worst enemies could have denied him. In the year 1663 Dryden began his dramatic career with 'The Wild Gallant.' The plague and fire of London soon interrupted him for a time, and he employed himself upon his 'Essay on Dramatic Poesy,' a performance containing much elegant writing, and worthy of notice as the earliest work of the kind in our language. It would be easy to show the deficiencies and mistakes of this composition, but they are fully counterbalanced by the manly avowal—the first since the Restoration—of the supremacy of Shakspeare. In December 1663 he married a daughter of the first Earl of Berkshire; with her he received a settlement of about 60*l.* a year; and in 1670 he was appointed poet-laureate and historiographer, with a salary of 200*l.* a year; so that, allowing for the then much greater value of money, he must have been in receipt of for the times a very handsome income. On the revival of stage plays, Dryden became one of the most active dramatic writers, and soon acquired so much celebrity that he was engaged to supply the King's Theatre with three plays a year, for the annual sum of 300*l.* to 400*l.* He did not however fulfil his share of the contract. Malone has proved that the number really produced did not amount to more than eighteen in sixteen years.

Towards the end of 1671, the celebrated attack on heroic dramas called the 'Rehearsal' was produced on the stage. Its effect, though sure, was not immediate; except that Dryden exchanged tragedy for comedy, and composed two comedies in 1672. A few years afterwards he took leave of rhyme; his last rhyming tragedy, called 'Aureng-Zebe,' being brought out in 1675; but he continued to write for the stage until 1681, when the struggle between the parties of the dukes of Monmouth and York seemed drawing to a crisis, and there appeared some need that the scurrilous abuse which had been in every way poured on the court party by means of epigram and satire should be rebutted in similar fashion.

This Dryden effected by the famous satire called 'Absalom and Achitophel,' wherein Monmouth figures as Absalom. Monmouth is treated with great levity, but all the vials of the poet's wrath are poured out on Buckingham, the author of the 'Rehearsal,' as Zimri, and on Shaftesbury as Achitophel. The last-named nobleman had been committed to the Tower, not long before, under a charge of high treason: he was however released upon the grand jury's refusal to find a true bill against him, which the Whig party celebrated by a medal struck for the occasion. This afforded Dryden a fresh subject, and in March 1681 appeared 'The Medal,' a bitter lampoon on Shaftesbury, followed up in the next year by 'Mac Flecknoe,' and the second part of 'Absalom and Achitophel,' the larger part of which was written by N. Tate, but revised by Dryden. Together these satires gave the finishing stroke to his old enemies Settle and Shadwell, besides a numerous host of petty satirists. With Settle he had quarrelled some years before, whose chief supporter, Rochester, having become implicated, and suspecting Dryden of indulging anonymous revenge, caused him, in 1679, to be attacked and beaten by hired ruffians.

During the four years from 1682 to 1685 Dryden produced nothing worth notice, with the exception of a translation of Maimbourg's 'History of the League,' undertaken, as Dr. Johnson says, to promote popery. We should be at a loss to account for this apparent want of purpose, but an event which occurred in the year last mentioned clears up the difficulty. Soon after the death of Charles II. Dryden turned Roman Catholic—not without due consideration—as the 'Religio Laici,' written nearly four years before, contains sufficient evidence of his mental struggles at that period, and not, it is to be hoped, otherwise than conscientiously, as indeed his subsequent conduct appears to show. Johnson indeed has hinted, and Macaulay pretty broadly asserted, that the renunciation of Protestantism was made by the "illustrious renegade," as Macaulay designates him, with a view to the personal and pecuniary advantages to be derived from it. Mr. Bell, the most recent biographer of Dryden, has shown however that the additional pension of 100*l.*, with which, as Macaulay says, he was "gratified," by James II. immediately "he declared himself a papist," was not a new grant, but the resumption of an annuity granted by his predecessor about a year before his death, but which had remained unpaid from the decease of Charles—in fact, that it was a formal continuation of a grant "which had lapsed in common with all other personal gratuities by the death of the late king." But Mr. Bell clearly goes too far when he adds that this fact contributes "materially to remove the suspicion hitherto attached to this pension." It shows that Macaulay, who seems to entertain for the memory of Dryden a kind of personal ill-feeling, made an assertion somewhat broader and more positive than was quite justifiable; but of course the renewal of a lapsed annuity may be as much the 'gratification' for a service performed, or a reasonable apostasy, as the granting of a new pension. Still, as we have said already, the whole tenor of Dryden's subsequent life speaks for his conscientiousness on this occasion. Moreover, Dryden was a poet, and, as his 'Religio Laici' showed, a high churchman, and any one who observed the course of reasoning which, on a well-known occasion a few years back, led many adherents of the high church portion of the establishment, whose views were to a great extent a matter of sentiment and feeling, to pass over to the Church of Rome (as Dryden did) "with the crowd," will shrink from branding him as a renegade and a barterer of his faith for a paltry pension, so long as no direct evidence is brought to prove him one. Dryden, we may add, educated his sons as Roman Catholics, and himself remained in strict connection with that church to his death: it ought to be noticed further, that when William III. had become firmly established on the throne, and the court seemed disposed to look kindly on the veteran poet, Dryden, as late as 1699 (the year before his death), in announcing his willingness to promise his "acquiescence under the present government, and forbearing satire on it," adds, "but I can neither take the oaths nor forsake my religion." His conversion to the papacy was announced to the world in 1687 by his 'Hind and Panther,' "an allegory," as Johnson happily expressed it, "intended to comprise and to describe the controversy between the Romanists and the Protestants." It did not, we know, decide nor materially influence the controversy; but it is a brilliant specimen of the poet's almost unrivalled power of reasoning in verse. Whatever may be thought of the arguments, and absurd as is the allegory, the 'Hind and Panther' is certainly of its kind one of the finest pieces in the entire range of English poetry.

In 1690 Dryden returned to his old employment, and produced four plays between that year and 1694. This was no doubt owing to poverty, as the revolution deprived him of the laureateship, which he had obtained on the death of Davenant in 1668, and the expenses of his family were now increasing. For the next three years he was busied in his translation of the 'Æneid,' and about the same time with it appeared his celebrated ode on St. Cecilia's day, which is in its way perhaps one of the finest pieces of exact lyrical poetry which our language possesses.

In the middle of 1693 he undertook his adaptations of Chaucer, and about a year and a half afterwards completed his Fables. His last work—a masque, with prologue and epilogue—was written about three weeks before his death, which happened, after a short illness arising from neglected inflammation of the foot, on the 1st of May 1700. He was buried in Westminster Abbey, where a monument was erected to his memory by John duke of Buckingham. A portrait of him hangs in the hall of Trinity College, Cambridge.

It is extremely difficult to form an opinion on the character of a man of whose life we possess such scanty notice, and who, for the greater part of his literary career, wrote entirely to please others. Congreve has left a description of him, and there seems no reason to distrust it, which ensures for him the praise of modesty, self-respect, true-heartedness, and a forgiving spirit. His manners are said to have been easy without forwardness; but it has been said that his powers of conversation were rather limited. It does not seem necessary that we should attribute his extreme indelicacy as a dramatic writer to corresponding coarseness or impurity as a man. The close connection which existed between the Cavaliers and the court of France had tended much to vitiate the taste of those who were the received judges of literary merit. To the Italian sources, whence Spenser and Milton drew, was preferred the French school; and the consequences are as apparent in the grossness of Dryden's comedies as in the stilted and

extravagance of his heroic drama. Dryden appears to have been very late in discovering that style for which he was most fitted, namely, satire, in which he has never been surpassed, and rarely equalled. His translations of Virgil and Juvenal deserve very high praise, particularly when they are compared with the style of translation usual in his time. In his version of Chaucer he has not been so successful. That substitution of general for particular images which characterises the performance is always a step away from poetry. Perhaps the most striking instance of the superiority of Chaucer is that description of the Temple of Mars which occurs towards the close of the second book of 'Palamon and Arcite' in Dryden, and a little past the middle of Chaucer's 'Knight's Tale.' This passage is also curious as an instance of Dryden's hatred of the clergy; he introduced two lines to convert Chaucer's "smiler with the knife under the cloak" into a priest. In his diction Dryden is thoroughly English, free from affectation, and always perspicuous. His versification is that of a master: no one else has used the heroic measure with such ease and vigour.

Dryden's prose works consist mostly of dedications, the extravagant flattery of which is only palliated by custom, and of prefaces, which are in fact rather essays, and many of them very remarkable ones. His 'Essay on Dramatic Poesy' has been already noticed; that on Painting is a good example alike of the excellences and defects of his prose—of its colloquial ease and rhythm, of its shallowness, loose reasoning, its frequent egotism, and at times somewhat excessive familiarity. He also wrote Lives of Polybius, Lucian, and Plutarch ('Biog. Brit.'). and assisted in translating the last-named author: perhaps, however, only from the French.

(Langbaine, *Dramatic Poets*; Johnson, Malone, Scott, and Bell, *Lives of Dryden*; *Quarterly Review* for 1826; *Edinburgh Review*, 1803; *Life of Sir W. Scott*, vol. ii.)

DUAREN, DOUAREN, or DUARENUS FRANÇOIS, a French lawyer, was born about 1509. His youth was chiefly devoted to literature; and he is said to have acquired the rudiments of his professional education from conversation with M. Budé, Maître des Requêtes at Paris, to whose children he was employed as tutor. He afterwards taught law at Bourges, where in his old age, as defender of the established system of jurisprudential instruction, he carried on a long controversy with Cujacius, then in his youth. This dispute, of a kind so frequently exhibited when a rising genius invades old settled principles, was conducted with so much animation between the factions, headed by these two leaders, that it was compared to a civil war. Cujacius acknowledged that to the exertions he had to make in this controversy he owed much of his subsequent legal knowledge and critical discrimination.

Duaren died at Bourges in 1559. His works were published at Leyden, in 1584, in two volumes folio, and there are subsequent editions. Some of his minor works are published in the 'Tractatus Tractatum.' There is a Memoir of him in Taisand's 'Les Vies des plus célèbres Jurisconsultes.'

DUBOS, JEAN-BAPTISTE, was born at Beauvais in December 1670. He began to study theology, but soon abandoned it for politics. He was employed by M. De Torcy, minister of foreign affairs, on several secret negotiations with the governments of England, Holland, Germany, and Italy. His services were rewarded by a pension and by several benefices. Having retired from his political avocations, he devoted himself entirely to literature. In 1720 he was admitted into the Academy, of which two years later he became secretary for life. He died at Paris in 1742, after a long illness.

The work by which he is chiefly known, 'Réflexions Critiques sur la Poésie et sur la Peinture,' is in its kind, and for its time, excellent. He first inquires into the cause of the fine arts, and discovers it in the love of excitement which is naturally implanted in the human breast: man, he thinks, would rather be unpleasantly excited than not excited at all. He then proceeds to the cause of the pleasure felt in witnessing tragical representations. He observes that, from the before-named love of excitement, people are fond of looking at executions, &c., and concludes that a method should be devised by which we may have the excitement without the subsequent painful reflection that a fellow-creature has been suffering intensely. This end is accomplished by tragedy or a tragical picture, where the suffering, being feigned, leaves behind no feeling of regret. Keeping this principle in view, he goes on to inquire what are the proper subjects for poetry and painting, using as the standard of his judgment the greater or less degree of excitement occasioned by such and such subjects. His discussions whether the hero of a tragedy should be a person of ancient or modern history, on the appropriate use of allegories, and similar topics, are managed in the pleasantest style possible, and are besides, if we make due allowance for the French dramatic prejudices, very instructive, as well for the critical views which they contain as for the historical anecdotes with which they are illustrated. Dubos is also known as an historian by his 'Histoire de la Ligue de Cambrai,' and 'De l'Établissement de la Monarchie Française dans les Gaules,' works which were admired by some of his contemporaries and slighted by others.

DU CANGE, CHARLES DUFRESNE, SEIGNEUR, was born at Amiens, December 18, 1610, in Jesuits' College of which place he was educated. He studied the law, but after a time gave himself up entirely to history and philosophy. His first work was 'Histoire de

l'Empire de Constantinople sous les Empereurs François, folio, 1657; but he is better known for his *Glossarium ad Scriptores mediæ et infimæ Latinitatis*, 3 vols. folio, afterwards republished in 6 vols. in 1733, to which were added 4 more vols. by Carpentier, a Benedictine of the order of Cluni. It is a most useful work for the understanding of the numerous writers of the dark or middle ages, when for many centuries a corrupt and barbarous Latin was the only literary language of Europe. All the words used by these writers, which are not found in classical Latin, are ranged in alphabetical order, with their various meanings, their etymology, and references to the authorities. This work is also useful for understanding old charters, and other legal documents of an early date. The labour and research required for the compilation of such a work can be best appreciated by those who have frequent occasion to consult it. Du Cange was one of the editors of the *Corpus Historiæ Byzantinæ*. He died in 1688. Louis XIV. bestowed a pension of 2000 francs upon his children. [BYZANTINE HISTORIANS.] He wrote also:—1, *Historia Byzantina illustrata*, folio, 1680, being an historical description of Constantinople and its monuments, with biographies and genealogies of several distinguished families of that city; 2, *Glossarium ad Scriptores mediæ et infimæ Græcitatæ*, Paris, 1688, 2 vols. folio, a work that is very necessary for those who are studying the lower Byzantine writers. He left a vast quantity of manuscripts, especially on historical, archaeological, and genealogical subjects, which have been collected in the Imperial Library at Paris, and of which an account is given in the *Mémoire Historique sur les MSS. de M. Du Cange*, Paris, 1752. Du Cange is often quoted by the name of Du Fresne, under which he is also registered in many catalogues.

DUCAREL, ANDREW COLTEE, an eminent English antiquary, was born in 1713 in Normandy, whence his father, who was descended from an ancient family at Caen in that province, came to England soon after the birth of his second son James, and resided at Greenwich. In 1729, whilst a scholar at Eton, Ducarel was for three months under the care of Sir Hans Sloane, on account of an accident which deprived him of the sight of one eye. In 1731 he was admitted a gentleman-commoner of St. John's College, Oxford; B.C.L. in 1738; LL.D. in 1742; and became a member of Doctors' Commons in 1743. He was elected commissary of the exempt jurisdiction of the collegiate church of St. Katharine, near the Tower of London, in 1755; and was appointed commissary and official of the city and diocese of Canterbury by Archbishop Herring in 1758. Upon the incorporation of the Society of Antiquaries in 1755, he was appointed one of its first fellows.

Dr. Ducarel's earliest publication (without his name) was a 'A Tour through Normandy, described in a Letter to a Friend,' published in 1754 in 4to, enlarged and republished in folio in 1767 under the title of 'Anglo-Norman Antiquities, considered in a Tour through part of Normandy, by Dr. Ducarel, illustrated with twenty-seven plates.' His second publication was 'A Series of above two hundred Anglo-Gallic, or Norman and Aquitan, Coins of the Ancient Kings of England, exhibited in sixteen copper-plates, and illustrated in Twelve Letters, addressed to the Society of Antiquaries of London and several of its Members,' 4to, London, 1757. In 1760 he printed for private distribution, in 4to, an account of his friend Browne Willis, read at the Society of Antiquaries that year. In 1763 he published 'A Repertory of the Endowments of Vicarages in the Diocese of Canterbury,' in 4to, which was reprinted with large additions in 8vo in 1782, with the further addition of a repertory of endowments of vicarages in the diocese of Rochester. Dr. Ducarel gave a manuscript abstract of the large history of the Benedictine Abbey of Bec, in Normandy, drawn up by Dom John Bourget, a monk of that house, to Mr. John Nichols, who printed it in 1779 in 8vo, with an appendix of original deeds; and who likewise printed in the same year, in 2 vols. 8vo, 'Some Account of the Alien Priors, and of such lands as they are known to have possessed in England and Wales,' the chief materials of which were also collected by Dr. Ducarel. The greater part of the materials of the 'Collection of Royal and Noble Wills,' from the Conqueror to Henry VII., printed by Mr. Nichols in 1780, were likewise furnished by Dr. Ducarel.

In 1782 he published 'The History of the Collegiate Church of St. Katharine, near the Tower of London, from its Foundation in 1273.' This work had been compiled by the doctor for the use of Queen Charlotte, this church being the only ecclesiastical preferment in the gift of the Queen-Consort of England. An appendix to this work was published in 1790 in No. LII. of Mr. Nichols's 'Bibliotheca Topographica Britannica.' In 1753 he published, as No. XII. of the 'Bibliotheca Topographica Britannica,' 'Some Account of the Town, Church, and Archiepiscopal Palace of Croydon, in the County of Surrey, from its Foundation to 1783,' 4to, originally drawn up by him in 1754 at the request of Archbishop Herring. He also drew up in the 'Bibliotheca Topographica Britannica,' No. XXVII., 'The History and Antiquities of the Archiepiscopal Palace of Lambeth, from its Foundation to the Present Time,' 1785, 4to, dedicated to Archbishop Moore.

Dr. Ducarel's life was one of indefatigable industry. Exclusive of the works already mentioned, the publication of Snelling's plates of English medals originated with him. He wrote in the 'Philosophical Transactions' upon the subject of trees indigenous to Great Britain, followed by an account of the early cultivation of botany in England.

His letter to Gerard Meerman, grand-pensionary at the Hague, on the dispute concerning Corsellis as the first printer in England, translated into Latin by Dr. Musgrave, with Meerman's answer, was published in the second volume of Meerman's 'Origines Typographicæ' in 1765. He entered deeply into the Rowlesian controversy, of which he entertained what is now the general opinion. He completed a list of various editions of the Bible and parts thereof, in English, from 1526 to 1778, an improved edition of which was published in 1778 at the expense of Archbishop Cornwallis. His memoirs of Archbishop Hutton and his family, fairly written, were purchased at the sale of his library, by Dr. Lort for the Hutton family. He perfected the catalogues of the different portions of the Lambeth library, and made a general index to all the archiepiscopal registers at Lambeth, from Pecham to Herring, in 48 vols. folio, his own duplicate of which was bought at the sale of the late Mr. Gough's library, for the manuscript department of the British Museum. In addition to all these literary labours, his official attendance to the duties of Doctors' Commons was unremitting. Dr. Ducarel died at his house at South Lambeth on the 29th of May, 1785.

(Nichols, *Literary Anecdotes*, vol. vi. p. 380-404; Chalmers, *Biog. Dict.*, vol. xii. p. 375-385.)

DUCCIO, DI BUONINSEGNA, a celebrated old painter of Siena, and one of the earliest of the Italian painters, was born in or near Siena, in the latter half of the 13th century. He signed himself Duccius, or Magr. Duccius; Buoninsegna, or Segna, was the name of his master or father, who was still living in 1303. There are some of his works in the Siena Academy.

Duccio was to the school of Siena what Cimabue was to that of Florence. His active career was probably between 1285 and about 1315; he is mentioned in the Siena archives of 1285, when he may have been about twenty-five or thirty years of age; and he is mentioned also as late as 1311, when he completed his great work, the celebrated altarpiece of the cathedral, which he commenced in October 1308. This picture was the most extensive production of its class in its time, and cost, including gold and ultramarine, about 3000 florins, an immense sum. Duccio's share however was small, though probably not an illiberal one: it was only sixteen pence or soldi per day, but at this time ten soldi would buy a picture. The picture was on a pannel made of poplar and chestnut, covered over with canvas which was primed with plaster. It was carried in procession to the cathedral, and placed on the high-altar with great ceremony. As the altar was free on all sides, Duccio painted the altarpieces on both sides: on the principal side, or that facing the people, are represented in large figures the Madonna and child, surrounded by saints and angels and the four patrons of Siena; on the other side is a series of small pictures illustrating the history of the passion of Christ, in figures about six inches high, all executed with great skill and surprising care, but in the Byzantine style of design. It was removed from the altar in the early part of the 16th century to give place to a tabernacle, and was afterwards cut in two: the halves were placed in the choir, where they still remain.

There are other works by Duccio extant, but Rumohr has shown Vasari's statement respecting him and the pavement of the cathedral of Siena to be incorrect. The first mention of the pavement in the archives is in 1445, more than a century after the death of Duccio. Vasari states that Duccio was the artist of some of the decorations of the pavement, and was the inventor of the peculiar style in which the figures are executed, which he terms gray-in-gray. But these figures are in various styles—some in a species of niello, and others in a kind of mosaic; and they were executed at different periods by various artists, and all apparently subsequently to 1445. (Rumohr, *Italian Researches*, vol. ii., p. 4, et seq.) Titius, vicar-general of Siena, and Duccio's contemporary, says of him, that as many painters proceeded from his studio as the warriors who of old descended out of the Trojan horse. The year of his death is not known; Della Valle supposes he died about 1340; Rumohr places his death upwards of twenty years earlier.

(Von Rumohr, *Italianische Forschungen*; Vasari, *Vite de' Pittori*, &c., ed. Schorn; Della Valle, *Lettere Sanesi*, il. 75, 76; Lanzi, *Storia Pittorica*, &c.)

DUCHANGE, GASPARD, an able French etcher and engraver, was born at Paris in 1662. He was the pupil of Jean Audran, and was one of the best historical and portrait engravers of his period. He was, according to Watelet, the best of all engravers in representing female flesh. Three of his most celebrated works were the Io, Danaë, and Leda of Correggio, of which he afterwards destroyed the plates on account of their indelicacy. He engraved until his ninety-first year, and his works are consequently numerous. He died at Paris in 1756, aged ninety-four. (Watelet, *Dictionnaire des Arts*, &c.; Huber, *Manuel des Amateurs*, &c.)

DUCHESENE, ANDRÉ, a French historian, was born in 1584 at Isle-Bouchard, a small town in the department of Indre-et-Loire. He commenced his studies at Loudun, and completed them at Paris under Jules-César Boulanger. He applied himself especially to geography and history, and became so greatly distinguished for his acquisitions in these two departments of knowledge as to obtain the patronage of Cardinal Richelieu and other noblemen of influence, and to be appointed successively geographer and historiographer to the king. He died in

1640, in consequence of having been crushed by a carriage when travelling from Paris to his country-residence.

Duchêne was a writer of considerable erudition and of the most laborious research in various departments of history. His works are so numerous and of such importance as to have acquired for him, perhaps not unfairly, the title of the 'Father of French History.' Among the more important of his publications may be mentioned the following:—*Historiæ Francorum Scriptores Coetanei*, 5 vols. folio, 1636, &c.; *Historia Normannorum Scriptores Antiqui*, folio, Paris, 1619; *Histoire des Rois, Ducs, et Comtes de Bourgogne depuis 408 jusqu'en 1850*, 4 vols. 4to, Paris, 1628; 7 vols. folio of Genealogical Histories of various Families of French Nobility. Among his earlier works is a translation of the 'Satires' of Juvenal, with notes, which is now very scarce, 'Satires de Juvenal, traduites en François, avec des Notes,' 8vo, Paris, 1616. He appears also to have edited the first edition of the works of Abelard and Eloïse, though many copies have the name of François d'Amboise in place of that of André Duchêne, 'Petri Abelardi et Heloïsæ Conjugis ejus Opera, nunc primum edita ex MSS. Codd.,' 4to, Paris, 1616. [ABELARD.] Nicéron makes the following remarks on this extraordinary fact:—"If it may be allowed to make a conjecture, one might believe that from some secret motive which it has not been thought proper to transmit to posterity, Duchêne may have relinquished the glory of his work to D'Amboise, who was then in a situation to recompense a sacrifice of this nature."

FRANÇOIS DUCHÊNE, son of André, who was born in 1616 and died in 1693, completed and published several of the works of his father, among which is the 'Histoire des Chanceliers et Gardes des Sceaux de France,' folio, 1680.

(*Nouvelle Biographie Générale.*)

DUCIS, JEAN-FRANÇOIS, was born at Versailles in 1732, and became a dramatic writer somewhat late in life. His first pieces made but little impression, and it was not until he had produced a version of Shakspeare's 'Hamlet' that his name began to acquire some celebrity. 'Romeo and Juliet,' the second tragedy from Shakspeare, had great success. But Ducis has so altered the works of our great author, that were it not for the name we should with difficulty discover any connection between the original and the version. He subsequently tried to imitate the Greek drama in a tragedy called 'Œdipus with Admetus,' but he soon returned to Shakspeare, and produced, among other pieces, 'Macbeth,' 'Othello,' and 'Lear.' In 1778 he was called to the Academy to fill the vacancy left by Voltaire. He afterwards became secretary to Louis XVIII., and was ever most devotedly attached to him. Even when almost starving, he refused a pension of 40,000 francs and the cross of the legion of honour, which were offered him by Napoleon. The restoration of his beloved king rendered his old age happy. At his first audience the king recited to him some of his own verses: "I am more fortunate," cried the old poet in ecstasy, "than Boileau or Racine; they recited their verses to Louis XIV., but my king recites my verses to me." He died in 1816.

DUCKWORTH, ADMIRAL SIR JOHN THOMAS, Bart., G.C.B., was a son of the Rev. H. Duckworth, rector of Fulmer, Bucks, and was born in February 1748. His family was anciently settled in Devonshire. He was sent to Eton at an early age, and entered the navy in 1759 under Admiral Boscawen, on board the 'Namur,' and in the same year took part in two naval engagements with the French admirals De la Clue and De Conflans. After serving in several ships, in 1776 he went to America as lieutenant of the 'Diamond,' and continued there for three years, when he was appointed to the 'Princess Royal,' and subsequently served on the West India station. In 1793 he was attached to Lord Howe's fleet, and is mentioned with great praise in that admiral's despatches for the part he took in the action of the 1st of June 1794, as having displayed not only great bravery but great skill in naval tactics. Having again served on the West India and Channel stations, he reduced Minorca in 1798 without the loss of a single man. In 1800 he was appointed to the command of the Leeward Isles, and in 1801 having taken part in the reduction of the Danish and Swedish West India islands, was created a K.C.B. In 1803 he was commander-in-chief at Jamaica, and blockaded the harbours of the island of St. Domingo. His success in protecting the commerce and the coasts of Jamaica was acknowledged by the House of Assembly of Jamaica, who presented him with a sword of 1000*l.* value. In 1805, relinquishing the blockade of Cadiz in which he was engaged, he defeated the French in the bay of St. Domingo, for which he received the thanks of both Houses of Parliament and an annuity of 1000*l.* Having been sent out to watch the Turkish fleet, in February 1807, he forced the passage of the Dardanelles, an enterprise at once most successful and unexampled, and also most important in its consequences. From 1810 to 1815 he was governor and commander-in-chief of Newfoundland, when he was recalled to England and appointed governor of Plymouth. He was created a baronet in 1813, and died at Plymouth Dock, now called Devonport, August 31st, 1817.

DUCLOS, CHARLES-PINEAU, was born in the year 1704, at Dinant, in Bretagne, whence he was sent to Paris to prosecute his studies. He soon formed a connection with the wits of the age, and published a Romance called 'Acajon et Zirphile.' This work attained only moderate celebrity; but a subsequent romance, entitled 'Con-

fessions du Comte de * * *,' was more successful. His reputation however depends on a collection of moral essays, published under the title of 'Considérations sur les Mœurs de ce Siècle,' which have been greatly extolled by many writers, and which Louis XV. characterised as "the work of an honest man." In 1739 Duclos was admitted into the Academy of Inscriptions, and in 1747 into the Académie Française, of which he became perpetual secretary. The citizens of his native town, to testify their respect for him, made him their mayor in 1744, but he continued to reside at Paris, where he died in 1772.

The romances of Duclos, though less indecent than the works of Crébillon the younger, are sufficiently indelicate to offend persons of refined taste, while they lack the bitter satire and deep knowledge of human nature which characterise that acute though obscene author. His 'Considérations' are a series of essays on the opinions which regulate society, and though free from the misanthropic ill-nature which appears in Rochefoucauld and occasionally in La Bruyère, they are deficient in the real depth which those writers exhibit, and want that charm of novelty and originality which is necessary to make mere moral essays palatable. The romances and essays have been collected into four vols., 8vo, under the title of 'Œuvres Morales et Galantes.' Duclos also wrote a history of Louis XI., and a secret history of Louis XIV. and XV., which have acquired some reputation.

* DUDEVANT, MADAME AMANTINE-AURORE, better known by her assumed name of *George Sand*, was born in 1804, in the department of Indre (part of the old province of Berri), in the very centre of France. Her father, Maurice Dupin, was a captain in the army of the empire, after having served since 1793 in the wars of the revolution. His father was a fermier-général; but his mother, who had been previously married to Count de Horn, was the only daughter of the celebrated Mareschal Maurice de Saxe, who was a natural son of the handsome Augustus II. of Poland. Thus the future authoress, by her paternal descent, had the royal blood of Poland in her veins—a fact which, with the mixture of that blood through her mother with blood more plebeian and popular, she herself commemorates. Left an orphan by the death of her father, who was killed by a fall from his horse, Mademoiselle Dupin was educated under the care of her grandmother, the Comtesse de Horn, who still survived, at the Château de Nohant, in a retired valley in her native province of Berri. As her grandmother (a genuine Frenchwoman of the revolution) was a believer in the doctrines of Rousseau, the education of the young Aurore was somewhat peculiar. She roamed about as she chose, and was brought up very much as if she had been a boy. Already however her intellectual tastes had declared themselves, and she was an ardent and a voracious reader. At the age of fifteen, her grandmother, persuaded at last that a girl educated on Rousseau's system in the country would be an anachronism in the France of the restoration, sent her to Paris, where she was placed in the Convent des Dames Anglaises. Here, with all the enthusiasm of her nature, she entered into the spirit of the place, so totally novel to her at the time, and became an ardent Catholic. Her devoteism went so far that, on her grandmother's death, she determined to take the veil. The remonstrances of her family, if not their authority, prevented her from carrying the design into effect; and at the age of seventeen she was married, by family arrangement, to M. Dudevant, a country gentleman of Berri, to whom she brought some fortune. She lived with him about ten years, during which they had two children, a son and a daughter. But, although there was no disparity of years or other ordinary cause of incompatibility between the husband and the wife, the marriage was not a suitable one; and Madame Dudevant having, in consequence of a severe illness, been sent to the Pyrenees for change of air, and having then, for the first time since her girlhood, come into free contact with the world, conceived such a distaste for her existing mode of life that she resolved to bring it to a close. Accordingly, she separated from her husband in 1831, allowing him to retain her fortune, and came to Paris, to begin, at the age of twenty-seven, a life of absolute independence. She resided first at the convent where she had been educated, but afterwards in an obscure lodging in the Quai-St.-Michel, where Jules Sandeau, a young student with whom she had some time before become acquainted, also had his abode. In order to earn a mere subsistence, the two friends, so associated, betook themselves to literature; and, after some contributions to 'Figaro,' a journal of that day, they jointly wrote a novel called 'Rose et Blanche,' which was published (1832) with 'Jules Sand' on the title-page as the author's name. The proceeds of this work enabled the friends to live for some time; but again, on the compulsion of necessity, they agreed, during a separation caused by Madame Dudevant's return on business to Berri, to write each a portion of a tale to be published as one. Madame Dudevant alone executed her part of the work, and the result was 'Indiana,' which was published in 1832, and to which, in commemoration of her friendship with Sandeau, she affixed the name of 'George Sand.' This work at once made her celebrated, and her celebrity was increased by her next tales—'Valentine,' published in the 'Revue de Paris' (1832); and 'Zelia,' published in the 'Revue des Deux Mondes' (1833). The genius of these works was acknowledged by all, while the daring spirit of social revolt which they showed, and especially their doctrines as to the institution of marriage, gave a peculiarity to their reputation which much affected their reception as specimens of literary art. The same admiration of the

genius of the authoress, as shown in her powers of description, narration, and character-painting, and in her almost unmatched mastery of eloquent French prose, accompanied by the same fear of the influence of her doctrines on the minds of the young, has attended her throughout her whole subsequent career—except that of late the admiration has become more general, and the fear has considerably abated. Her works have been extremely numerous. In addition to those already mentioned, more than a dozen novels—among which were 'Le Secrétaire Intime,' 'André,' 'Leone-Leoni,' 'Jacques,' 'Mauprat,' and 'Spiridon'—proceeded from her ready pen before 1837, published generally first in the *feuilletons* of journals. About this time she was successful in a suit against her husband instituted for the recovery of her private property, and for obtaining the guardianship of her children. With her children she removed to the Château de Nohant, where she has chiefly resided since, often however removing to Paris. When M. Pierre Leroux and others started the 'Revue Indépendante,' she became a contributor to that periodical, and here appeared perhaps her finest tale, 'Cousuelo.' She also contributed to 'Le Monde,' a journal edited by Lamennais. Among her novels, besides 'Cousuelo,' published since 1837, are 'Horace,' 'La Petite Fadette,' 'Jeanne,' 'Fauchette,' and 'La Comtesse de Rudolstadt,' but her tales in all amount to about thirty, and while there is not one of them that does not display genius, hardly any two of them are precisely alike. In 1841 she published 'Un Hiver au Midi,' commemorating a residence in the island of Majorca. Prepared by long association with Lamennais, Pierre Leroux, and other distinguished thinkers characterised by faith in philosophic democracy, and in the possibility of reorganising society on new religious and political principles, Madame Dudevant entered with enthusiasm into the sanguine hopes of a new era for France which were produced by the revolution of 1848. For some time she edited a democratic newspaper of her own, in which she addressed the people in this express character of a journalist from day to day. The regime of Louis Napoleon, first as president and next as emperor, having repressed democratic politics in France, Madame Sand, while still retaining her political beliefs and aspirations, was obliged to resume her more purely literary labours. Within the last few years, residing either at Nohant or at Paris, where her daughter is married, she has, to a great extent, forsaken the novel for the drama. Here she has not been so successful as in the novel, some of her pieces having failed. Her late pieces however have been popular on the stage. She has recently published a voluminous autobiography, which appeared in parts in the 'Presse' newspaper. Many of her works have been translated into English.

* DUFF, ALEXANDER, D.D., LL.D., the chief agent of the Free Presbyterian Mission in Calcutta, was born in 1803, at Pitlochry, in Perthshire, and prosecuted his studies for the Christian ministry at St. Andrews University. Having been early impressed with a sense of the importance of missions to heathen lands, he was the more easily persuaded to go out to India as a missionary of the Church of Scotland. After a stormy and protracted voyage, in which the vessel in which he set sail from Portsmouth, was shipwrecked near Cape Town, and the passengers and crew barely escaped with their lives, Mr. Duff arrived in May 1830 at the scene of his labours. From that time till the disruption of the established church of Scotland in 1843, he continued with unremitting earnestness and zeal to promote the moral and spiritual welfare of the people of India, visiting his native country once during this period for the purpose of giving information and exciting a deeper interest throughout the churches at home in favour of Indian missions. An address which he delivered in the General Assembly in 1835 was published separately, under the title of 'The Church of Scotland's India Mission;' another address to the same venerable body in 1837 appeared under the title of a 'Vindication of the Church of Scotland's India Mission;' a speech on the same subject delivered in Exeter Hall in 1837 was likewise published. About the same time Mr. Duff received the degree of D.D. in acknowledgment of his valuable labours in the East. Dr. Duff did not confine his views exclusively to the more direct object of his mission to India, but took much pains to promote general education, and particularly a knowledge of the English language and literature among the natives of Hindustan. To this subject he in 1837 directed the attention of those persons in Britain who took an interest in the civilisation of British India, in a work entitled 'New Era of the English Language and Literature in India.' In 1839, previous to his return to resume his important duties, Dr. Duff published a thick 8vo volume on 'India and India Missions,' a discourse entitled 'Missions the chief end of the Christian Church,' and a treatise on the 'Qualifications, Duties, and Trials of an Indian Missionary.' When the Free Church was formed in Scotland in 1843, and the foreign missionaries of the Church of Scotland found it necessary to make their choice as to which of the two bodies they would be connected with, Dr. Duff chose to be associated with the Free Church, and succeeded in establishing and carrying on with increased efficiency new educational and religious institutions for the benefit of the native population. Schools attended by hundreds of pupils, asylums for orphans, colleges for the more intelligent Hindoo youths, and other similar schemes have been brought by his zeal into successful operation. Several native students have been trained for the Christian ministry, and are now preaching the doctrines of Christianity to their Indian brethren. Dr. Duff had the

principal part in establishing a quarterly periodical, conducted with great ability, entitled the 'Calcutta Review.' After a visit to his native country for the benefit of his health, and to promote the interests of the mission, Dr. Duff has again returned to his favourite field of exertion. While in Scotland, he was chosen Moderator or President of the General Assembly of the Free Church, which met at Edinburgh in May 1851.

DUFRESNE. [DUCANGE.]

DUFRESNOY, CHARLES ALPHONSE, was born at Paris in 1811. His father, who was an apothecary, gave him a classical education, with a view to bringing him up as a physician; but he gave way to his strong inclination for painting, and he devoted himself to the study of the art, first under Perier, and afterwards with Vouët. At the age of one-and-twenty he went to Rome, where he supported himself with difficulty by taking views of ruins and buildings. Subsequently he was employed with his fellow-student, Mignard, to copy pictures in the Farnese gallery. Dufresnoy afterwards visited Venice, where he remained there engaged in copying and examining the works of the great Venetian painters. He returned to France in 1856, whither he was followed by Mignard in 1862, and they again lodged together. He died paralytic in 1865, in the house of his brother, at Villiers-le-Bel, near Paris. He was never married, and left no pupils. He executed very few pictures, and they are not remarkable for anything beyond correctness. He is best known as the author of a didactic poem, 'De Arte Graphica,' in Latin verse, which has been translated into several languages. There are three English translations: by Dryden, in prose; by Wills, a painter, in very poor verse; and by Mason, in rhyme. The last is accompanied by annotations written by Sir Joshua Reynolds. The work is rather a critical treatise on the practice of painting, with general advice to the student, than a manual for the art. It is dry, and not remarkable for elegance, imagination, or originality. Had it been in prose, it would probably not have survived the author; but the circumstance of its being in verse, and in Latin, perhaps added a zest to its perusal in the shape of a little difficulty, and gave it an extrinsic importance. Sir Joshua's notes are pertinent and useful, but not so instructive as his lectures.

DUGDALE, SIR WILLIAM, was the only son of John Dugdale, Esq., of Shustoke, in the county of Warwick, where he was born September 12, 1605. His mother was Elizabeth, daughter of Arthur Swynfen, Esq., of Staffordshire. He was in part educated in the free school at Coventry, and subsequently with his father, with whom he also read 'Littleton's Tenures,' some other law-books, and history. In 1622 he married Margery, the second daughter of John Huntbach, Esq., of Seawall, in Staffordshire. Upon his father's death in 1624, he succeeded to a small estate in Shustoke, to which he added by purchase the manor of Blythe, in that parish, in 1625.

Dugdale's natural inclination, which was chiefly the study of antiquities, brought him acquainted with the most eminent antiquaries of his day. Sir Symon Archer, of Tamworth, introduced him to Sir Christopher Hatton and Sir Henry Spelman, by whose joint interest with the Earl of Arundel, then Earl Marshal, he was created a pursuivant-at-arms extraordinary, by the name of Blanche Lyon, in September 1638. Afterwards he was made Rouge Croix pursuivant in ordinary, by letters patent dated March 18, 1639-40; by which means, having lodging in the Herald's College, and convenient opportunities, he made large collections from the Records in the Tower of London, as well as from other places.

In 1641, by Sir Christopher Hatton's encouragement, he superintended the making of exact drafts of all the monuments in Westminster Abbey, St. Paul's Cathedral, and in many other cathedral and parochial churches of England; particularly those at Peterborough, Ely, Norwich, Lincoln, Newark-upon-Trent, Beverley, Southwark, Kingston-upon-Hull, York, Selby, Chester, Lichfield, Tamworth, Warwick, &c. The drawings were made by one William Sedgewick, an arms-painter, then a servant of Sir Christopher Hatton; the inscriptions were copied by Dugdale. Both were deposited in Sir Christopher Hatton's library, that the memory of these monuments might at least be preserved; the state of the times threatening imminent destruction to the originals.

In June 1642 the king, who had retired to York, summoned Mr. Dugdale to attend upon him, according to the duty of his office. Dugdale accordingly repaired to York, and was afterwards commanded to attend the Earl of Northampton, who was marching into Worcestershire to oppose the forces raised by Lord Brooke for the service of the parliament. He attended upon the king at the battle of Edgehill, and afterwards at Oxford, where he continued with his majesty till the surrender of the garrison there to the parliament, June 22, 1646. He was created M.A. November 1, 1642; and April 16, 1644, was promoted to the office of Chester-herald. During his long residence at Oxford, he applied himself to such researches in the Bodleian, and the different college libraries, as he thought might conduce toward the furtherance of the 'Monasticon,' then designed by Roger Dodsworth and himself; as well as to the history of the ancient nobility of the realm, and of which he afterwards made much use in his 'Baronage.'

After the surrender of Oxford upon articles, Dugdale, having the benefit of them, and having compounded for his estate, went to London; where he and Dodsworth proceeded vigorously in completing

their collections from the Tower Records and Cottonian library. A short absence from England in 1648, when he attended Lord and Lady Hatton to Paris, enabled him to improve his and Dodsworth's collections with notices and charters relating to the Alien Priorities of England, from the papers of Andrew Duchesne. When their collections were ready, the booksellers declining to venture upon so large and hazardous a work, Dodsworth and Dugdale printed the first volume at their own charge, and it was published in 1655, in folio, under the title of 'Monasticon Anglicanum,' adorned with the views of abbies, churches, &c. The second volume was published in folio, in 1661. These two volumes were collected, and chiefly written by Dodsworth; but Dugdale took great pains in methodising and disposing the materials, in making several indexes to them, and in correcting the press. Dodsworth died in August 1654, before the tenth part of the first volume was printed off. A third volume was published in 1673.

From an entry in his diary, as early as 1658, Dugdale appears to have feared that a translation of the 'Monasticon' would have been published by Mr. King, probably Gregory King, at that time his clerk. That such a one was prepared, as far as the first volume was concerned, is evident, since Dugdale describes it as "erroneously Englished in a multitude of places." The translation however, or rather the epitome which was subsequently printed, did not appear till 1692, six years after Sir William Dugdale's death. The dedication to William Bromley, Esq., is signed J.W. It is ascribed to James Wright, who, in 1684, published the 'History and Antiquities of the County of Rutland.' Another epitome, by an anonymous writer, was published in 1718: but believed to have been by Captain John Stevens, who, in 1722 and 1723, published two additional volumes to the 'Monasticon,' which, besides an abundance of additional information in English, contained a very large collection of new charters, together with the 'History of the Friaries,' to which no place had been assigned in the volumes published by Dugdale. The Rev. Samuel Peck, in 1735, promised a fourth volume of the 'Monasticon,' which was never completed. His collections for it are in the British Museum.

An improved edition of the 'Monasticon' was undertaken in 1812 by the Rev. Bulkeley Bandinel, D.D., keeper of the Bodleian library at Oxford, who soon relinquished his task to two other gentlemen who had been called in as coadjutors, John Caley, Esq., of the Augmentation Office, and Henry Ellis, Esq., keeper of the manuscripts in the British Museum (now Sir Henry Ellis). An account of each religious house, in English, was prefixed to its respective series of Latin charters, and many new materials from leiger books, rolls, and other documents were added, including all that was valuable in Stevens's volumes, with the history of several hundred religious foundations which were unknown to Dugdale. The chief of the prints, by Hollar, which ornamented the original edition, were re-engraved, and above 200 plates of churches and monasteries added, from drawings made exclusively for the work. This new edition was completed in 1830 in six volumes folio, the last volume divided into three parts.

In 1656 Dugdale published, at his own charge, 'The Antiquities of Warwickshire, illustrated from Records, Leiger-Books, Manuscripts, Charters, Evidences, Tombs, and Armes, beautified with Maps, Prospects, and Portraitsures,' folio, London: this is one of the very best of our county histories. A second edition was published, in two volumes folio, in 1730, revised and augmented by William Thomas, D.D. While this work was printing, Dugdale remained in London, during which time he had an opportunity of collecting materials for another work, which he published in 1658, 'The History of St. Paul's Cathedral, in London,' folio. A second edition of this work, enlarged, was published in 1716, in folio, by Edward Maynard, D.D., rector of Bodington in Northamptonshire; and a third, in 1813, by Henry Ellis, Esq. The plates of the original editions, both of the 'Warwickshire' and the 'St. Paul's,' were by Hollar. To the two last editions of the 'St. Paul's' a life of Dugdale was prefixed.

Upon the restoration of King Charles II., through Lord Chancellor Hyde's recommendation Dugdale was advanced to the office of Norroy King of Arms. In 1662 he published 'The History of Imbanking and Drayning of divers Fenns and Marshes, both in Foreign Parts and in this Kingdom, and of the Improvements thereby,' folio, London, 1662; a second edition of which, revised and corrected by Charles Nelson Cole, Esq., appeared in folio, London, 1772. This work was written at the desire of the Lord Gorges, Sir John Marsham, and others, who were adventurers in draining the great level which extends itself into a considerable part of the counties of Cambridge, Huntingdon, Northampton, Norfolk, and Suffolk. About the same time Dugdale completed the second volume of Sir Henry Spelman's 'Concilia,' which was published in 1664 under the title of 'Concilia, Decreta, Leges, Constitutiones in Re Ecclesiasticam Orbis Britannici, &c., ab Introitu Normannorum, A.D. 1066, ad Exutum Papam, A.D. 1531. Accesserunt etiam alla ad Rem Ecclesiasticam spectantia,' folio. Archbishop Sheldon and Lord Clarendon, who were the great encouragers of this labour, likewise employed Dugdale to publish the second part of Sir Henry Spelman's 'Glossary.' Having revised the first part, which had been published in 1626, and arranged the materials of the second, both were printed together in 1664 under the title of 'Glossarium Archaeologicum, continens Latino-barbara, Peregrina, Obsolete,

et Novæ Significationis Vocabula.' The second part, digested by Dugdale, began with the letter M. There was another edition of this work in 1687.

In 1666 he published, in folio, 'Origines Juridicales; or, Historical Memoirs of the English Laws, Courts of Justice, Forms of Trial, Punishment in Cases Criminal, Law Writers,' &c., &c., with portraits of several of the judges, and some other plates. A second edition was published in 1671, and a third in 1680. The first volume of 'The Baronage of England' appeared in 1675, and the second and third in 1676, folio. Upon this work he had spent thirty years of labour; and though the corrections to be made in it are numerous, it still remains one of the best works which exist as a foundation of English history.

In May 1677 Dugdale was created Garter King of Arms, and the day after received from his Majesty the honour of knighthood, much against his will, on account of the smallness of his estate. In 1681 he published 'A short View of the late Troubles in England, briefly setting forth their Rise, Growth, and Tragical Conclusion,' folio. This is the least valued of his publications. He published also, at the same time, 'The Antient Usage in bearing of such Ensigns of Honour as are commonly called Arms,' &c., 8vo, a second edition of which, with large additions, was published in the beginning of the year following; and a third edited by T. C. Banks, Esq., folio, London, 1811.

The last work which Dugdale published was 'A perfect Copy of all Summons of the Nobility to the Great Councils and Parliaments of this Realm, from the 49th of King Henry III. until these present Times,' folio, London, 1685. A fac-simile, with the original date of this work, was printed at Birmingham towards the close of the last century.

This industrious man died at Blythe Hall on the 10th of February, 1686, in his eighty-first year, in consequence of a cold, and was interred at Shustoke. His epitaph in Latin, written by himself, is inscribed upon a tablet near the spot of his interment.

An account of Dugdale's manuscript collections remaining in the Ashmolean Museum at Oxford, and in the possession of his descendant, the late Dugdale Stratford Dugdale, Esq., at Merevale in Warwickshire, will be found appended to his 'Life, Diary, and Correspondence,' edited by William Hamper, Esq., 4to, London, 1827, whence the principal particulars of the present life have been obtained. See also the 'Life' prefixed to the last edition of the 'History of St. Paul's;' and Chalmers's 'Biographical Dictionary,' vol. xii. pp. 420-427.

DUKER, CHARLES ANDREW, a distinguished scholar, born at Unna in La Marck, in 1670. He studied first at Hammon, and afterwards, under Perizonius, at Franeker. About 1700 he became professor of history and eloquence at Herborn, in Nassau, which he exchanged, four or five years afterwards, for the place of under-master in the school at the Hague. On the death of Perizonius in 1716, the Greek chair in the university of Leyden became vacant, and was offered to Burmann, who accepted it, and thereby vacated the professorship of history and eloquence which he held at Utrecht, and which was divided between Duker and Drakenborch, Burmann's pupil and friend. In 1734 Duker gave up his professorship and retired to the country. He died at Meyderic on the 5th of November 1752. Duker is best known by his edition of Thucydides, published at Amsterdam in 1731, folio, which was, till Bekker's appeared in 1821, by far the best edition of that author. The great care and labour which he bestowed upon this work made Schröder ('Præf. ad Senec. Tragedias') call him 'Varilectionarius Thucydeus.' Duker also edited Florus in 1722, and contributed to the edition of Livy published by his colleague Drakenborch, to the 'Origines Babylonice et Egyptiacæ' of his friend Perizonius, and to other works. All his notes are sensible and accurate; but it has been remarked that in his 'Thucydides' in particular he has been rather capricious in choosing passages for illustration, and has omitted explanations in the very places where they were most necessary: in this however it must be confessed he is by no means alone among commentators.

* DUMAS, ALEXANDRE, was born at Villers-Cotterets, in the department of the Aisne, July 24, 1802. His father, who died in 1806, was a general of some distinction in the republican armies, one of which he commanded in 1794. The future author of eighty dramas and forty fictions received his education in his native town from the pastor, an Abbé Grégaire. This instruction seems, by the account given in his 'Mémoires,' to have been somewhat imperfect, including however a little Latin and a faint notion of history. But the youth delighted in every kind of open-air exercise, and laid in a stock of health and strength for which he was afterwards remarkable. He became a good wrestler and fencer, a first-rate shot, and a keen sportsman. At the age of fifteen he was placed as copying-clerk with a notary named Menesson, who had settled at Villers-Cotterets; he remained with him above eighteen months, and afterwards went to another office of the same kind in another town. He does not appear to have had any early taste for literature, nor to have given any signs of precocious talents. His initiation to the author's craft was accidental. In 1820 a young gentleman from Paris, Adolphe de Leuven, who had begun to write for the theatre, proposed to him to unite their efforts, with this observation, "that to write for the theatre was a trade like any other, and only required practice."

Two years were thus spent. Several plays were written conjointly by the two friends, sent to Paris, and rejected by the managers. But the pressure of family circumstances rendered it necessary that some

plan of life should be adopted. In 1822, at the age of twenty, Dumas found himself without any profession, with an aged invalid mother and a sister to provide for. His father's rank in the army had not secured any fortune to the family, because he had retained his republican principles, and quarrelled with the emperor; but General Dumas had been the fellow-soldier of surviving generals and marshals, and he had left behind him papers and documents in proof of that affinity. Furnished with these papers, and with several letters of recommendation, the youthful aspirant went up to Paris, in the month of March 1822, to seek his fortune. The passage in his autobiography relating to this period is extremely interesting. One of the letters of introduction was to General Foy, who at once took him by the hand, and obtained an appointment for him as supernumerary clerk at the Palais Royal, on the establishment of the Duke of Orleans, with a salary of 1200 francs.

Dumas continued eight years in the service of the Duke of Orleans, and availed himself of his more settled fortune to complete his education by self-culture. The fine library in the palace was open to him, and he read a great deal, and made notes. He laboured at his leisure hours in constructing dramatic pieces, and he attended the theatre to study scenic effects. The first play of Dumas's which was represented was 'La Chasse et l'Amour,' produced at the Ambigu in 1825. He is said to have had two assistants in composing it, M. de Leuven and M. Rousseau. His receipts at that period were so small that, during the seven years preceding his first success in 1829, they did not exceed 30*l.* a year. Yet with this income of less than 80*l.* (including his office salary), he maintained his mother and sister for many years, and was perfectly contented and happy.

The arrival in Paris of Mr. Abbott with a company of English actors in 1827, and the performance of Shakspeare's plays, gave a new turn to his fortune. Dumas saw Macready in 'Hamlet,' and immediately conceived a new world of ideas. He wrote two tragedies, 'Christine' and 'Henri III.'; he wrote them entirely himself. When they were finished, he submitted them to Charles Nodier, who recommended them to Baron Taylor of the Théâtre-Français. 'Henri III.' was the first to appear; it was produced with great success, February 11, 1829, the author's receipts exceeding 1200*l.* during the first season, and extending since then to 100,000 francs. The Duke of Orleans, at the writer's request, attended with a large party of friends. This dramatic triumph was the first victory obtained by the new romantic school over the classic, and was the chief topic of conversation in all public resorts. But it was denounced by the critics as a dangerous innovation. 'Christine' was brought out at the Odéon, March 30, 1830, and was likewise successful. 'Charles VII.' another tragedy, appeared at the same house, October 20, 1831. 'Richard D'Arlington' was performed for the first time at the Odéon, December 10, 1831. The two last are understood to have been written by his assistants, but were carefully revised by himself. His great facility in constructing a plot, and conducting the intrigue, as the French call the development of a piece, afforded him unusual resources, and rendered him impatient of minor labour. His knowledge of stage-effect enabled him afterwards to make organic changes in the work of his ablest collaborateurs. The same may be said of his romances, in which all the artifices of the drama are constantly obvious. His tragedy of 'Antony' was rejected at the Théâtre-Français, and was transferred to the Porte-Saint-Martin, where it was produced, May 3, 1831, with extraordinary success. 'Napoleon Bonaparte,' a six-act drama, was produced at the Odéon, January 10, 1831; 'Tercèse,' a drama, at the Ambigu, February 6, 1832; 'Le Mari de la Veuve,' a comedy, at the Théâtre-Français, April 14, 1832. 'La Tour de Nesle,' written by Gaillardet, and corrected by Dumas, was produced at the Porte-Saint-Martin, May 29, 1832: it led to a literary controversy, and afterwards to a duel between the authors. The principal of his subsequent plays, for which alone we can find room, are the following:—'Kean,' a comedy, at the Variétés, August 31, 1836; 'Mademoiselle de Belle-Isle,' written conjointly with Count Walewski, at the Théâtre-Français, April 2, 1839; 'Les Demoiselles de Saint-Cyr,' at the same, July 25, 1843; 'Les Mousquetaires,' at the Ambigu, October 27, 1845; 'La Reine Margot,' at the Théâtre-Historique in 1848; 'Benvenuto Cellini,' at the Porte-Saint-Martin, 1850; and 'L'Orestie,' a tragedy, altered from Eschylus, represented at the Porte-Saint-Martin, January 5, 1856. Dumas has likewise published a series of sketchy travels, under the title of 'Impressions de Voyages.'

Dumas's list of romances is very long, and two of these, 'Les Trois Mousquetaires' and 'Le Comte de Monte-Christo,' so far excel his dramatic works as to give a very different character to his literary reputation. The extreme fertility of Dumas has led to the general opinion that he produces his extensive works with the aid of assistants, as a great painter sometimes employs other artists for drapery and background, and even for minor groups and simple figures. 'Les Trois Mousquetaires' and 'Monte-Christo,' forming together twenty volumes, appeared both in 1844, but the volumes in that year bearing his name amount to sixty. He is reported to have received the sum of one million of francs during that year, including his rights of authorship on his former theatrical pieces.

Dumas began to publish his 'Mémoires' in 1852, and about twenty-seven volumes had appeared in March 1856. Taken collectively the catalogue of his writings is scarcely conceivable for its extent: he

already speaks of his 1200 volumes. All his writings have the taint of that low standard of morals which renders them unsuited to our English notions.

* DUMAS, ALEXANDRE, the son of the preceding, was born in Paris, July 28, 1824. He has already produced twelve tales, or short novels, of which 'Trois Hommes Forts,' which was published in 1850, displays most talent; but his reputation chiefly rests on his two comedies, 'La Dame aux Camélias,' represented for the first time at the Vaudeville, February 2, 1852, and his 'Demi Monde,' produced at the Gymnase in April 1855. Each of these comedies has been performed upwards of one hundred nights, and the receipts of both have nearly reached 200,000 francs. The real talent and accurate delineation of manners exhibited by this young dramatist are not to be disputed, but the tendency of what he has written is perhaps still more pernicious than that of his father's productions.

* DUMAS, JEAN BAPTISTE, one of the most celebrated of living French chemists. He was born at Alais, department of Gard, in 1800, and studied pharmacy in his native village. In 1814 he commenced his medical studies at Geneva, where his devotion to the sciences of botany and chemistry attracted the notice of the celebrated De Candolle, professor of botany in that university, who gave him free access to his library and herbarium. He made also the acquaintance of another distinguished Genevese philosopher, Dr. Prevost. In conjunction with the latter he performed many experiments, and published many papers on physiological and pathological subjects. These papers attracted so much attention that when M. Dumas went to Paris in 1821, he found that his fame had gone before him, and he received there a very flattering reception. In 1823 he was appointed demonstrator of chemistry at the École Polytechnique and professor of chemistry at the Athénée. He shortly after married a daughter of the distinguished chemist Alexandre Brongniart, and from this time devoted himself exclusively to the study and advancement of chemical science. His attention was early drawn to the subject of organic chemistry, and the vast progress which this department of science has made within the last twenty-five years is indissolubly connected with the name of Dumas. His researches upon the ethers, the laws of isomerism, the law of substitution, and the atomic weights of elementary substances, stand out as amongst the researches which must make the 19th century remarkable in the annals of science.

The papers and works published by M. Dumas are very numerous, and many of them of the highest practical value. His earliest literary labours were principally physiological, and were chiefly devoted to an examination of the blood and muscular fibre, and experiments upon generation. It is however in these papers that we discover that early taste for physiological study that has given so decided a character to his subsequent career as a chemist. In these researches he associated himself with Prevost, and in his latter researches we find his name frequently associated with another celebrated Frenchman, Boussingault. His papers are by far too numerous to enumerate. They have been devoted to such subjects as statical chemistry, the action of heat upon organic bodies, on chemical types, on the true atomic weight of carbon, on the constitution of atmospheric air, on the neutral azotised matters of organised bodies, on the fattening of cattle and the formation of milk, on the composition of water, on the combinations of phosphorus, on the oxide of carbon, on isomerism, on the chlorides of sulphur, on the nature of indigo, on the combinations of hydrogen and carbon, on compound ethers, on ethyle. These are the subjects of some of his papers, and the chemist will immediately detect amongst them some of the most important questions that have occupied the minds of chemists during the last twenty-five years. Many of these papers have been collected and published in a larger work, entitled, 'Recherches sur la Chimie Organique.' He has also published a course of lectures entitled 'Leçons sur la Philosophie Chimique.'

Whilst continually publishing the results of his chemical researches, Dumas has been one of the most active of the public men of France. He was one of the founders in 1829 of the École Centrale des Arts et Manufactures, and one of its teachers of chemistry. In 1834 after a brilliant concours he was made professor of organic chemistry in the École de Médecine. In his position as teacher he not only exhibited the accuracy of the profound chemist, but by his eloquence he succeeded in attracting large audiences to his lectures. In 1846 he was made president of the Society for the Encouragement of Industry. He has been often selected by the government of France to report on the various economic questions in which the science of chemistry was needed for the full development of a subject. In 1849 he was entrusted with the portefeuille of agriculture and commerce, which office he held till 1851. In this year he acted as vice-president of the Great Exhibition of London. After the coup d'état he became one of the consultative commission, and has since been made vice-president of the superior council of public instruction in France. In all movements which have had for their object the extension of education and the amelioration of the condition of the people, M. Dumas has been a leading spirit, and few men of science occupy a higher rank in their own country, and have obtained more widely the admiration and esteem of the world, than the subject of this notice.

DUMONT, PIERRE-ÉTIENNE-LOUIS, was born at Geneva in July 1759. His father died when he was very young, leaving a

widow, three daughters, and a son (the subject of the present article), with very small means of support. The mother however was a woman of strong mind, and struggled against the difficulties arising from her straitened circumstances, that she might give her son a good education. At college Dumont assisted to support himself by giving private lessons. In his twenty-second year he was ordained minister of the Protestant church in Geneva; and we are told by M. Sismondi that his preaching was greatly admired. He left Geneva in the spring of 1783, owing to the triumph then achieved by the aristocratical party in that state through foreign interference; and he betook himself, a voluntary exile, to St. Petersburg, where he assumed the charge of the French Protestant church. He stayed in that city eighteen months, acquiring fame by his preaching; when he was invited to London by Lord Shelburne, afterwards the Marquis of Lansdowne, to undertake the education of his sons. In Lord Shelburne's house he made the acquaintance of Fox, of Sir Samuel Romilly, of Lord Holland, and most of the other distinguished members of the Whig party; and with Sir Samuel Romilly in particular he formed a strong friendship. In 1788 Dumont and Sir Samuel Romilly visited Paris together, and it was on the occasion of this visit, which lasted only two months, that Dumont first became acquainted with Mirabeau.

In 1789 Dumont made a second visit to Paris, accompanied by M. Duroverai, in order to negotiate with M. Necker, who was then minister, for the liberty of Geneva and the return of her exiles. He stayed in Paris until the beginning of 1791, and during this second visit the acquaintance previously formed with Mirabeau ripened into intimacy. We learn from Dumont's posthumous work, entitled, '*Souvenirs sur Mirabeau*,' (a work which has thrown great light on Mirabeau's character, and which is further interesting as giving Dumont's views concerning the French Revolution), that Mirabeau frequently during this period availed himself of the assistance of Dumont and Duroverai, especially the former, in the preparation of speeches and reports. These three also set on foot conjointly a paper called the '*Courier de Provence*;' though Mirabeau's share in the composition of it was not very great.

It was not until Dumont's return to England in 1791 that his intimacy and co-operation with Mr. Bentham commenced. [BENTHAM.] Admiring Mr. Bentham's talents, and impressed with the importance of his pursuits, he craved leave to arrange and edit those writings on legislation which their author would not himself publish. The task was one comparatively humble, yet useful. Further, it was a task of some difficulty. "I have had," says Dumont himself, in his preface to the '*Traité de Legislation*,' "to select from among a large number of various readings, to suppress repetitions, to clear up obscurities, and to fill up lacunæ which the author had left that he might not slacken in his work. I have had to do much more in the way of curtailment than of addition, of abridgment than of extension. The mass of manuscripts which has passed through my hands, and which I have had to decipher and compare, is considerable. I have had to do much to attain uniformity of style, and in the way of correction; nothing or next to nothing as regards the fundamental ideas. The profuseness of their wealth was such as to need only the care of an economist, and being appointed steward of this large fortune, I have neglected nothing which could improve its value or help to put it into circulation." (p. 2.)

The following are those of Mr. Bentham's works which were edited by Dumont. 1. The '*Traité de Legislation*,' 3 vols., published in 1802. 2. The '*Théorie des Peines et des Recompenses*,' 2 vols. in 1811. 3. The '*Tactique des Assemblées Législatives*,' in 1815. 4. The '*Preuves Judiciaires*,' 2 vols. in 1823. The '*Organisation Judiciaire et Codification*,' in 1828.

In 1814 Dumont had returned to Geneva, his native state having then recovered her independence. He was elected a member of the representative council of Geneva, and having been appointed on a committee that was to draw up laws and regulations for the council he was the author of the plan that was ultimately adopted. He afterwards directed his efforts to a reform of the penal system and the prison system existing at Geneva. Under his auspices, a penitentiary establishment was erected at Geneva in 1824, on the Panopticon plan of Mr. Bentham. Dividing his time between his senatorial duties and the publication of those of Mr. Bentham's works which have been named, he lived a useful and a happy life to the age of sixty. He died suddenly in the autumn of 1825, while travelling in the north of Italy.

There is a brief memoir of Dumont by M. de Sismondi in the '*Revue Encyclopédique*,' tom. 44, p. 253; and another by M. de Candolle in the '*Bibliothèque Universelle*' for November 1829. M. Duroverai has also prefixed a short notice of his life to the '*Souvenirs sur Mirabeau*.'

DUMONT D'URVILLE, JULES-SEBASTIEN-CÉSAR, a French navigator and naturalist, was born May 23, 1790. He is known in the scientific world as having made several valuable contributions to the science of botany. One of his earliest contributions to botany was a memoir on the plants which he had himself collected in the Grecian Islands, and which was published at Paris in 1822, with the title '*Enumeratio Plantarum quas in insulis Archipelagi aut Littoribus Ponti Euxini, annis 1819 et 1820, collegit atque detexit*.' In the

'Memoirs of the Linnean Society of Paris in 1826,' he published a Flora of Falkland's Island, with the title '*Flores des Malouines*.' In the sixth volume of the '*Annales des Sciences Naturelles*' he published an essay on the distribution of the ferns over the surface of the earth. These are his principal labours as a botanist, but Dumont D'Urville will be better known to posterity as an able, persevering, and successful navigator. In 1826 he was appointed by the king of France to the command of the frigate '*Astrolabe*,' for the purpose of making a voyage in search of information with regard to the unfortunate La Perouse and his companions. The vessel left Toulon in March 1826, and continued out till 1829. During the first part of his voyage Dumont D'Urville failed of attaining the object of his expedition, but having put in at Hobart Town in Van Diemen's Land, he heard that Captain Dillon had obtained information with regard to the object of his search at the island of Vanikoro, or Malicolo. He accordingly sailed for that island, and reached it in January 1828. Here he found undoubted evidence of the wreck of the two frigates, on the breakers of this island, which were under the command of La Perouse. This island is one of the group called Solomon's Islands, in 11° 41' S. lat. and 167° 5' E. long. Having ascertained that the lives of many of the sailors had been saved from the wreck, but that they had built another vessel and sailed from the island, he erected a monument to the memory of those who perished, and returned home. Some of the portions of the wrecks of the two vessels were recovered. During this voyage very important surveys of coasts and islands were made; among them a survey of the north part of New Zealand, Tongataboo, Fidjee Archipelago, Loyalty, Deliverance, New Britain, New Ireland, New Guinea, Fataka, Vanikoro, Hogollu, Guam, and the Moluccas. A full account of this memorable voyage was published in 1830 and successive years by Dumont D'Urville. This work is a splendid contribution to science. The five volumes descriptive of the voyage were written by Dumont D'Urville; one volume, on the Botany of the islands of the South Seas, was written by Lesson and Richard; one volume, on the Entomology, by Boissadual; and four volumes, on the Zoology of the same districts, by Quoi and Gaimard. The work was accompanied by an atlas of 45 maps, 243 plates of views, portraits of natives, &c., and above 100 plates of objects in natural history. The title of this work is '*Voyage de la Corvette l'Astrolabe exécuté par ordre du Roi pendant les années 1826, 1827, 1828, 1829*,' Paris, 8vo, plates, folio.

In 1837 Dumont D'Urville had placed under his command the frigates '*Astrolabe*' and '*Zélé*,' for the purpose of making a voyage to the South Pole. In a first attempt he reached the latitude 64° S., and explored to some extent what he thought to be a new coast; he was obliged however to retire on account of the icebergs. Having remained for some time at Conception, he made a second attempt, and discovered a coast at 66° 33' S. lat., 138° 21' E. long. He found himself here close to the south magnetic pole, the magnetic needle becoming nearly vertical. The coast thus discovered appeared one mass of ice, but portions of rock here and there projected, from which specimens were obtained by means of a boat's crew. It appears that the same land was discovered the same day by an American vessel in 64° 20' S. lat., 154° 18' E. long. Captain Ross has since reached 78° 11' S. lat., 161° 27' W. long. The land thus discovered by Dumont D'Urville he named after his wife Adélie. On his return to Paris he published an account of this expedition with the official reports of the minister of marine, under the title '*Expedition au Pole Austral et dans l'Océan des Corvettes de sa Majesté*,' Paris, 1839.

This brave sailor and excellent man met with his death on the 8th of May 1842, by a railway accident that occurred between Versailles and Meudon, by which himself, with his wife and son, and nearly fifty fellow passengers, were killed.

DUMOURIEZ, CHARLES-FRANÇOIS, was born at Cambrai in 1739. His father was commissary in the army, and was also an author and a poet. Dumouriez entered the army at an early age, and served in Germany during the Seven Years' war. After the peace of Paris, 1763, he travelled about Europe, offering his services to several states: he visited Corsica, and afterwards Spain and Portugal, and wrote an essay on the military situation and resources of the latter kingdom. Having returned to France, he was appointed quarter-master-general to the French expedition for the conquest of Corsica, 1768-69. He was afterwards sent to Poland on a mission to the confederates of Bar, with whom he made the campaign of 1771 against Russia. He was subsequently sent by Louis XV. on a confidential mission to Sweden, in the same manner as the Chevalier D'Éon, count Broglie, and others, who were sent to England and other countries, and who corresponded directly with the king without the intervention of his ministers. The ministers however became jealous of Dumouriez, and found means to arrest him at Hamburg, whence he was brought back to Paris under a lettre de cachet, and lodged in the Bastille.

He was released by Louis XVI. on his coming to the throne, and restored to his rank of colonel. In 1778 he was sent to Cherbourg to form there a great naval establishment connected with the proposed invasion of England, and he furnished the ministry with plans for the conquest of the islands of Jersey, Guernsey, and Wight. At the beginning of the revolution he took the popular side, and became connected with the Girondins, by whose interest he was appointed minister of foreign affairs, in which capacity he prevailed upon the king to

declare war against Austria in April 1792. Soon after he left office, upon the dismissal of the other Girondin ministers, Roland, Serran, Claviere, &c. Dumouriez had now become afraid of the violence of the revolutionary movement, the Jacobins hated him, and even the Girondins grew cool towards him. Like La Fayette, he professed his attachment to the constitutional monarchy of 1791, which the others had given up. He withdrew himself however from internal politics and went to serve under General Luckner on the northern frontiers. After the 10th of August he was appointed to replace La Fayette in the command of the army which was opposed to the Duke of Brunswick. The army was disorganised, but Dumouriez soon re-established order and confidence; he obtained a series of partial but brilliant successes, which checked the advance of the Prussians, and, lastly, he made a determined stand in the forest of Argonne, which he styled the Thermopylae of France, by which means he gave time to Kellerman and other generals to come up with fresh divisions, and give battle to the Prussians at Valmy, 20th September 1792, an engagement which was won by Kellerman. It is generally allowed that Dumouriez's stand at Argonne was the means of saving France from a successful invasion.

At the end of October Dumouriez began his campaign of Flanders; gained the battle of Jemmapes against the Austrians, 5th and 6th of November; took Liege, Antwerp, and a great part of Flanders, but, on account of some disagreement with Pache, the minister at war, he was obliged to return to Paris during the trial of Louis XVI. After the execution of the king, Dumouriez returned to his head-quarters, determined to support, on the first opportunity, the re-establishment of the constitutional monarchy under the son of Louis. Meantime he pushed on with his army, entered Holland, and took Breda and other places, but being obliged, by the advance of Prince Cobourg, to retire, he experienced a partial defeat at Neerwiade, and again at Louvain. Meantime he had displeased the convention by opposing its oppressive decrees concerning the Belgians, and he wrote a strong letter on the subject to that assembly on the 12th of March, which however was not publicly read. Danton, Lacroix, and other commissioners of the convention came successively to his head-quarters to watch and remonstrate with him, but he openly told them that a republic in France was only another name for anarchy, and that the only means of saving the country was to re-establish the constitutional monarchy of 1791. Dumouriez entered into secret negotiations with Prince Cobourg, by which he was allowed to withdraw his army unmolested to the frontiers of France, and also his garrisons and artillery which he had left in Holland, and which were cut off by the advance of the enemy. These favourable conditions were granted by Cobourg on the understanding that Dumouriez should exert himself to re-establish the constitutional monarchy in France. Dumouriez retired quietly to Tournay, and evacuating Belgium withdrew within the French frontiers, where he placed his head-quarters at St. Amand, 30th March 1793. He was now accused of treason at Paris: the convention passed a decree summoning him to their bar, and four commissioners, with Camus at their head, came to St. Amand to announce to him the summons. Dumouriez replied that he was ready to resign the command, if the troops consented, but he would not go to Paris to be butchered. After a violent altercation he gave the commissioners in charge to some hussars, and sent them over to the Austrian general Clairfait, at Tournay, to be detained as hostages.

His design was now to march upon Paris, but his troops, and especially the volunteers, refusing, he was obliged to take refuge himself, with a few officers, at the Austrian head-quarters, April 1793. He there found out that his plan of a constitutional monarchy was disavowed by the allies, and in consequence he refused to serve in the Austrian army against his country. He wandered about various towns of Germany, treated with suspicion, and annoyed by the royalist emigrants, who hated him as a constitutionalist, while in France the Convention offered a reward of 300,000 francs for his head. Having crossed over to England, he was obliged to depart under the Alien Act, and took refuge at Hamburg, where he remained for several years, and wrote his memoirs and several political pamphlets. In 1804 or 1805 he obtained permission to come to England, where he afterwards chiefly resided. He is said to have furnished plans to the British and Portuguese governments for the operations of the Peninsular war; and he received a pension from the British government, upon which he lived to a very advanced age. It is remarkable that after the restoration he was not recalled to France by Louis XVIII. In 1821 he wrote a plan of defence for the Neapolitan constitutionalists. He died in March 1823, at Turville Park, near Henley-upon-Thames, at the age of eighty-four. (*Mémoires du Général Dumouriez*, written by himself; Supplement to the 6th Volume of the *Biographie des Contemporains*.)

DUNBAR, WILLIAM, is supposed to have been a grandson of Sir Patrick Dunbar, of Peil, in the shire of Haddington. This Sir Patrick Dunbar was a younger son of George, tenth earl of March. He was thus also a younger brother of George, eleventh earl, who was attainted in an arbitrary manner, and had his possessions forfeited by king James I. in the parliament held at Perth on the 10th of January 1341-35; and it appears that Dunbar, being involved in the common ruin of the house, lived in a state of great dependence without any patrimonial inheritance. From his earliest years Dunbar was

destined for the church. In 1475 he was sent to the University of St. Andrews, where he passed Bachelor of Arts, in St. Salvator's College there, in 1477, and in 1479 Master of Arts. He afterwards entered the monastic order of St. Francis; and in the habit of a friar travelled throughout the south of Scotland, into England, and on the continent. From his writings we learn that he was frequently employed abroad in the king's service, probably as a 'clerk' in some of the numerous missions despatched by king James IV. to foreign courts. Of his own fidelity to his royal master on these occasions he entertained a tolerably high opinion; and few opportunities escaped of his reminding the king of the nature and extent of his services, with not merely distant hints, but direct intimations of the propriety of a recompense. On the 15th of August 1500, he had a grant from the king of an annual provision of 10*l.* during his life, or until he should be promoted to a benefice of the value of 40*l.* or more yearly.

In 1501 he was again in England, probably in the train of the ambassadors who were sent thither to conclude the negotiations for the king's marriage. The preparations for this marriage began on the 4th of May 1503; and upon the 9th of that month Dunbar composed his poem of 'The Thistle and the Rose,' an elegant allegory in celebration of the union. On the 7th of March following he said mass for the first time in the royal presence, and received a liberal gift as the king's offering on the occasion. In 1505 he also received a sum from the king in addition to his stated pension; and both that year and the next a sum equal each time to his half-yearly allowance in lieu of his 'yule gown.' In 1507 his pension was doubled; and besides occasional marks of the royal bounty, he had a letter under the privy seal in August 1510, increasing the sum to fourscore pounds a year, and until he should be promoted to a benefice of 100*l.* or upwards. This allowance he continued to receive, with other gifts, till the time of the king's death at Flodden in September 1513, after which we find no farther mention of Dunbar's name in the treasurer's account, or other like records. He is supposed to have died about 1520.

Whether he at last obtained a benefice, the great object of his desires, does not appear. His remaining works do not show that he ever did. On the contrary, they contain many supplications for a benefice, and many lamentations for the want of one; and the various forms and character of these pieces display not a little of that fertility of invention by which Dunbar is distinguished. He seizes every occasion and seems to exhaust every expedient to rouse the king to bestow upon him the long-cherished wish of his heart.

Dunbar's writings now extant are not numerous, but they exhibit a remarkable versatility of genius, from grave to gay, from witty to severe. At one time we find him the sober moralist; at another, indulging in all the immodesty of licentiousness. But it is in description that he shows his various powers most conspicuously. Thus, in his 'Golden Terge,' as in 'The Thistle and the Rose,' we have imagery brilliant and dazzling. In the 'Dance of the Deadly Sins in Hell,' the same creative hand appears. 'The Feigned Friar of Tungaund' and 'The Justs between the Taylor and the Souter,' display a like power of vividly portraying character, mingled with bitter sarcasm and biting satire. And in the doggerel lines 'On James Doig' we see the burly wardrobe-keeper pass before us.

The existence of Dunbar's works is a signal proof of the immortality of real merit. We know not at what precise time he was born, nor when he died; his very name, it has been remarked, is, with one solitary exception, not to be met with in the whole compass of our literature for 200 years; and it is only after the lapse of three centuries that his poems have been collected and published; and yet he now once more stands forth as, in the opinion of his countrymen, one of the greatest of Scotland's poets.

DUNCAN, ADAM, FIRST VISCOUNT, was born July 1, 1731, at Dundee, of which his father was provost in 1745. By the mother's side he was descended, through the Haldanes of Glenegles, from the Earl of Lennox and Monteith. He entered the navy in 1746, was made post-captain in 1761, and distinguished himself in several actions, especially at that of Cape St. Vincent. In 1787 he became a rear-admiral, and seven years afterwards was appointed to command in the North Seas. In this service he watched the mouth of the Texel, where a large Dutch fleet lay at the time of the mutiny at the Nore. By skilful manœuvring, although deserted by every ship except one ('Adamant,' 50), he detained the Dutch until he was joined by the rest of the fleet, and, on their leaving port, cut off their retreat and brought them to action at Camperdown, where, after a brilliant action, he captured nine sail of the line and two frigates. For this service Admiral Duncan was created a Viscount, and received the thanks of parliament. He died suddenly, August 4th, 1804. By his lady, the daughter of Lord President Dundas, he left two sons and several daughters. His eldest son was created Earl of Camperdown, at the coronation of William IV. His youngest, Sir Henry Duncan, was principal storekeeper to the Board of Ordnance, and died, in 1835.

* DUNDONALD, THOMAS COCHRANE, TENTH EARL OF, was born in December 1775, the eldest son of Archibald, earl of Dundonald, who had considerable distinction as a chemist. In 1793 he entered the naval service under his uncle, Captain afterwards Sir Alexander Cochrane. In a course of service in various ships on the American coast, and also in the Mediterranean, during the war between Great

Britain and France, he distinguished himself by actions of extraordinary daring and intrepidity, assisting in capturing enemy's vessels at sea against great odds, or in cutting rich prizes out of harbours where they were protected by land-fortresses. For one such action—the capture by boarding of a Spanish frigate off Barcelona—he was made post-captain in 1801. His ship, the 'Speedy,' sloop-of-war, having been captured in the following year by a French squadron, he was for some time a prisoner of war. On his exchange he served, as commander of the 'Arab' frigate, at the blockade of Boulogne in 1803. From 1804 to 1806 he commanded the 'Pallas' frigate, and from 1806 to 1809 the 'Imperieuse' frigate, both employed in cruising about the Spanish and French coasts. Uniformly successful in actions of the most desperate character against both ships and batteries on these coasts, he was chosen by the Admiralty in 1809 to command a fleet of fire-ships sent to destroy the French fleet then blockaded in the Basque roads by Lord Gambier. He accomplished the difficult and dangerous work most successfully on the night of the 11th of April, and was rewarded with the Knighthood of the Bath. Before this period he had been elected to the House of Commons, first for Honiton, and afterwards (1807) for Westminster. In parliament he distinguished himself by his strong opposition to the government and his opinions on radical reform, more especially after the accession of the Liverpool-Castlereagh administration in 1812. An opportunity of taking revenge upon him for this soon occurred. In February 1814 a false rumour was spread of Napoleon's abdication, which caused a great rise in the funds, and he was accused of being concerned in the propagation of the report for interested purposes. Tried on this charge, he was found guilty of fraud, and was sentenced on the 5th of July to stand in the pillory, pay a fine of 1000*l.*, and undergo one year's imprisonment; and he was at the same time expelled from the House of Commons, deprived of the Order of the Bath, and struck off the list of captains. That part of his sentence which involved the punishment of the pillory was remitted; and so convinced were the public that he had been the victim of party feelings, that he was immediately re-elected to parliament for Westminster. Having made a daring escape from prison, and appeared in his place in parliament, he was recommitted, but his fine was paid by public subscription, and on the expiration of his imprisonment he resumed his seat as an opponent of the ministry. Seeing no prospect of further employment in the British service, he accepted in 1818 the command of the fleet of the Chilians, then fighting for their independence. In this capacity he distinguished himself, as before, by actions of almost incredible courage and skill—such as cutting out the frigate 'Esmeralda' from under the guns of Callao on the 5th of November 1820. In 1822 he exchanged the Chilean service for that of Brazil, and in 1823 he was made Marquis of Maranhão by the Brazilian emperor, Don Pedro. On quitting the Brazilian service he returned to England; but again, in 1827 and 1828, his talents were employed with their usual success in a foreign naval service—that of the Greeks, then asserting their independence. Returning to England, and succeeding to the title of Lord Dundonald by his father's death, he was, on the accession of the Whigs to power in the first year of the reign of William IV. (1830), reinstated in his command in the British navy, and made rear-admiral. He was made Vice-Admiral of the Blue in 1841; in 1847 the Order of the Bath was restored to him; in 1848 he received the command-in-chief of the fleet on the West Indian and North American stations; in 1851 he became Vice-Admiral of the White; and in 1854 Admiral of the United Kingdom. That he was perfectly innocent of the Stock-Exchange fraud was satisfactorily established before these official recognitions of his great merits were added to the public esteem. Of great scientific attainments, Lord Dundonald is understood long to have been in possession of some extraordinary submarine method for blowing up ships; and during the Russian war he offered to the British government to destroy Sebastopol in a few hours by a plan of his own. A committee was appointed to confer with him on his plan, which however was rejected. Lord Dundonald is the author of one or two works, in one of which, entitled 'Observations on Naval Affairs,' &c., published in 1847, he gives an account of his naval services, and of the "injustices experienced by him" at the hands of the British government.

DUNN, SAMUEL, was a native of Crediton, Devonshire, where he kept a mathematical school for several years; but he afterwards removed to Chelsea, and occupied himself in the same manner. He was well skilled in nautical astronomy, and was a good practical observer, which led to his being appointed mathematical examiner of the candidates for the East India Company's service. He was the author of several useful and ingenious papers in the 'Philosophical Transactions,' as well as of some separate works on the practical branches of science. He also published a folio Atlas, which has been held in some estimation. Mr. Dunn bequeathed an estate of about 30*l.* a year to found a mathematical school in his native town, the first master to which was appointed in 1793.

DUNNING, JOHN, Lord Ashburton, the son of an attorney at Ashburton in Devonshire, was born on the 18th of October 1731. He was removed from the free-school at Ashburton, and articled to his father as a clerk, in the thirteenth year of his age. Sir Thomas Clarke, the then master of the rolls, who employed old Mr. Dunning as his attorney, having observed the young man's capabilities for active business, induced him to study for the bar. He entered of the

Middle Temple, May 8th 1752, and was called to the bar, according to the Temple books, July 2, 1756.

Dunning travelled the western circuit for some years without any success; but in 1761, through the good offices of Mr. Hussey, a king's counsel, being appointed to draw up the reply of the East India Company to the Dutch memorial, he acquired some connections, which were considerably increased by his argument in the case of *Combe v. Pitt* (Trin. Term, 1763), which he was called upon to make in consequence of the illness of his leader. In the course of the same year the question as to the legality of general warrants arose, in consequence of the arrest of the publishers of the 'North Briton.' Dunning throughout the whole litigation was employed as the advocate of his friend Wilkes; and the argument on the Bill of Exceptions (June 1765) afforded him an opportunity of establishing his reputation. After this his business rapidly increased: he was shortly after chosen recorder of Bristol, and in December 1767, appointed solicitor-general.

In the following year he entered parliament as one of the nominees of Lord Shelburne for the borough of Calne. A Whig in his politics, and an accomplished constitutional lawyer, Dunning throughout his parliamentary career unflinchingly opposed the Tories. He laboured strenuously while in opposition to reduce the pension list, but became himself a pensioner to the amount of 4000*l.* a year, when in the spring of 1782, he was raised to the peerage by the title of Baron Ashburton, of Ashburton in the county of Devon. Possessing the most lucrative practice of the day, which had already enabled him to purchase considerable landed property, and to save a sum little short of 180,000*l.*, and having besides within a week after this promotion possessed himself of a lucrative sinecure, the chancellorship of the duchy of Lancaster, Dunning had not even the poor excuse of poverty for this political profligacy. This venality and want of principle, which so often unfortunately obscure the fair fame of individuals, are not wholly without profit to the public; they afford an example which acts as a warning to them against placing implicit confidence in the unbounded professions of ambitious and unprincipled men; for however popular, however distinguished may be the name of such a man in his own day, a few short years are sure to consign him to well merited neglect, if not contempt. Such, as a politician and a pretender to probity, has been the lot of Dunning. As a lawyer none of his contemporaries enjoyed a higher reputation, or more lucrative practice: his wit appears to have been of that brilliant nature which defies description. In person Dunning was small, and singularly weak and awkward; his action in speaking clumsy and uncouth, but the awkwardness of his gesticulation was soon lost sight of in the interest aroused by his eloquence. Notwithstanding his disadvantages, he was extremely vain of his personal appearance, and wished to encourage the belief that his face and figure had irresistible charms in the eyes of the fair sex.

Dunning married in 1780 Miss Elizabeth Baring, the daughter of a retail tradesman at Exeter, by whom he had two sons. The death of the eldest in April 1783, is supposed to have given so great a shock to the already enervated frame of Lord Ashburton as to have hastened his death, which took place at Exmouth in the August following.

The title of Baron Ashburton having become extinct, was revived in the year 1835, in the person of Mr. Baring, a descendant of the Miss Elizabeth Baring mentioned above.

DUNS SCOTUS, JOHN, was born most probably about the year 1265. The English, the Scotch, and the Irish, have all claimed him as a countryman. According to one of the Irish accounts, he was born at Thatham, or Taghmon, in Wexford; according to another, in the town of Down, or Downpatrick. The Scotch say he was a native of Dunse in Berwickshire. The English story is, that he was born at a hamlet called Dunston, or Dunstance, in the parish of Emildon, or Embleton, not far from Alnwick, in Northumberland. Camden conceives he was called Scotus because descended from Scottish parents. It seems however to be agreed on all hands that he was chiefly educated in England. He is said to have been found when a boy tending his father's cows by two Franciscans who were greatly struck with his intelligence; and by the monks of this order he was first instructed in the elements of learning, and then sent to Merton College, Oxford, of which in due course he became a fellow. He also entered the order of Franciscans. Passing over various stories that are told of him of a legendary cast, we may enumerate in a few lines the authentic events of his life. While yet a student, he is said to have become greatly distinguished for his proficiency in theology, in logic and metaphysics, in civil and canon law, in mathematics, in natural philosophy, and in astronomy. In 1301, on the removal of William Varron to Paris, he was appointed to the theological chair. His prelections were attended by crowds of auditors, the number of students at Oxford at this time, it is affirmed, exceeding 30,000; but many of these, according to Anthony à Wood, were more given to habits of dissipation than to study. In 1307 Duns removed from Oxford to Paris, in which city he had on a visit some time before distinguished himself in an extraordinary manner by his defence, in a public disputation, of the doctrine of the immaculate conception of the Virgin Mary. He began, we are told, by demolishing two hundred objections to the doctrine, and concluded by establishing it with a cloud of arguments. A writer

who was present, Pelbartus à Temeswar, says that he resolved the knottiest syllogisms of his adversaries as Samson did the bands of Delilah. The result was the conversion of the whole university to the doctrine thus demonstrated, and the passing of a regulation that no person should afterwards be admitted to a degree without swearing to defend the immaculate conception. On this occasion, it is said, there was formally conferred on Scotus the title of the Subtle Doctor (*Doctor vel Magister Subtilis*), by which he is commonly distinguished among the schoolmen. He taught in his new chair with as much applause as at Oxford, but he was not allowed to remain long at Paris. In 1308 he was ordered by the general of his order to remove to Cologne to found a new university there. On reaching Cologne he was met by nearly the whole body of the citizens, and drawn into the city in a triumphal car. But his splendid career was now near its close. On the 8th of November, in this same year, he was carried off by a fit of apoplexy. Some accounts make him to have died in his forty-third, others in his thirty-fourth year. Paulus Jovius relates that he was buried before he was dead, and that it was afterwards found, upon inspection of the grave, that in his misery he had knocked out his brains against his coffin. Another version of the story is, that he was found to have gnawed the flesh from his arms.

Various separate treatises of Duns Scotus were sent to the press soon after the invention of printing, and several of them have been repeatedly printed. At length, in 1639, his collected works appeared at Lyon, in 12 vols. folio, under the title of '*R. P. F. Joannis Duns Scoti, Doctoris Subtilis, Ordinis Minorum, Opera omnia quæ hucusque reperiri poterunt, collecta, recognita, notis, scholiis, et commentariis illustrata; à PP. Hiberniæ Collegii Romani S. Isidori Professoribus, Jussu et Auspiciis Rmi. T. F. Joannis Baptistæ à Companea, Ministri Generalis*.' A complete copy of this collection is exceedingly rare. It is dedicated to Philip IV. of Spain, and the editor is Luke Wadding, an Irishman by birth. It does not however, as has been often stated, contain all the works of Scotus, but only those designated his '*Opera Speculativa*,' the '*Positiva*,' if they should be completely recovered, having been intended to form a future publication. The principal pieces of which it is composed are Questions or Commentaries on the Sentences of Peter Lombard, and on the physical, logical, and metaphysical writings of Aristotle. There are also a treatise on Grammar; four books (forming a volume) entitled '*Reportatorum Parisiensium*;' and a volume of '*Questiones Quodlibetæ*,' the authenticity of which however is doubted by Wadding. The following are enumerated by Wadding as the '*Opera Positiva*,' of Scotus:—'*Tractatus de Perfectione Statuum*' (of doubtful authenticity); '*Lectura in Genesim*;' '*Commentarii in Evangelia*;' '*Commentarii in Epistolas Pauli*;' '*Sermones de Tempore*;' and '*Sermones de Sanctis*.'

The admirers of Scotus extol his acuteness and subtlety as unrivalled, and he has always been accounted the chief glory of the Franciscans, as Thomas Aquinas has been of their rivals the Dominicans. If in his short life he actually wrote all the works that are commonly attributed to him, his industry at least must have been prodigious. His fame during his lifetime, and long after his death, was not exceeded by that of any other of the scholastic doctors. From him and Aquinas two opposing sects in theology took the names of Scotists and Thomists, and divided the schools down almost to the last age. The leading tenet of the Scotists was the immaculate conception of the Virgin, and they also differed from the Thomists on the subjects of free-will and the efficacy of divine grace. In philosophy the Scotists are opposed to the Occamists, or followers of William Occam, who was himself a pupil of Scotus, but differed from his master on the subject of Universals, or general terms, which the Scotists maintained to be expressive of real existences, while the Occamists held them to be nothing more than names. Hence the Scotists are called Realists, the Occamists Nominalists. It is a favourite opinion of Bayle's, that this doctrine of the Scotists was nothing less than an undeveloped Spinozism. ('*Dict. Crit.*, art. '*Abelard*,' note C, and '*André Cialpin*,' note B.) It may be added that the English term '*dunce*' has been commonly considered to be derived from the name of the subtle doctor—"perhaps," says Johnson, "a word of reproach first used by the Thomists, from Duns Scotus, their antagonist." It is worth noting however that a dolt or a blockhead appears to be a very modern meaning of the word '*dunce*,' or Duna. It does not seem to have been known in this sense, for instance, to Richard Stanishurst, the compiler of the '*Description of Ireland*' in Holinshed, who speaks of the name of Scotus being a term "so trivial and common in all schools, that whose surmounteth others either in cavilling sophistry or subtle philosophy is forthwith nicknamed a Duna." This was no doubt the kind of reproach originally intended to be conveyed by the epithet.

Wadding has prefixed to his edition of the works of Scotus an elaborate life of the author, which was reprinted at Mons in 12mo in 1644. There is also a '*Tractatus de Joannis Scoti Vita, &c.*, Auctore R. F. Joanne Colmano, ordinis Fratrum Minorum Hibernorum Padue,' 12mo, Antwerp, 1635. Both these works, the latter especially, are full of legendary matter, detailed with the most confiding gravity.

DUNSTAN, SAINT, was born of noble parents at or near Glastonbury in Somersetshire, in the first year of the reign of Athelstan, 925. His father's name was Heorstan; his mother's, Cynethryth, or Cynedryda. His earliest instruction in the learning of his time was received in the neighbouring monastery; but afterwards, under the

patronage of his uncle, Athelm, archbishop of Canterbury, he was introduced at Athelstan's court, where he passed some years. The jealousy of the courtiers at his superior attainments at length led them to circulate against him a charge of sorcery; and, finding that he had lost the favour of the king, he retired to Winchester. Urged by the entreaties and remonstrances of his uncle to become a monk, Dunstan, who is said to have been passionately in love with a young lady of surpassing beauty, for a time strongly resisted; but, visited by a serious illness, which his uncle pronounced to be a manifestation of the divine displeasure at his preference for an earthly bride to the Holy Church, he made a vow to renounce the world. Accordingly, on his recovery, he built for himself, against the walls of the church of Glastonbury, according to the common account, but, as others say, against Winchester Cathedral (Wright, '*Biog. Brit.*, 448), a sort of cell, with an oratory, employing his time partly in devotional austerities, and partly in the exercise of such manual arts as were useful to the service of the church, in the formation of crosses, censers, &c. He is also reputed to have painted, and to have copied manuscripts. His austerities procured for him a general reputation for extraordinary sanctity, while he himself believed that he was the object of continual persecution by demons and evil spirits. The story is well known, how on one occasion the devil came to him at his smithy (for in his cell he kept a forge for the manufacture of metal articles of ecclesiastical furniture), and brought him a piece of iron which he wished him to forge to a particular form. Dunstan willingly undertook the task, but soon discovering who his visitor really was, seized him by the nose with a pair of red-hot pincers, as he put his head into the cell, and held him there till the malignant spirit made the whole neighbourhood resound with his bellowings. The story was said to have been told by Dunstan himself to the people who flocked to his cell to learn the cause of the extraordinary noise. It may readily be set down as one of those monkish fictions with which the biographies of the saints were in the middle ages so profusely garnished.

Glastonbury having by the successive incursions of the Danes been reduced nearly to ruin, Edmund, the successor of Athelstan, appointed Dunstan to be the abbot of that house, with full power to draw funds from the royal treasury for its restoration. This was in 942, and from a charter granted in 944 the work appears to have been soon accomplished.

Edred, the successor of Edmund, on the retirement of Turketul to the cloister, in 948, surrendered his conscience, his treasures, and his authority into the hands of Dunstan. Taking advantage of the implicit confidence reposed in him by the king, Dunstan determined to carry out his favourite project of the establishment of a strictly monastic system, and the bringing the clergy under the more direct supremacy of the papal power. As the first step, he imported into England a new order of monks, the Benedictines, who, by changing the state of ecclesiastical affairs, excited on their first establishment the most violent commotions. The discontinuance of marriage among the clergy, and the adoption of the most rigid monastic rules, were his great objects, and he introduced that reformation into the monasteries of Glastonbury and Abingdon. This conduct however incurred the resentment of the secular clergy, who, joining with such of the courtiers as had become indignant at the haughty demeanour of Dunstan, formed a powerful party against him. Upon the death of Edred, and succession of Edwy, Dunstan was accused of malversation in his office. On attempting to maintain his authority, he even went so far as to use personal violence to the king (Edwy); but he was deprived of his abbacy, and banished the kingdom in 955, demoniacal laughter being heard to ring through the church, according to his partisans, at his departure, as, on the other hand, miraculous manifestations had on various occasions been exhibited on his behalf. Edgar, who succeeded Edwy in the following year, restored him to Glastonbury, having promoted him first to the see of Worcester; he then made him bishop of London, and in 959 advanced him to the archiepiscopal see of Canterbury. Dunstan repaired to Rome to receive the papal sanction to his appointment, and not only obtained that, but the pope's own appointment of him to be the papal legate in England. Upon his return, so absolute did his influence over the king become, that he was enabled to give the Romish see an authority and jurisdiction of which the English clergy had been before to a considerable degree independent. In order more effectually and completely to accomplish this object, the secular clergy were excluded from their livings and disgraced, and the monks were appointed to supply their places. The scandalous lives of the secular clergy furnished one plea for this measure, and it was not altogether groundless; but the principal motive was that of rendering the papal power absolute in the English Church. Dunstan, supported by Edgar's authority, overpowered the resistance which the country had long maintained against the papal dominion, and gave to the monks an influence, the baneful effects of which were experienced in England till the Reformation. Dunstan has accordingly been highly extolled by the monks and partisans of the Romish Church. During the whole reign of Edgar, Dunstan maintained his interest at court; and upon Edgar's death, in 975, his influence served to raise Edward, Edgar's eldest son, to the throne, though the succession of Ethelred, the younger son, was much pressed by Elfrida. Whilst Edward was in his minority, Dunstan ruled with absolute sway both in church and

state; but upon the murder of that prince in 979, and the accession of Ethelred, his credit and influence declined; and the contempt with which his threatenings of divine vengeance were regarded by the king is said to have mortified him to such a degree that, on his return to his archbishopric, he died of grief and vexation, May 19th, 988. A volume of St. Dunstan's works was published at Douay in 1626. His successful ambition has given him a considerable place in ecclesiastical and civil history. He appears to have been a man of extraordinary talents, of great energy, stern self-will, and unscrupulous purpose; and he exerted all his talents, energy, and unscrupulousness to advance the ecclesiastical power, and to subject all to papal supremacy. Dunstan's 'Concord of Monastic Rules' is printed at large in Reyner's 'Apostolatus Benedictinorum in Anglia,' fol., Duac, 1626, at the beginning of the third part of the Appendix, p. 77. A notice of the other writings attributed to him will be found in Wright, pp. 459-62.

(William of Malmesbury, *History; Life of St. Dunstan in the Acta Sanctorum* of the Bollandists, month of May, tom. iv., pp. 344-84; Wright, *Biog. Brit. Lit., Ang. Sax. Period*; Kemble, *Saxons in England*, book ii.; Lingard, *Hist. of Eng.; Knight, Pop. Hist. of Eng.*)

DUNTON, JOHN, an eccentric bookseller and voluminous writer of the 17th and 18th centuries, was born at Graffham in Huntingdonshire, on the 4th of May, 1659. The events of his life are soon told, the main interest attached to his name being comprised in his writings. His father was rector of Graffham, and, later in life, of Aston Clinton in Buckinghamshire, and was the third John Dunton in regular descent who had been minister in the church. The fourth John Dunton was designed by his father to follow the same course, but after trying a private school, and then a private education under his father, it was found that he had "such a disgust to the languages, that though he had acquired enough Latin to speak it pretty well extempore, the difficulties of Greek were unconquerable." His father at length resolved to apprentice him to a London bookseller when he was nearly fifteen. He served his time with satisfaction to his master, but became a zealous Whig in politics, and a dissenter in religion. Before he was out of his time he was active in getting up, from the apprentices of London, a remonstrance to the king, in reply to a long address praying for the prevention of petitions to parliament. This remonstrance was presented by the Lord Mayor. Dunton himself states that "the Tory apprentices had gathered five thousand names to their address; but ours, I speak modestly, had at least thirty thousand." This must be an exaggeration, if it means apprentices; but probably though got up by the apprentices it was signed by anybody.

In 1685 he commenced business for himself, and was for a time successful. He married a daughter of the non-conforming minister, Dr. Annesley, of whom another daughter married Samuel Wesley, afterwards rector of Epworth, and father of the distinguished founder of the sect of Methodists. Dunton's business however fell off greatly, indeed business of all kind suffered, after the defeat of the Duke of Monmouth at Sedgemoor; he therefore took a cargo of books to Boston in America. He was four months on his voyage, and suffered from the want of food and water. The venture was successful, and he remained there some time. While in America he visited an Indian station, of which he gives a curious but not a very correct account, and saw the Rev. John Eliot, the apostle of the Indians, of whose character and successful efforts for the conversion of the natives he speaks very highly. Towards the end of 1686 he returned, but found himself involved by having become surety for a sister of his wife. To escape the consequences he made an excursion to Holland, Flanders, and Germany.

On his return Dunton found his affairs settled, and again embarked in business as a publisher, in which he continued for ten years. He lost his wife, married again, had disputes with his wife and her mother about property, failed in business, and continued publishing pamphlets and other works till 1723, after which nothing is known of him except that he died in 1733.

Dunton was a most prolific writer, and a not less prolific projector. His writings were chiefly on religious, moral, or political subjects, but in nearly all of them he contrived to introduce much of his own personal affairs. With an inordinate degree of vanity he mixed considerable shrewdness of observation, and in the most entertaining of his works, 'The Life and Errors of John Dunton,' printed in 1705, he has given the "Lives and Characters of a Thousand Persons." It is amusing to see the principle on which they are introduced entirely with reference to himself—the authors who wrote for him, the booksellers he associated with, the printers he employed, and the person even who made the printer's ink. When he goes abroad it is the same; no eminence attracts him, but all with whom he has any acquaintance are characterized. The characters on the whole are done without ill-nature or prejudice, but are not very discriminative, and as he occasionally had intercourse with men whose memory yet lives, the sketches he gives are not uninteresting. In his characters of the booksellers he incidentally relates some curious facts with reference to their business. It thence appears that some single sermons and occasional pamphlets had a very large sale. Of Lukin's 'Practice of Godliness,' 10,000 were sold; of Keach's 'War with the Devil,' and 'Travels of True Godliness,' 10,000 were printed, and "they will sell to the end of time." With Goodwin, the printer to the House of

Commons, and two other printers, Dunton was in partnership for the printing of 'Dying Speeches,' a singular undertaking, as it seems to us now, to require the union of four respectable firms.

Of his other works, the most important were 'The Athenian Mercury,' which was published in weekly numbers from 1690 to 1696, forming twenty volumes. From this a selection in three volumes was made, under the title of the 'Athenian Oracle.' The papers consist of answers to queries, most of them imaginary, upon all sorts of questions. The plan, of which he was extremely proud, was Dunton's own, and his assistants were, at first, his brother-in-law, Wesley, Mr. R. Sault, a Cambridge theologian, and Dr. John Norris. The 'Dublin Scuffle' contains some curious particulars relating to social manners in Ireland; and 'Dunton's Creed, or the Religion of a Bookseller, in imitation of Brown's Religio Medici,' is a singular production.

DUPERRÉ, VICTOR GUY, a baron of the empire and a French admiral, was born at La Rochelle on the 20th of February 1775. He commenced his maritime career in the merchant navy, and went to India, but returned to France after a voyage of eighteen months; and war having broken out, he entered the republican service in 1795. During the next ten years he took part in many single ship-fights with the English, until he was promoted to the staff on board the *Veteran*, commanded by Prince Jerome Bonaparte, in 1804. In September 1806 he became captain, and took the command of the *Sirène* frigate. In March 1808 whilst off the coast of Bretagne, in company with the *Italienne*, Duperré was chased by two ships and three frigates, and whilst making for the port of L'Orient, his passage was intercepted and he had to sustain for an hour and twenty minutes an unequal combat with two of the enemy's ships, keeping up a constant fire at once from both broadsides. Though repeatedly summoned to surrender, he contrived to bring off his frigate; an act of skilful intrepidity which did not escape the notice of Napoleon, who promoted him to the rank of ship captain. He performed several brilliant exploits in the Indian Ocean in 1808 and 1809, after which he became a baron of the empire and contre-amiral, August 20, 1810. In September 1823, he was appointed to command the French squadron lying before Cadiz, and contributed to the capture of that city. In 1826 he became commander in chief of the combined fleet in the Antilles.

In 1830 he was summoned to Paris in February by the government of Charles X. to be consulted respecting the meditated expedition against Algiers. In his reply, Duperré represented the undertaking as extremely perilous and uncertain, but in spite of his representations it was resolved upon, and the absolute command of the naval forces was confided to him. This fleet set sail on the 25th of May 1830. It consisted of 103 ships of war, and 572 vessels belonging to the merchant service, and other craft, the whole having on board 37,331 men and 4000 horses. After encountering many difficulties from the nature of the coast and contrary winds, Duperré appeared before the batteries of Algiers on the morning of the 13th of June. The signal share taken by Duperré in the siege and capture of this formidable fort, induced Charles X. to raise him to the peerage, July 14th, 1830, a few days before his own fall. This appointment was revoked by the government of July; but on the 13th of August 1830 the same government made him an admiral, and restored his peerage. He became minister of the naval department November 22, 1834; and was afterwards recalled twice to the same office under different administrations. He resigned this office on account of declining health, February 7, 1843, and died November 2, 1846.

* DUPERREY, LOUIS-ISIDORE, was born at Paris on the 21st of October, 1786. He entered into the military marine in 1803, and served on board various ships during the war. In 1817, when the corvette *L'Uranie*, under the command of Captain Louis de Freycinet, was sent out on a voyage of observation, Duperrey was specially charged with the operations of hydrography. The observations were chiefly carried on in the North Pacific Ocean, and Duperrey made a general map of the Marianne (Ladrone) Islands, and maps and plans of portions of the Caroline Islands, of the island of Guam, of anchorages among the Sandwich Islands, &c. In the night of February 15, 1820, the *Uranie* struck on a rock, and Duperrey having in one of the boats discovered a small bay, the *Uranie* was conducted there, and became a wreck, but everything on board was saved. Here the shipwrecked voyagers had remained about ten weeks, when the *Mercury*, an American three-masted vessel, came in sight, and was engaged to conduct the crew and their property to Monte Video. Having performed this service, the *Mercury* was purchased by Capt. de Freycinet, and named *La Physicienne*. The expedition returned to France in November 1820. The place of the shipwreck is shown in Duperrey's 'Plans de la Partie Occidentale de la Baie Française, de la Rivière de Bougainville, et des Ports St. Louis et Duperrey aux Iles Malouines.'

Within a year after his return M. Duperrey submitted to the minister of marine the plan of a new expedition, which was accepted: he was then raised to the rank of lieutenant, and appointed to the command of *La Coquille*, which, having been armed and equipped at Toulon, sailed thence August 11th, 1822. The *Coquille* crossed the meridian of Cape Horn January 1st, 1823, and soon afterwards entered the great South Pacific Ocean. After remaining some months among the islands, the expedition passed by the eastern end of New Guinea, and on the 17th of January 1824 cast anchor in Port Jackson,

Australia. Sir Thomas Brisbane, who was then governor of New South Wales, afforded the naturalists the means of exploring the Blue Mountains and the plains of Bathurst. M. Duperrey then set sail for New Zealand, and after a short stay entered again among the islands of the Pacific Ocean. Several islands were discovered, among which was a group which received the name of the Duperrey Islands. M. Duperrey afterwards examined the northern part of New Guinea, traversed the Moluccas, made a short stay at the islands of Mauritius and Bourbon, and then passing round the Cape of Good Hope, reached the port of Marseille on the 24th of April 1825.

The principal results of this important scientific expedition were presented to the public under the title of a 'Voyage autour du Monde, exécuté par Ordre du Roi sur la Corvette La Coquille, pendant les Années 1822, 1823, 1824, et 1825,' Paris, 1826-30. The historical part consists of text (not completed), 1 vol. royal 4to, with atlas, royal folio, containing 60 coloured plates; Zoology, 2 vols. 4to, and 1 vol. folio (complete); Botany, 1 vol. 4to and 1 vol. folio (not complete); Hydrography, 1 vol. 4to (not complete), and 1 vol. folio (complete). The Zoology is by Measrs. Lesson and Garnot. The Botany is by Dumont d'Urville, Eory de Saint-Vincent, and Brongniart. The Hydrography is by M. Duperrey; and the Physical Science, also by him, forms 1 vol. roy. 4to, with maps, exhibiting the terrestrial magnetism, and is complete.

* DUPIN, ANDRÉ-MARIE-JEAN-JACQUES, was born February 1, 1783, at Varzy, in the French department of Nièvre. He is the oldest of three brothers, of whom Baron Charles Dupin is the second, and Philippe Dupin, a lawyer, who was born October 7, 1795, and died February 14, 1846, was the third. The father, Charles André Dupin, was a lawyer and magistrate of eminence, and himself superintended the early education of his sons.

André Dupin, after having been some time in the office of a lawyer, was sent to the Académie de Legislation at Paris, as the pupil elect of the department of Nièvre; and when the schools of law were re-established in 1804, he received from them successively the degree of licentiate and doctor of laws. In 1810 he failed in a competition for a professorship of law, and thenceforward devoted himself to the bar. In 1813 he became secretary to a commission for the classification of the laws of the empire. In May 1815 he was elected a member of the chamber of representatives, and in the committee of the 23rd of June opposed the proposal to proclaim the young King of Rome as emperor under the title of Napoleon II. In October 1815 he published his 'Libre Défense des Accusés,' and in November he was united with Berryer in the defence of Marshal Ney. In 1816 he defended the three Englishmen, Wilson, Bruce, and Hutchinson, who were accused of aiding the escape of Lavalette from prison. Among many other instances in which his aid was given to those who were exposed to danger either from party violence or from the injustice of arbitrary power, may be mentioned his eloquent defence of the poet Béranger in 1821, and of the 'Journal des Débats' in 1829; and so great was his reputation as a sound lawyer that he was scarcely less employed in chamber practice than in public causes.

In 1826 he was elected a member of the chamber of deputies, and he retained his seat till 1842. He was active and influential in the measures of opposition which produced the revolution of 1830. In August 1830 he was appointed procureur-général of the court of cassation, and was called to take part in the first cabinet formed by Louis Philippe. At this period he spoke in the chamber of deputies frequently and energetically, not only for the adoption of liberal measures by the government but against the abuses of liberty by the press and the working classes. On the 21st of November 1832 he was elected president of the chamber of deputies, and he was seven times re-elected. In the same year he was chosen a member of the Académie Française.

When the revolution of 1848 compelled Louis Philippe to abdicate the throne, M. Dupin led the young Comte de Paris into the chamber of deputies, and proposed him as King of the French, with the Duchess of Orléans as regent during his minority. This attempt to stem the tide of republicanism having failed, he yielded to the national will, and retaining his office of procureur-général, obtained a decision of the court of cassation that in future justice should be administered in the name of the French people. Having been elected a member of the Assemblée Constituante he forthwith became actively engaged in the formation of the new government, as president of the commission of regulation, president of the committee of legislation, and member of the constitutional commission. On the 13th of May 1849 M. Dupin was elected a member of the legislative assembly, of which, on the 1st of June following, he was chosen president, and he retained this situation till the assembly was dissolved. The courage, coolness, and firmness which he displayed amidst the tumultuous violence of the factions of that stormy period, were regarded with general admiration. He continued to retain his situation of procureur-général even after the act of December 2, 1851, but resigned it in 1852, on the day after the publication of the decrees confiscating the property of the house of Orléans.

The publications of M. André Dupin are numerous and valuable. They are nearly all on legal subjects. His earliest work was the 'Principia Juris Civilis,' 5 vols., 12mo, Paris, 1806, and he commenced in the same year his 'Mémoires et Plaidoyers de 1806 au 1er

Janvier 1830,' 20 vols. 4to. His 'Manuel du droit Ecclésiastique Français,' 12mo, Paris, was censured by the Congregation of the Index at Rome and by the Archbishop of Lyon, whose mandate against it was suppressed by the French council of state. One of his latest works, and almost the only one not connected with the law, is 'Le Morvan; Topographie, Agriculture, Mœurs des Habitants, État Ancien, État Actuel,' 12mo, Paris, 1853.

(*Biographie des Contemporains; Nouvelle Biographie Générale.*)

* DUPIN, CHARLES, BARON, brother of André Dupin, was born October 6, 1784, at Varzy, in the department of Nièvre. After receiving his rudimentary education from his father, he was sent in 1801 to the École Polytechnique of Paris. In 1803 he entered the French navy as an engineer. He was employed in 1805 on the arsenal and other defensive works of Antwerp, and afterwards assisted in the works of reconstruction of the harbour of Genoa. In 1808 he proceeded with the squadron which was sent by Napoleon I. to take possession of the Ionian Islands, which were ceded to France in 1807 by the treaty of Tilsit. The squadron returned to France, but Charles Dupin remained at Corfu, where he assisted at the formation of the Ionian Academy, and became its secretary, and also its professor of mechanics and the physical sciences. He left the Ionian Islands in 1811, and after being detained in Italy several months by illness, returned to Paris in 1812. He presented some memoirs to the French Institute, and was elected a corresponding member. In 1813 he was sent to Toulon, where he instituted the Musée Maritime.

After the peace he was sent in 1815 to take charge of the works of the arsenal of Dunkerque, and while there formed the desire of passing over to England, in order to study the great works of construction of that country. His request to be authorised to do this, at his own expense, was at first refused by the French government, but was at length conceded; and in 1816 he commenced his travels and investigations in Great Britain. In these labours, which occupied about twenty months, peculiar opportunities of observation were afforded to him; he received assistance from some of the most distinguished men of science in the country, and he was granted access to a large mass of official documents, many of which were by him for the first time reduced to a popular and comprehensive shape. He returned to France in 1818, but made two or three additional journeys in Great Britain and Ireland before his great work was completed. The publication of the first part was commenced in 1820 under the title of 'Voyages dans la Grande-Bretagne de 1816 à 1819,' 6 vols. 4to, with atlas, Paris, 1820-24; and also the 'Force Commerciale de la Grande-Bretagne,' 2 vols. 4to, of which a translation into English was published under the title of 'The Commercial Power of Great Britain, exhibiting a complete View of the Public Works of this Country, under the several Heads of Streets, Roads, Canals, Aqueducts, Bridges, Coasts, and Maritime Ports; by the Baron Dupin, Member of the Institute of France,' 2 vols. 8vo, with 4to atlas of Plans, Elevations, &c., London, 1825. While the publication of his work was in progress, M. Charles Dupin was made a member of the French Academy of Sciences, received the cross of an officer of the Legion of Honour, and in 1824 was created a Baron. During the same period he was appointed Professor of Mechanics at the Conservatoire des Arts et Métiers, and published his courses of lectures as three separate works, under the titles of 'La Géométrie appliquée aux Arts,' 'La Mécanique appliquée aux Arts,' and 'La Dynamie, ou Science des Forces Motrices utiles à l'Industrie.' He afterwards published 'Géométrie et Mécanique des Arts et Métiers et des Beaux-Arts,' 3 vols. 8vo, Paris, 1825-26. In 1827 he published the 'Forces Productives et Commerciales de la France,' 2 vols. 4to, with atlas, and the 'Situation Progressive de la France depuis 1814,' 4to.

These laborious and useful publications had rendered the name of Baron Dupin so popular that the electors of the department of Tarn in 1828 chose him as their representative in the chamber of deputies, without having ever seen him. He spoke frequently in that session and the following, and in 1830 voted with that majority which changed the dynasty.

After the revolution of 1830 he was elected a member of the chamber of deputies for the department of the Seine, and performed an important part in the debates. In 1831 the king appointed him a councillor of state and a member of the Board of Admiralty, and during four years he was minister of marine. In 1838 he was created a peer of France.

After the revolution of February 1848, Baron Dupin represented the department of Seine-Inférieure in the Constituent Assembly and the Legislative Assembly. He was president of the French jury sent, in 1851, by the minister of commerce to the Great Exhibition of Industry in London. After the coup d'état of December 1851 he resigned his seat at the Board of Admiralty; but when the votes of universal suffrage had sanctioned successively the decennial presidency and the empire, he accepted a seat in the senate.

The following are some of the most important of the later works of Baron Dupin:—'Essai sur l'Organisation Progressive de la Marine et des Colonies,' 8vo, Paris, 1834; 'Rapport du Jury Central sur les Produits de l'Industrie Française Exposés en 1834,' 8 vols. 8vo, Paris, 1836-37; 'Constitution, Histoire, et Avenir des Caisses d'Épargne de France,' 18mo, Paris, 1844.

(*Biog. Nouvelle des Contemporains; Nouvelle Biog. Générale.*)

DUPELIX, JOSEPH-FRANÇOIS, was born towards the end of the 17th century. His father was a farmer-general of the French revenues and a director of the French East India Company. Intending to form his son for commercial pursuits of the highest kind, he had him educated in mathematics, engineering, and fortification, and in 1715 sent him to sea, and he made several voyages to America and the Indies. The influence of his father procured him the situation of a member of the council at Pondicherry, then the seat of government of the French East India Company in Hindustan, and Duplex landed there in 1720. He remained in this situation about ten years, during which he devoted himself to the business of his office, made himself well acquainted with the commerce of the country, embarked in it on his own account, and realised a large property. Meantime his talents and information pointed him out as the most proper person to superintend the business of the company at their settlement of Chandernagore, on the river Hoogly, about 16 miles above Calcutta. His activity and enterprise soon produced a favourable change on the place; the colonists multiplied, he entered into the country trade, and he and his partners had not less than twelve vessels trading to Surat, the coast of Malabar, the Maldives, the Philippines, and elsewhere. He increased his own property to a very great amount, and during his administration of about ten years, more than 2000 brick-houses were built at Chandernagore, a new establishment for the French company was formed at Patna, and their commerce in Bengal was greatly extended.

The reputation which Duplex had acquired by his administration at Chandernagore pointed him out as the most suitable person to be appointed governor at Pondicherry of all the establishments of the French in Hindustan. To this situation he was accordingly appointed in 1742. The French had at this time another governor in the East Indies, with distinct and independent power, whose seat of government was in the Isle of France (Mauritius), and included the island of Bourbon. This governor was La Bourdonnais, a naval officer of the greatest skill and courage. War having broken out in 1744 between the French and English, La Bourdonnais collected a squadron at Mauritius, with which the English ships off the coast of the Carnatic were unable to contend; he then landed a body of troops, September 14, 1746, and compelled Madras, at that time a settlement of the English, to surrender; but entered into a treaty to restore it on the payment of a stipulated sum. This was in accordance with direct orders from the French government, who did not at that time deem it prudent to extend their territory in Hindustan. Duplex however was of a directly opposite opinion, and he refused to abide by the terms of the capitulation. This led to violent disputes between Duplex and La Bourdonnais, the result of which was that La Bourdonnais was recalled home, and Duplex retained Madras, and plundered it. He afterwards made three or four attempts, but without success, to capture Fort St. David, another English settlement on the Coromandel coast, about twelve miles south from Pondicherry. As it was the main object of Duplex to expel the English from Hindustan, or at least from its eastern coast, and he was unable to accomplish it by his own troops, he entered into various intrigues with the native princes, especially with the soubahdar or viceroy of the Deccan, and the nabob of the Carnatic. The conflicts between the French and English, each supported alternately by the native rulers, continued till 1754. In that year a conference was held in London between agents appointed by the French and English East India Companies, and attended also by a minister from each government. By a decision of this conference Duplex was recalled to France, and M. Godheu, who superseded him in the government of all the French possessions in Hindustan, landed at Pondicherry on the 2nd of August. Duplex, after his return to Paris, in vain endeavoured to obtain repayment of vast sums of money which he had expended on account of the East India Company, and after a series of unsuccessful law-suits, died of grief. Voltaire, 'Précis du Siècle de Louis XIV.' ch. 39, says, "Il en mourut bientôt de chagrin."

DUPONCEAU, PETER S., LL.D., was born in the Île de Rhé, in France, about 1760. He went early to the United States of North America, served in the army, and afterwards in the office of the secretary of state. He subsequently practised for some years at the bar, but quitted the law for literature. He was a member of several literary societies, and in 1828 became president of the American Philosophical Society. In 1835 he gained the Volney prize at the Institute of France by a 'Mémoire sur le Système Grammatical des Langues de quelques Nations Indiennes de l'Amérique du Nord,' which was printed in 8vo at Paris, in 1838, under the care of M. J. B. Eyriès. This 'Mémoire' contains an account and examination of the languages of what the author denominates the Algonquin races, or the tribes calling themselves the Chippeways, or Ojibbeways. Among the other works of Duponceau are:—'A Dissertation on the Nature and Extent of the Jurisdiction of the Courts of the United States,' 8vo, Philadelphia, 1834; 'A Brief View of the Constitution of the United States,' 8vo, Philadelphia, 1834; and 'A Dissertation on the Nature and Character of the Chinese System of Writing,' 8vo, Philadelphia, 1838. The object of this last work is to refute the common notion that the Chinese written characters do not in any sense represent words, but only ideas, and the inference thence deduced, that they

may be read and made use of by other nations who do not understand the Chinese spoken language—as for instance by the Japanese and Koreans. This able man, whose works are all, as far as we have examined them, marked by careful research and sound information, as well as by just and independent thinking, died at Philadelphia on the 2nd of April 1844.

DUPONT DE L'EURE, JACQUES-CHARLES, was born at Neubourg, département de l'Eure, on the 27th of February 1767. He was an advocate, practising in Normandy, when the revolution began in 1789, and was made a judge in one of the law-courts of Louviers in 1792. In 1798 he was a member of the Council of Five Hundred, and on the 18th Brumaire was driven out by the bayonets of Murat. He belonged to the Corps Legislatif in 1813, and the following year was elected a deputy of the new Chamber. During the governments of Louis XVIII., of Charles X., and of Louis Philippe, he attached himself without deviation to the cause he had first adopted of constitutional reform, and on more than one critical occasion took the lead of the liberal party. After the revolution of July 1830, Dupont de l'Eure became a commissioner of the law in the provisional government in his own department, and soon after, yielding to the entreaties of Laflotte, he accepted the office of Minister of Justice; but his principles and want of flexibility were suited neither to his colleagues nor to his sovereign, so that he resigned his portfolio on the 27th of December 1830, and resumed his place in the ranks of the opposition. After the fall of Louis Philippe in February 1848, Dupont de l'Eure became, against his own wish, a member of the provisional government. He died in 1855, at the age of eighty-eight. A firm but by no means a violent republican, he was generally respected as a consistent and honest politician.

* **DUPONT, PIERRE**, was born at Lyon, in France, April 21, 1821, the son of labouring people. He was educated by his godfather, a priest, and very early began to write songs, which he also sang. He attracted notice, and in 1844 a volume of poems was published by subscription, entitled 'The Two Angels.' He then went to Paris, and obtained a place in the office of the secretary of the Institute. He continued to pour forth songs, most of them vividly descriptive of the scenes and feelings of country life, with a freshness, a strength, and a simplicity, that remind us of some of the best of our English lyrical peasant poets. He did not however confine himself to rural subjects. He wrote many political songs in favour of republicanism, which became extremely popular: one was 'The Song of Bread,' written in 1848; another was 'The Song of the Workers.' On the coup-d'état (December, 1851) taking place he was arrested, but was released in consequence of the strong intercessions in his favour.

DUPUIS, CHARLES-FRANÇOIS, was born of poor parents, at Fryé-Château, between Gisors and Chaumont, on the 26th of October 1742. His early instructions were due to his father, who, though in very humble circumstances, appears to have been a man of some learning and considerable intelligence; and the early turn of mind in young Dupuis was very decidedly to mathematics and astronomy. It was his good fortune to become known while yet a boy to the Duc de Rochefoucault, who procured him an exhibition to the college of Harcourt. His studies here took a new direction, and he made such rapid progress in them as to secure the highest opinion of the professors of the college, and give promise of distinction in future life.

Before the age of twenty-four, he was appointed professor of rhetoric in the college of Lisieux; and having sufficient leisure allowed him by his duties, he completed his course of law studies, and in 1770 was admitted an advocate of the parliament. Being directed by the rector of his university to pronounce the discourse on the distribution of the prizes, this led also to his being nominated to deliver the funeral oration, in the name of the university, on the queen Marie-Thérèse. With these his literary reputation commenced, and they are considered good specimens of purity and elegance in Latin composition.

The nature of his literary pursuits again led him into contact with the subjects of his early study; and profiting by the lessons and the friendship of Lalande, he entered upon the study of astronomical history with a zeal which never abated to the close of his life. His attention was especially directed in the first place to the probable signification of the astronomical symbols which constituted the signs of the zodiac; and thence to all the other ancient constellations. His active mind however even in the midst of these deeply interesting speculations, was alive to other objects; and among his amusements was the construction of a telegraph, founded on the suggestions of Amontons, by means of which, from 1778 to the commencement of the Revolution, he carried on a correspondence with his friend M. Fortin, who was resident at Bagnaux, he himself being located at Belleville. This mode of correspondence he however very prudently laid aside, lest it should lay him open to suspicion from the factions that then governed France.

In 1777 and 1778 he published in the 'Journal des Savans' the first sketches of the theory at which he had arrived; and shortly after, both in the astronomy of his friend Lalande, and in a separate 4to volume under the title of 'Mémoire sur l'Origine des Constellations et sur l'explication de la Fable par l'Astronomie,' 1781. The sceptical tendency of the views entertained by Dupuis led Condorcet to recommend him to Frederick the Great, as professor of literature

in the College of Berlin, and successor to Thiebault; and the offer was accepted by Dupuis. The death of Frederick however prevented the arrangement from being carried into effect; but the chair of Latin eloquence in the College of France becoming then vacant by the death of Bejot, he was appointed to fill it. In the same year (1778) he was named a member of the Academy of Inscriptions, and was appointed one of the four commissioners of public instruction for the department of Paris. The danger of his residence in the capital now induced him to seek a retreat at Evreux. He was, notwithstanding his retirement, named member of the Convention for the department of Seine-et-Oise; and was remarkable for the moderation of his views. Caution was the characteristic of his political career. In the year II. he was elected secretary of the Assembly; and in the following year a member of the Council of Five Hundred. He was elected one of the forty-eight members of the French Institute, though after much determined and discredited opposition from the ultra-revolution party. On the 18th Brumaire, year IV., he was elected by the department of Seine-et-Oise their member of the legislative body, and soon after president of that assembly, and ultimately was nominated a candidate for the senate. Hopeless of the regeneration of France, he retired at once from public life, and devoted the remainder of his days to the investigations of the questions which arose out of his early speculations. We have hence to trace his progress only as a man of letters and a man of science, and to give some general idea of the views which are contained in his several works.

On the publication of the '*Mémoire sur les Constellations*' a new course of erudite inquiry was opened; and though the arguments and conclusions were contested by Bailly, he gave Dupuis full credit for the ability and learning displayed in the work. He afterwards renewed his researches, and made them the subject of a course of lectures delivered from his chair in the college of Lisieux. In 1794 he published his great work entitled '*Origine de tous les Cultes, ou la Religion Universelle*', 3 vols. 4to, with an Atlas; and also, slightly abridged in one of its parts (the '*Justification*'), in 12 vols. 8vo. This work gave rise to much discussion, often conducted with a sectarian bitterness little creditable to philosophical or theological investigation. In 1798 he published an abridgment of the '*Origine*' in one vol. 8vo, or rather a series of extracts from his large work, under the same title; but a much more methodical abridgment was shortly after given to the world by Destutt-de-Tracy.

The wildly-displayed hatred towards Christianity which so strongly developed itself during the eventful period of the French Revolution was well calculated to create deep interest in the work of Dupuis. He had been led to conclude that the earliest traces of the general mythology of the southern climates would be found in Upper Egypt, if indeed they had not their origin there. In this celebrated work therefore originated the '*Commission*' to explore the ruins of that country, which was undertaken by Napoleon after his return from Italy. Nothing indeed can show so clearly the influence which this work had exercised over the '*regenerated nation*,' as that the most ambitious of all the men of his time should leave the scene of the most glittering hopes to a daring spirit like his, to lead an expedition such as this. Out of that expedition what new and unexpected results have arisen! The very phraseology of history has been changed; and the sacred rites and domestic manners of ancient Egypt are now scarcely, if at all, less understood than those of Greece and Rome.

The Zodiac of Tentyra (or Denderah) engaged much of the attention of Dupuis, upon which he published a *Mémoire* and an Explication, in the '*Revue Philosophique*' for May 1806, which he afterwards published in an enlarged and separate form, in 1 vol. 4to, under the title of '*Mémoire explicatif du Zodiacque Chronologique et Mythologique*.' In this curious dissertation he compares the Greek and Egyptian zodiacs with those of the Chinese, the Persians, the Arabs, and all the others of which he could obtain any distinct notices. He afterwards read to his class of the Institute a '*Mémoire sur le Phénix*,' which, as he contended, signified the reproduction of the cycle of 1461 common (vague) Egyptian years. In the '*Nouvel Almanach des Muses*' for 1805 he also published a fragment of the poem of Nonnius; it is indeed said that his astronomical system was suggested by this poem originally, and it is certain that his '*Origine des Cultes*' is but a voluminous commentary on the ideas contained in that poem.

Dupuis died at Is-sur-Tille on September 29, 1809, aged sixty-seven. He was a member of the Legion of Honour. He was a man of strict probity, and much esteemed by his friends for his personal qualities. He amassed no fortune, being satisfied to expend his income upon the materials for his researches.

He left in manuscript a work on Cosmogonies and Theogonies, intended as a defence and illustration of the doctrines of the '*Origine des Cultes*.' In this work Leblond considered that Dupuis had at last discovered the interpretation of the Egyptian hieroglyphics—a conclusion that few, since the researches of Dr. Young and Champollion, will feel disposed to admit. There is also reason to believe that it was in consequence of conversations with Dupuis that Volney composed his celebrated work on the '*Ruins of Empires*.'

Dupuis has been often stigmatised as a paradoxical writer. Bold and speculative he was, but there is certainly little cause to call him paradoxical. His conjectures are often plausible, though his deduc-

tions from them are frequently inconsequential. Whatever might have been the immediate effect of his scepticism, there can be little doubt that the ultimate effect has been alike favourable to early history and to the Christian religion. He was a sincere and candid man, and always appeared to be fully impressed with the truth of the conclusions at which he had arrived. It was indeed that earnestness of character that gave so much weight to his opinions and so much influence to his suggestions. Had this feature been wanting in the character of Dupuis, the expedition to Egypt would never have been undertaken, nor consequently would the brilliant discoveries to which it finally led have been made.

DUPUIS, THOMAS SAUNDERS, Mus. Doc., the composer of much good music for the chapel-royal, and a very distinguished organist, was born in London in 1733, and received his education in the royal chapel, of which he became organist and composer on the death of Dr. Boyce in 1779. In 1790 he was admitted to the degree of Doctor in Music by the University of Oxford, and died in 1796. After his death a selection from his works was published in two volumes, by his pupil, John Spencer, Esq., nephew and son-in-law of the Duke of Marlborough; but many of his best productions still continue in manuscript, and remain buried in the books of the king's chapel, among several other compositions of undisputed merit.

DUPUYTREN, GUILLAUME, LE BARON, was born at Pierre-Buffière, a little village of the department of Haute-Vienne, in France, on the 5th of October 1777. His parents were poor, and at the age of three years he was stolen from them by a lady of rank, who wished to adopt him as her son. He was however returned to his parents, and received his early education at the college of Magnac-Laval. During one of his college vacations, whilst he was playing in his native village when a troop of cavalry passed through, one of the officers was much struck with the appearance of young Dupuytren, and being pleased with his answers to his questions, obtained his own and his parents' consent to take him with him to Paris, and to educate him. The officer had a brother in the Collège de la Marche, under whose care Dupuytren was placed. Here he had a brilliant career, and determined on pursuing medicine as a profession. He commenced the study of pharmacy under Lagrange and Vauquelin, and also attended the dissecting-room. He is described at this time as occupying a room with a fellow-student, the furniture of which consisted of three chairs, a table, and a sort of bed on which the friends alternately reposed; and their means were so scanty that they were obliged to live on bread and water. During this period he always commenced his work at four o'clock in the morning.

In the month Frimaire of the year III. of the republic of France (the end of 1794), a new school of medicine was formed in Paris under Fourcroy. The office of prosector, as well as the chairs of the professors, were given by concours; for one of these positions Dupuytren contended, and was placed first on the list. His emolument was barely sufficient to keep him in health. In 1801 he contended with M. Dumeril for the position of chef des travaux anatomiques, which he lost by one vote; but a few months after, Dumeril having been appointed to a professorship, the place was given to Dupuytren.

Up to this time morbid anatomy had only been pursued in the same manner as descriptive anatomy. Little had been done towards regarding the appearances of bodies after death as the result of certain definite actions in life; and the facts recorded by Bartholin, Bonet, Manget, Morgagni, and Lieutaud, had never been systematised, nor any general principles deduced from them. Dupuytren saw this, and devoted himself with ardour to pathological anatomy. He however determined to connect this branch of inquiry with surgery. The results of his labour were not however published by himself, as indeed very little that he has done has ever been, but appeared in a work by M. Marandel, entitled '*Essai sur les Irritations*,' Paris, 1807. In this work the organic lesions of the body are distributed into species, genera, orders, and classes; and although the work contains many errors of observation, and much hasty generalisation, it must be regarded as a successful effort towards forming a science of morbid anatomy.

In 1803 Dupuytren took his degree in the faculty of medicine. On this occasion he wrote a thesis on some points of anatomy, physiology, chemistry, and pathological anatomy. This thesis contained important statements of facts and deductions. The principal subjects were, the structure of the various canals of the bones, the use of the lateral ligaments, the nature of the chyle, and the nature of the morbid formations called false membranes. It was published in Paris in 1804. In 1803 a society was constituted in the faculty of medicine for the purpose of discussing and publishing papers on medical subjects. From 1804 to 1821 this society published seven volumes, under the title '*Bulletin de la Faculté de Médecine de Paris, et de la Société établie dans son sein*,' 8vo. The bulletins were drawn up by Merat and Dumeril, and contain a great number of reports and memoirs which had been communicated to the society by Dupuytren. Among the most important were papers on the influence of organic lesions on health; a description of several monstrous fetuses; description of two children, one a dwarf, the other a giant; and on the cause of death in drains and cess-pools. The result of his researches on this last subject led to important alterations in the construction of drains, &c., so as to secure a more perfect ventilation, and thus the frequent

occurrence of death amongst the workmen has been prevented. In his researches on this subject he was assisted by Thénard the chemist, who was his intimate friend. Thénard also assisted him at this time in some researches upon the nature of diabetes mellitus. Although the surgeon and the chemist arrived at no satisfactory conclusions with regard to this disease, they observed and recorded many important facts. The result of their investigations was published in the 'Bulletin' for 1806.

In the year 1803 the office of assistant-surgeon at the Hôtel-Dieu was given to Dupuytren after examination by public concours. In 1811 Sabatier died, who had long filled the chair of surgery with the highest reputation. The concours for this office took place in 1812, when Dupuytren, Roux, Tartra, and Marjolin were the candidates. The examination consisted of written replies to certain surgical and anatomical questions, a defence by each of the candidates of his own particular positions, operations upon the dead body, and a thesis. Dupuytren was successful. The subject of the thesis was the operation of lithotomy. That presented by Dupuytren was published in Paris, with the title 'De la Lithotomie: Thèse présentée au Concours pour la Chaire de Médecine Opératoire,' 4to. In 1815 he was transferred to the chair of clinical surgery, which he held till his death. In 1818 he was advanced to the post of senior surgeon to the Hôtel-Dieu.

Although it would be difficult to point out a single department of surgery or morbid anatomy on which the views, opinions, and observations of Dupuytren are not known, yet he has left no record of these in works written by himself. During the twenty years however that he held the office of professor of clinical surgery at the Hôtel-Dieu, his lectures were published in the various French medical periodicals, and many courses have been also published in the English medical periodicals. A collection of them was published in Paris by a society of young medical men, under the title 'Leçons Orales de Clinique Chirurgicale, faites à l'Hôtel-Dieu de Paris, par M. le Baron Dupuytren, recueillies et publiées par une Société de Médecins,' 1832, 8vo. This work extended to four volumes, and embraces the views of Dupuytren on most of the important points of surgery. His views on morbid anatomy have been fully given by Roche and Sanson in their great work on medico-surgical pathology, entitled 'Nouveau Eléments de Pathologie Médico-Chirurgicale,' 5 vols. 8vo, Paris, 1833. In the 'Répertoire d'Anatomie' of Breschet and Royer-Collard, and the 'Médecine Opératoire de Sabatier' of Sanson and Beguin, the surgical and pathological views of Dupuytren have found faithful reporters.

The improvements introduced by Dupuytren in the treatment of surgical diseases were always founded on his great anatomical and pathological knowledge, and modern surgery owes much of its success to his exertions. One subject to which he turned his attention was artificial anus, and he proposed an operation in this painful state which has been perfectly successful. On this subject he presented a memoir from his own hand to the Académie Royale de Médecine. It was published under the title 'Mémoire sur une Méthode Nouvelle pour traiter les Anus Accidentels.' Besides this, and the papers before referred to, the following subjects on which he wrote are amongst those which have distinguished him both as a pathologist and surgeon:—On the Nerves of the Tongue; on the Motions of the Brain; on the Function of Absorption; on the Influence of the Eighth Pair of Nerves; on Amputation of the lower Jaw-bone; on the Ligature of Arteries; on Fracture of the Fibula; on Congenital Dislocations; on Retraction of the Fingers.

In the department of practical surgery he was eminently successful; he possessed almost entire control over his feelings; and with great anatomical knowledge, accuracy of perception, and perfect steadiness of manipulation, his operations were regarded as the most successful of the surgical staff of the Parisian hospitals. His presence of mind never forsook him, and the difficulties and accidents which must sometimes occur in operative surgery were always made subservient to the instruction and guidance of the pupils. During his career as an operative surgeon he invented many instruments. Amongst these is the enterotome, with which the operation for artificial anus is performed, and which has rescued many victims from the grave. Other instruments of his invention are—a double-bladed bistoury, for the bilateral operation for stone in the bladder; a cataract-needle; a compressor in cases of hemorrhage; a porte-ligature; and others.

His performance of his duties, as surgeon and clinical teacher, was remarkable. Although he had one of the largest private practices in Europe, and accumulated through it probably the largest fortune ever made by a medical man, he never neglected his public duties. He spent from four to five hours every morning in visiting his patients at the Hôtel-Dieu, performing operations, making post-mortem examinations, giving clinical instruction, and in consultations. Every evening he returned to the hospital at six, for the purpose of visiting the worst cases and performing urgent operations. These severe duties he never intermitted even during sickness, and when suffering from attacks of disease. These labours however at last told upon even his iron constitution, and in November 1833 he first gave symptoms of decay. On the 5th of that month he was seized with a slight attack of apoplexy, which lasted only a short time, but left behind it a difficulty of speaking, as well as an inclination of the mouth towards the right

side. He still continued his duties at the Hôtel-Dieu, but his friends at last persuaded him to make a journey to Naples. He remained in that city till May 1834. He resumed his visits and lectures at the hospital, and struggled on till February 1835. He died on the 8th of the same month. He retained his intellectual faculties to the last, and, aware of his approaching end, wished that the medical paper might be read to him the evening before he died, "in order," as he observed, "that he might carry the latest news of disease out of the world." He however repudiated the suggestion that he was a sceptic in religion, and received, previous to his death, the last sacrament of the Roman Catholic Church.

In his will he left the bulk of his enormous fortune, amounting to 280,000*l.* to an only daughter. He also left 200,000 francs for the purpose of endowing a chair of pathological anatomy. This sum being found larger than was necessary to endow merely the chair, a certain portion of the income has been appropriated to maintaining in connection with the chair, a museum of pathological anatomy, which is called the Musée Dupuytren. He left his body, to be carefully examined, to his two friends Messrs. Broussais and Cruveilhier, who published a minute account of the post-mortem examination. He was buried in the cemetery of Père-la-Chaise, on the 10th of February. The funeral was attended by all the professors of the faculty, and deputations from the Academy of Medicine and the Institute, and the funeral car was drawn by students from the church to the tomb. Orations were delivered at the grave by Messrs. Orfila, Larrey, Bouillaud, Royer-Collard, and Tessier.

Although Dupuytren will ever be remembered as a clever and a brilliant operative surgeon, it is not on this that his reputation rests. It was the scientific character that he gave to his clinical instruction that placed him far above those who had preceded him, and which led to the cultivation of surgery upon principles founded on physiological and pathological inquiries, rather than on rules founded on the practice and authority of previous writers. If he left no great works by which to judge of the value of his labours, he yet raised up a body of enlightened practitioners of surgery in France, who in their numerous writings have ever been anxious to acknowledge Dupuytren as their master. His personal character commanded little respect and won no esteem; he was cold, cynical, selfish, and intolerant.

(*Lancet*, vol. i. 1834-35; *Eloge du Baron G. Dupuytren*, par E. Pariset; *Revue Médicale*, 1835; Callisen, *Medicinisches Schriftsteller Lexicon*; and notices of Dupuytren by Saigues, Vidal de Cassis, Brive de Boismonet, Cruveilhier, Bardinot, &c.)

*DURAN, DON AGUSTIN, a Spanish critical and miscellaneous writer of great influence and reputation, was born at Madrid towards the close of the 18th century; we are not told by his biographers in what year, but as he was admitted to practice as an advocate in 1817, and the legal age for such admission is in Spain fixed at twenty-four, the date of his birth cannot be later than 1793. He lost his mother early; his father, who was physician to the royal family, was unable to send him to the usual places of education on account of his ill-health, to which he was from childhood a martyr. At Vergara, to which he was sent for the benefit of the country air, he went through a course of reading such as his own pleasure dictated, the old romances, the story of the Cid, and the comedies of Calderon and Moreto, and when he returned to Madrid he had completely forgotten what Latin and mathematics he had learned. He was also such a firm believer in ghosts that, to cure him, his father found it necessary to make him go through the discipline of attending a course of dissections. Under the guidance of Manuel Quintana, the poet, and Alberto Lista, the literary historian, both friends of the elder Duran, and both, till very lately, still living friends of the younger, he soon recovered his lost ground, and if we may believe his Spanish biographers, made such progress in metaphysics as to "comprehend easily the works of Kant and his disciples," but as in the last work that Duran has published he avows himself to be utterly unacquainted with German, their statements seem to require modification. Though admitted an advocate he never appears to have pursued the law, but to have occupied himself with politics and literature. In 1821 he obtained an appointment in the "Dirección general de estudios," or department of public instruction, which he lost in consequence of his political opinions being of a liberal cast, on the French invasion of 1823; in 1834 he was named secretary of the board for the inspection of printing-houses, and soon afterwards one of the secretaries of the national library at Madrid. In the 'Galería de Españoles Celebres,' it is said that he was the principal librarian, but this appears to be a mistake; in the 'Catalogo del Museo de Antigüedades,' by Castellanos de Losada, himself an official of the library, it is stated that the then principal librarian was Patiño, author of 'El Bibliotecario,' and that Duran, who was dismissed for political causes in 1840 and re-appointed in 1843, is now the elder librarian (Bibliotecario decano) and second in rank, the first being Breton de los Herreros, the noted dramatist.

The first work by which Duran became known was his essay 'On the influence which modern criticism has exercised on the decline of the Spanish drama, and the manner in which that drama ought to be considered to form a proper estimate of its peculiar merits,' Madrid, 1828. In this production, which contained much that was novel to the Spanish reader, but much that was otherwise to those acquainted with the writings of Schlegel, Duran, who had for a short time been

induced to submit to the now antiquated French school of criticism, returned to his youthful allegiance to Calderon and Lope de Vega, and contended for the principles of æsthetics, to which the epithet of 'romantic' has been generally applied. His book came exactly at the right moment. A complete revolution has taken place in the state of the Spanish drama, mainly produced by this work of Duran, and by the encouragement which he gave in society to the young authors who showed a disposition to adopt his principles, and undoubtedly the most brilliant epoch in its history since the time of Canizares is that of the last quarter of a century. His next step was also one that had been suggested by the example of the Germans. He published in 1828 a 'Romancero de Romances Moriscos,' or collection of the old Spanish ballads on Moorish subjects, on the plan of that of Depping. Duran remarks in his preface on the attention that had been paid of late years to the elder Spanish literature in Germany, France, and England, and observes that in a short time the Spaniards would have to go to foreign libraries to study the works that belonged to themselves. The observation is so true, that of the materials for recent collections of Spanish ballads, some are to be found only at Prague and some at the British Museum. The success of Duran's 'Romancero' was great, and it was followed up in subsequent years by 'Romanceros' on other subjects and other collections by the same editor, till a series was formed which was indispensable in every good Spanish library. In 1849 and 1851 he re-edited the whole of the ballads as a portion of the extensive 'Biblioteca de Autores Españoles,' issued at Madrid by Aribau and Rivadeneyra, the greatest and most useful undertaking that has been ventured on for the last century by a Spanish publisher. The new edition is called 'Romancero General,' or Collection of Spanish ballads anterior to the 18th century, corrected, arranged, classified, and annotated by Don Agustin Duran, and occupies two volumes of more than 600 pages each, closely printed in double columns. In the prefaces the author does not forget to acknowledge his obligations to foreign critics who have treated of the subject, in particular to Ferdinand Wolff of Vienna, and in bibliographical notices appended he treats in full of all previous collections of the ballads in a way to supersede all bibliography on the subject of an earlier date. Duran has written several but not numerous articles in various periodicals on literary topics, in particular one in the 'Revista de Madrid' on 'Lope de Vega.' Some years ago he commenced the publication of what was intended to be an extensive collection of the old Spanish comedies, with critical remarks, but it was dropped in a short time for want of encouragement, after a few numbers of 'Tirao de Molina' had been issued. He has completed in manuscript a history of the Spanish theatre from its origin to the middle of the 18th century, including a bibliography of all the plays extant, which is likely when it appears to supersede even the valuable history by Schack. In poetry he has been chiefly successful in producing excellent imitations of the older Spanish writers, with all the peculiarities of their antiquated language applied to modern events, the marriage of Queen Christina, &c. As a political writer he manifests, like many other writers of his country, an exaggerated notion of its importance, and what seems to an Englishman a very inadequate notion of the services rendered to it by England in the Peninsular war: thus he concludes a violent philippic against England by the observation that "Spain has almost always been the shield of Europe, almost always it has repressed social catastrophes, and always Europe has been ungrateful." Don Agustin is a knight of the order of Carlos III., which he received in 1838, and a member of the Royal Spanish Academy.

DURAND, JEAN-NICOLAS-LOUIS, Professor of Architecture at the École Polytechnique, was born at Paris, September 18, 1760. His father was a shoemaker in very poor circumstances, but young Durand had the good fortune to find a patron in a benevolent individual, who, having been struck by the boy's natural cleverness, offered to defray the expense of his education. He was accordingly placed in the Collège Moutaigne, where, though he quitted it much sooner than was intended, owing to the strictness of the discipline there, he imbibed a taste for classical studies which he continued to cultivate. On leaving college, a sculptor who had seen several sketches and drawings by him proposed to take him (then about the age of fourteen) as his pupil. But his progress did not answer the expectation of his instructor, all his leisure time and voluntary studies being given to architecture. His first benefactor being informed of his passion for architectural studies, recommended him to Panzeron the architect (author of 'Éléments d'Architecture,' Paris, 1772), under whom his advance was exceedingly rapid. In about two years he became draftsman to Boulée, the king's architect, who was so delighted with his assiduity and ability, that he several times offered to raise his salary, and when he refused to accept any advance, afterwards settled an annuity upon him, which he received till his death. While with Boulée, he also attended some of the courses of instruction at the Académie Royale d'Architecture, where he in 1780 obtained the great prize, the subject being a design for a college adapted to a site whose shape was an equilateral triangle. About a dozen years later, the demand on the part of the National Convention (1798) for designs for public edifices of utility or embellishment, proposed to be erected in various parts of France, afforded Durand and Thibaud (who had become strongly attached to each other while both were with Boulée) an opportunity of displaying their talents upon a variety of subjects.

They produced conjointly eleven different designs, of which four obtained the great prize, and are published in Detournelle's collection of 'Les Grands Prix.' After this, though the friendship between Durand and Thibaud continued unabated, they ceased to practise in concert with each other. In fact Durand, on being appointed to the professorship at the newly-founded École Centrale des Travaux Publics, afterwards the École Polytechnique, which he held for forty years, gave himself up almost entirely to its duties, and to the self-imposed task of providing works of instruction for the pupils and the profession in general. Of these the most celebrated as a 'show-book,' is the 'Recueil et Parallèle des Edifices de tous Genres,' 1800, consisting of eighty-six plates of oblong or double folio size, and forming a sort of historical gallery or museum of architecture. Yet though interesting as facilitating a general view of the subject, and affording a comparison of different buildings drawn to the same scale, its real usefulness is by no means so great as it at first seems. Notwithstanding the size of the volume, which is such as to render reference to it very inconvenient, there are so many different subjects upon the same plate that they are necessarily upon a very inadequate scale, and some of them so small, that they might have been larger even on a duodecimo page. In other respects too they are far from being shown satisfactorily, there being seldom more than a mere general plan and elevation of each; besides which the collection is little other than a compilation of all the most celebrated, consequently the most generally known buildings. Thus, without being sufficiently popular in form and matter for the mass of the public, the work is too general in its nature for professional study except as a synopsis of the subject, and a sort of catalogue raisonné. A new edition was published a few years back, in which were several new plates, but they consist for the most part of subjects taken and reduced from the works of Schinkel, Klenze, and other architects. The 'Recueil' itself contains no text, but Legrand's 'Essai sur l'Histoire Générale de l'Architecture' was published as an accompaniment to it in a separate octavo volume. Durand's other work, the 'Précis des Leçons d'Architecture,' 2 tom. 4to, is generally considered a valuable one of its kind, yet has been objected to as seeking to establish formal mechanical rules that are rather derogatory from true art. Accordingly, though greatly commended by some, his 'interaxal system' of laying out a plan by first dividing the whole of it into a number of squares, determined by the intercolumniation adopted for the order, if there be one, has been denounced by others as a dull and plodding process, calculated only to produce wearisome monotony of arrangement, and to cramp the imagination. There is another publication by him entitled 'Précis Graphique des Cours d'Architecture,' &c., 4to, Paris, 1821. Durand died at Thiais, in the neighbourhood of Paris, December 31st, 1834.

DURANTE, FRANCESCO, a celebrated Italian composer, was born in Naples in 1693, and educated under Alessandro Scarlatti. His works are not numerous, and chiefly of the sacred kind. They are said to be sweet yet solemn in style, but wanting in brilliancy. He is now best remembered as the master of Pergolesi, Piccini, Sacchini, Paisiello, &c., who received instructions from him at the Neapolitan Conservatorio of St. Onofrio, and the Poveri di Gesù Christo, of both of which Durante was the principal.

DÜRER, ALBRECHT, or ALBERT, born at Nürnberg on the 20th of May 1471, was the son of a skilful goldsmith, and received that sound education which the wealthy burghers of the free towns of Germany were accustomed to give to their children. In all branches of instruction Albrecht made great progress, and showed also much ingenuity in the profession for which he was intended; but his genius being bent towards a nobler art, to the great vexation of his father, he gave up the working of gold, and placed himself under the most able painter of his native country, Michael Wohlgemuth (1486). After finishing his apprenticeship he set out on his travels, and in 1490 went through Germany. On his journey he painted portraits and other pictures, which were highly admired. Improved by experience, and with increased reputation, he returned home in 1494, and soon after executed his masterpiece, as it was called, a drawing of Orpheus. It was the custom of those times for a painter in Germany, in order to be received and acknowledged as a master, to exhibit a piece which merited the approbation of his teacher and of the other masters of his craft. When this was accomplished, the candidate received a kind of diploma, and was entitled to the honours and rights of a master.

After obtaining the mastership Dürer visited Holland and Italy, where he executed some of his best pictures, such as the 'Martyrdom of St. Bartholomew' for the church of St. Mark, and 'Adam and Eve' for the German church in Venice, which was afterwards bought for the Gallery of Prague. In Bologna he became acquainted with Raffaele, who esteemed him highly. In token of their friendship, each presented the other with his portrait. He returned home in 1507, with the reputation of being the first painter of his country. "Certainly," says Vasari ('Vite de' Pittori'), "if this diligent, industrious, universal man had been a native of Tuscany, and if he could have studied as we have done in Rome, he would have been the best painter in our country, as he was the most celebrated that Germany ever had."

His productions were indeed so highly valued as to attract the notice of the most powerful sovereigns of his time, Maximilian I. and

Charles V., who appointed him their painter, and bestowed upon him riches and honours.

To please his father, Dürer had married, against his inclination, the daughter of a wealthy neighbour; but the match turned out so unfortunate that it embittered his life, and his countrymen attributed his premature death to his domestic misfortune. He died in 1528, in the fifty-eighth year of his age. The senate of Nürnberg, to honour the memory of their illustrious citizen, decreed him a public funeral, which was celebrated with great pomp and solemnity.

Dürer was the first man in Germany who taught the rules of perspective and the proportions of the human body according to mathematical and anatomical principles. In fact, his works were in this respect so classical, that even his prints and wood-cuts were purchased by the Italian painters for their improvement in those branches.

His paintings are admired for the vivid and fertile imagination, the sublime conception, and the wonderful union of boldness and correctness of design which they display. Some critics have found fault with the unnecessary, or, as it has been termed, ostentatious correctness of drawing and the exuberance of his imagination; but the only fault that can be really objected to in him is his total neglect of costume. Yet the censure of this fault arises from his adopting a conventional costume, which is contrary in its character to that of the great Italian masters, rather than from the costume being untrue. His costume certainly appears faulty enough, but the fault is that it is over-elaborate rather than neglected. His pictures, in spite of this violation of the rules of taste, produce lasting impressions of the sublime and beautiful; and impartial judges must always honour in him the greatest master of the old German school.

Besides his great historical paintings, the best of which are in the collections of Vienna, Prague, Munich, and Dresden, Dürer has left some landscapes that are highly valued. Dürer's portraits were also highly esteemed: it was said of him that he not only possessed the talent of catching the exact expression of the features, but also of delineating the different characters and passions. Dürer was also an excellent engraver in copper and wood; his wood-cuts are masterpieces of the art, and considered equal to those of Hugo da Carpi. The best among his wood-cuts, both in respect of invention and execution, are his greater 'Paesion' and his 'Revelation of St. John.' So much were they sought after, even during his lifetime, that a Venetian artist was induced to counterfeit them. When Dürer heard of this forgery he went to Venice and commenced a suit against the man, whose name was Marc Antonio Franci. The senate of Venice would have punished the offender severely if Dürer had not obtained his pardon. There is a volume containing more than 200 original drawings by Albert Dürer in the print-room of the British Museum, which formerly belonged to the collection of Sir Hans Sloane, and was probably part of the celebrated collection of Dürer's friend, W. Pirckheimer. In the same room is preserved an exquisite carving by him, in hone-stone, of the 'Birth of St. John,' bequeathed to the museum by Mr. R. P. Knight, who had purchased it at the price of 500*l*. It is dated 1510.

An extensive collection of Albert Dürer's engravings was bequeathed to the British Museum by the sculptor Nollekens, and many have since been purchased. It is a matter of great regret that there is not a single painting by Dürer in the National Gallery. The Dürer engravings in the British Museum are of course, under present arrangements, not open to public inspection; though it certainly appears very desirable that a selection of the magnificent collection of drawings and engravings now in that museum should be shown to the public, and the exhibition of the Raffaele drawings in the Taylor Buildings at Oxford proves that it is perfectly practicable.

Two inventions are attributed to Dürer: that of printing wood-cuts in two colours, and that of etching. His claim to the invention of the art of etching is however disputed, though it is not denied that he was the first who excelled in it.

Dürer wrote several valuable works on geometry, perspective, and fortification. He bestowed such labour on the purity of his native tongue that his writings even now are regarded well worth the study of the German scholar. In his private life Dürer was amiable, upright, and benevolent.

His life has been written by Arend and Roth, and lately by Heller, who has given the most critical and complete catalogue of all his works. Göthe, Tieck, Wackenrode, and other distinguished writers have vindicated his claims, which under the baneful influence of French taste had been so disregarded, that Dürer had come by his own countrymen to be regarded as a barbarian. Since the revival of German art, Dürer has been looked upon by all Germans as the great exemplar of national art.

D'URFEY, THOMAS, was born in Devonshire, but the exact time of his birth is uncertain. He was designed for the law, but quitted that profession for poetry. His dramas had remarkable success in the days of Charles II., but were soon afterwards banished from the stage on account of their outrageous indecency, and at present scarcely their names are known, except to the students of English dramatic history. Much of his fame was owing to his songs and satirical odes, which have a good deal of vivacity, and which he is said to have himself sung in a lively and agreeable manner. He is represented in the 'Guardian' as being on such terms of intimacy with Charles II., that the king would sometimes lean on his shoulder and hum tunes with

him: he was also a favourite at most convivial parties, and was so much celebrated for his qualities as a good companion, that it was considered a kind of honour to have been in his company. He however outlived his reputation, probably outlived also his convivial powers, and was reduced to such distress in the latter part of his life, that he applied to the managers of the theatre, who performed for his benefit one of his comedies, and Addison wrote a kind-hearted paper in the 'Guardian' to procure him a full house. The profits which were acquired seem to have been sufficient to render his last days comparatively easy, if any judgment is to be founded on his poems of this period, which are written with liveliness. He died in 1723, and was buried in St. James's, Westminster.

A collection of D'Urfe's poems, entitled 'Pills to purge Melancholy,' is extremely rare, and sells for a high price. It is much esteemed by those bibliographers who think licentious works valuable if they are but scarce.

DURHAM, JOHN GEORGE LAMBTON, EARL OF, was born at the family seat of Lambton Hall, or, as it is usually called, Lambton Castle, in Durham, on the 12th of April 1792. His father was William Henry Lambton, Esq.; his mother, the Lady Anne Barbara Francis Villiers, second daughter of George Bussey, fourth Earl of Jersey. The family is said to have possessed its manor of Lambton ever since the 12th century, the male succession never having been interrupted since that remote date. The property was originally of inconsiderable value; the wealth of the family, arising principally from coal mines, dates from the time of Major General John Lambton, the late Lord Durham's grandfather, who succeeded to the estate in 1774, and died, at the age of eighty-four, in 1794. The Lambtons however had held an eminent place among the county gentry from the beginning of the last century; and either the head or some other member of the family represented the city of Durham in parliament from 1727 till the death of the late earl's father, at the age of thirty-three, 30th of December 1797, after he had sat in the House of Commons for about ten years. Mr. William Henry Lambton, who was, like his ancestors, a decided Whig, was an intimate friend and associate of Charles Fox, and the other leaders or chief members of his party; and he was also highly popular with his constituents.

The subject of the present notice was educated at Eton. On the 1st of January 1812, he was married at Gretna Green to Miss Harriet Cholmondeley, described in the 'Annual Register' as "daughter of the late celebrated Madam St. Alban;" and about the same time he is stated to have entered the 10th Hussars. By Miss Cholmondeley, who died 11th July, 1815, he had three daughters, who all died before himself, though not till after they had all attained the age of womanhood. On the 9th of December 1816 he married the Lady Louisa Elizabeth Grey, eldest daughter of Earl Grey.

Meanwhile, on the vacancy occasioned by the death of Sir Henry Vane Tempest, Bart., on the 1st of August 1813, Mr. Lambton had been returned to parliament for his native county. He very soon took a part in the proceedings of the House, his maiden speech having been delivered on the 12th of May 1814, in seconding an unsuccessful motion of Mr. C. W. Wynne, for an address to the Prince Regent against the annexation of Norway to Sweden. He continued to sit for the county of Durham so long as he remained a commoner, and, though he did not speak often, took a part in many important debates; opposing the new Corn Law Bill in 1815; opposing the additions made to the incomes of the royal dukes, and the continuance of the Alien and Bank Restriction Acts in 1816; opposing the Indemnity Bill demanded by ministers in 1818, and the six repressive bills brought in by the government after the great Reform meeting at Manchester in 1819; and by a plan of parliamentary reform which he submitted to the House on the 17th of April 1821.

His exertions in the House of Commons however began to relax under the pressure of ill-health; and his name is scarcely connected with any measure of consequence down to the great and eventually successful renewal of the Reform agitation in 1830. With the generality of his party, he supported both the Canning ministry of May 1827, and that of Lord Goderich, by which it was succeeded, in October of the same year; and on the dissolution of the latter, in January 1828, he was raised to the peerage with the title of Baron Durham of the City of Durham.

On the formation of the ministry of Lord Grey, in November 1830, Lord Durham was made Lord Privy Seal; and the preparation of the government Reform Bill was intrusted to four persons, of whom he was one, the others being Lord John Russell, Sir James Graham, and Lord Duncannon. It is known that Lord Durham proposed the introduction of the ballot into the scheme, and persuaded his colleagues to agree with him; but the ballot was excluded from the bill as actually drawn up and brought forward in the Commons by Lord John Russell on the memorable 1st of March 1831. A speech which Lord Durham delivered on the 28th of March, in the House of Lords, in explanation of the measure, was published. The plan reported by the four persons was also materially improved by making the qualification 10*l*. instead of 20*l*. He took no part in the discussion of the second Reform Bill in the House of Lords, where it was defeated on the second reading, on the 3rd of October. His eldest son, a beautiful boy, whose features will live for ever in the well-known picture by Lawrence, had died of consumption, at the age of thirteen, on the

24th of September. He spoke several times however in support of the third and last bill, which was discussed in the Lords in April and May 1832, and especially made a very able speech in committee on the 22nd of May, 'on the enfranchisement of the metropolitan districts,' which was published. On the 12th of March 1833 he resigned his office in the government, and three days after was made Earl of Durham.

In the summer of 1833 Lord Durham was despatched on a special mission to Russia, with the object of inducing the emperor to soften the severity of the proceedings against the unhappy persons who had been engaged in the late Polish insurrection; but it was not attended with any success. From the time of his return to England, after a few months' absence, he may be regarded as having more distinctly joined the section of the Liberal party which advocated still further reforms in the representation, and as having thus gone to a certain extent into opposition to the existing government. The difference of views that had arisen between his lordship and his former colleagues was proclaimed somewhat explosively at the great dinner given to Lord Grey at Edinburgh, on the 15th of September 1834; and he followed up this beginning by a succession of similar exhibitions in various parts of the country during the remainder of the year. A collection of his speeches upon these occasions was afterwards published. In 1835 however he was removed from that noisy scene by being a second time sent out to Russia, as ambassador at the court of St. Petersburg; and he retained that post till the summer of 1837, and made himself, it is said, extremely acceptable to the emperor.

Lord Durham's last political undertaking was perhaps his most important—the pacification of the troubles and dissensions of Canada, to which country he was sent out as high commissioner and governor-general, with extraordinary powers, in 1839. He arrived at Quebec on the 27th of May, succeeded in allaying the jealousies of the French party in Lower Canada, and published an act of indemnity for those engaged in the previous rebellious outbreak. But a misunderstanding or difference of views soon arose between him and the ministry at home; and, conceiving that he was not supported as he ought to be, without having been either recalled or having obtained leave to return, he re-embarked from the same port on the 1st of November following. His arrival in London on the 7th of December was speedily followed by the publication of a report addressed to the Queen, dated "London, 31st of January 1839," of great ability and interest, detailing the history of his colonial administration, vindicating his conduct, and explaining the principles on which he had proceeded, and on which he conceived that the management of the affairs of Canada ought to be conducted. But his unprecedented step of leaving his government without permission occasioned a rebuke, and he was not allowed to land under the usual salute. He in consequence made his wife resign her place in the Queen's household.

The state of his health now no longer permitted him to take any part in public affairs, at least beyond attending occasionally in the House of Lords. At last, early in the summer of 1840, he retired, with no hope of recovery, to the Isle of Wight; and he died at Cowes, on the 28th of July. A son, the present earl, and three daughters, one of whom is since dead, survived him.

DU SOMMERARD, ALEXANDRE, a French archæologist, was born in 1779 at Bar-sur-Aube, département de l'Aube. At the age of fourteen he entered the republican army, and though in 1796 he withdrew from it in order to pursue a civil career, he was recalled and compelled to serve till 1801, when he was allowed to retire on his father consenting to occupy his post. He received an appointment in 1807 as member of the Cour des Comptes, an office he held till 1823, when he was raised to the post of conseiller référendaire, and made vice-president of the Electoral College of the Seine; in 1831 he was created chief conseiller. At the fall of Bonaparte he made himself conspicuous by his Bourbonism, and a song very popular with the partisans of the restored house, 'Rendez-nous notre Père de Gand!' was commonly attributed to him. His zeal, manifested in various ways, was recognised by Louis XVIII., who in 1816 conferred on him the cross of the Legion of Honour.

From an early period M. Du Sommerard had devoted all his leisure to the study of mediæval arts and antiquities, and as his means increased he applied himself with great zeal and industry to the collection of examples of the arts of that period. For this purpose he visited various parts of France, and employed persons to assist him in his inquiries and purchases. His collection, which soon became very rich in manuscripts, miniatures, arms, carvings, furniture, &c., he deposited in the ancient Hôtel de Cluny, of which he purchased a lease for that especial purpose; and in 1834 he published 'Notices sur l'Hôtel de Cluny et sur le Palais des Thermes, avec des Notes sur la Culture des Arts, principalement dans les quinzième et seizième siècles.' This work attracted general attention to the subject of the antiquities of France, and the government was led to appoint a 'Commission des Monuments Historiques,' and the 'Comité Historiques des Arts et des Monuments,' noticed under DIDRON, with a view to the study and demand for the existing antiquities of France. M. Du Sommerard published with his great work, partly the result of his early and various parts of his inquiries by the government commissions, 'Les antiquités de la France,' Paris, 1838-40. This splendid work is in 5 vols.

8vo, with an Atlas in folio of above a hundred plates, and an 'Album Supplémentaire' of more than five hundred plates, giving characteristic examples of the pictures, sculptures, monuments, stained glass, enamels, porcelain and earthenware, goldsmiths' work, illuminations and miniatures, arms, and furniture of the middle ages.

The prolonged and unceasing labours of M. Du Sommerard began at length to tell severely on his constitution. A journey which he made into Italy in 1842, for the purpose of adding to his collection, proved too much for his already-enfeebled strength, and shortly after his return to Paris he died, August 19, 1842.

After the death of M. Du Sommerard his fine collection was purchased by the government, and converted into a public museum. It remains in the Hôtel de Cluny, which became the property of the nation, and to which was adjoined the Palais des Thermes. Of these buildings, and of the Musée Cluny, M. Edmond Du Sommerard, one of the sons of the founder of the museum, was appointed director.

(*Biographies des Hommes du Jour; Nouv. Biog. Générale.*)

DUSSEK, JOHANN LUDWIG, a celebrated musical composer and pianist, was born in 1761 at Czasaau in Bohemia. He was the son of an organist, and his father early instructed him in the principles of his art, so that at the age of nine he was a skilful player on the pianoforte and a good accompanist on the organ. He received further instruction in music from Spénaz, a musician of considerable note in his native place, and for his general education he was sent to the University of Prague. He afterwards filled the office of organist at Malines and at Bergen-ap-Zoom. He then visited Amsterdam, where his playing on the pianoforte excited great attention, and where he made a somewhat prolonged stay. On quitting Holland he visited the chief cities of Germany, his reputation increasing as he proceeded. At Paris, where he was in 1788, his playing was so much admired that the queen, Marie-Antoinette, endeavoured to induce him to establish himself there; but alarmed at the threatening aspect of public affairs, he came to London in 1790, and here as elsewhere he immediately distinguished himself, and might have realised an ample fortune had his industry and discretion borne any proportion to his talents. Unfortunately he engaged in business, for which his habits were quite unfitted, and to escape from his creditors he in 1800 quitted England, and two years after became part of the household, and also the intimate and confidential friend, of Prince Louis Ferdinand of Prussia, who died so bravely at Saalfeld in 1806. He then entered into the service of Prince Talleyrand, in which he continued till his death in 1812. As a pianist, Dussek was in his day almost unrivalled. His style was large yet neat, and he was as effective in the most refined and delicate as he was in the grandest passages. His tone was exquisite, and his mechanical dexterity was remarkable. Dussek composed seventy-six pieces—including symphonies, concertos, sonatas, rondeaux, quintets, quartets, trios, variations, &c.—for the pianoforte; also some oratorios, several pieces of church music, and two unsuccessful operas. Amidst many that are of little or no value, there are some of Dussek's compositions for the piano that are in every respect excellent.

DUTENS, JOSEPH-MICHEL, the son of Michel-François, was born at Tours on October 15, 1765. He was entered when eighteen at the École des Ponts et Chaussées, and at twenty-two years of age he left it with the brevet of engineer. In 1800 he printed his first work at Evreux, 'Des Moyens de Naturaliser l'Instruction et la Doctrine,' and in the same year published a topographical description of the arrondissement of Louviers, in the département of Eure. In 1804 he gave to the world his first work on political economy, an analytical exposition of its fundamental principles. In 1818 he was commissioned by the government to travel in England in order to obtain a knowledge of the canal system there, and he extended his labours to all the great commercial works of the country, the results of which were published at Paris in 1819 in 'Memoirs on the Public Works of England.' The work is divided into two parts; the first is devoted to engineering, describing the canals, the works of art employed in their construction, the cost of making, the expense of maintaining, and the system of working; the second is principally to develop the mode of concession of public works in England, and its advantages in a country where the energies of association are in almost all cases employed instead of the intervention of the government.

Desirous of enabling his country to profit by his studies in England, Dutens published in 1829 a 'History of the Interior Navigation of France,' in which he gives a detailed description of the geographical features of France, and an account of its rivers and canals; with an analysis of the agricultural and industrial products of France, showing their value if made available by a net-work of canals, sketching a scheme of what should be the principal branches, and discussing the financial condition which would ensure its success. In 1835 Dutens published his greatest work, the 'Philosophy of Political Economy; or a new Exposition of the Principles of this Science,' in 2 vols. 8vo. It was an expansion with considerable modifications of his previous work, and occasioned much opposition from the economists of the school of Adam Smith. Blanqui says, "it is only a new edition of the doctrines of Quénay, but with less of advancement in respect to commercial freedom and duties." The severe criticisms occasioned M. Dutens to publish in 1837 a defence of his work, and a second in 1839; and the contest was still going on when the Académie des Sciences

elected him a member of their body. He then published in 1842 his 'Essai comparatif sur la formation et la distribution du Revenu de la France en 1815 et 1835,' a work which contains the best statistical résumé of the productive riches of France, and has received and deserves high praise. In his last issued work, 'Des prétendues erreurs dans lesquelles, au jugement des modernes économistes, seraient tombés les anciens économistes relativement au principe de la richesse nationale,' in which he defends the theory of Quesnay, Turgot, and their followers, that manufactures and commerce do not constitute the wealth of a country, but that this advantage is only due to agriculture. M. Dutens died in 1848.

(*Nouvelle Biographie Générale.*)

DUTENS, LOUIS, was born at Tours, of a Protestant family, January 16, 1730. When about eighteen years of age he wrote a tragedy, the 'Return of Ulysses,' which met with success at Orléans, where it was played after being rejected by the managers of Paris. But Dutens did not repeat his dramatic venture. About this time a sister some six or seven years younger than himself was taken by order of the Archbishop of Tours and was shut up in a convent in order to force her to become a Roman Catholic, and Dutens disgusted with this tyranny left his country and came to England, where he found patrons, studied the oriental languages and mathematics, and travelled with several noblemen in succession over the Continent. He also acted for a time as secretary to the English minister at the court of Turin. On his return to England he was presented to the living of Elsdon in Northumberland. He was made member of the Royal Society of London, and of the Académie des Inscriptions et Belles Lettres of Paris. Being well versed in ancient and modern philology, and in archæology and numismatics, he wrote many works, the principal of which are:—1. 'Recherches sur l'Origine des Découvertes attribuées aux Modernes, où l'on démontre que nos plus célèbres Philosophes ont puisé la plupart de leurs Connoissances dans les Ouvrages des Anciens, et que plusieurs vérités importantes sur la Religion ont été connues des Sages du Paganisme,' 8vo, Paris, 1776. This work went through several editions, revised by the author, to the last of which, 1812, he added his 'Recherches sur le tems le plus reculé de l'Usage des Voûtes,' which he had previously published separately. In his zeal to vindicate the often-overlooked claims of the ancients to several discoveries which have been reproduced in modern times, Dutens oversteps at times the boundaries of sound criticism, and seems to wish to attribute almost every invention to the nations of antiquity. 2. 'Explication de quelques Médailles Grèques et Phéniciennes, avec une Paléographie Numismatique,' 4to, 1776, to which are added several previously-written dissertations on numismatics. 3. 'Itinéraire des Routes les plus fréquentées de l'Europe,' a work often reprinted. 4. 'Guide Moral, Physique, et Politique des Étrangers qui voyagent en Angleterre.' 5. 'Appel au Bons Sens,' a defence of Christianity against Voltaire and the Encyclopédistes. 6. 'Des Pierres précieuses et des Pierres fines, avec les Moyens de les connoître et de les évaluer,' Paris, 1776. 7. 'Histoire de ce qui s'est passé pour l'établissement d'une Régence en Angleterre,' 8vo, 1789. 8. 'Nouveaux Intérêts de l'Europe depuis la Révolution Française,' 1798. 9. 'Considérations Théologiques sur les Moyens de réunir toutes les Eglises Chrétiennes,' 8vo, 1798, a well meaning speculation towards a hopeless object. 10. 'Mémoires d'un Voyageur qui se repose,' 3 vols. 8vo, Paris, 1806, which contain anecdotes of Dutens's life and travels. Dutens died in London, May 23, 1812.

DUTROCHET, RENE-JOACHIM-HENRI, a distinguished French botanist and natural philosopher. He was born at the Château de Néon, Poitou, on the 14th of November 1776, and died at Paris on the 4th of February 1847. He was the son of a military officer, who emigrated, and whose property was confiscated. Young Dutrochet in 1799 entered as a private the military marine, but afterwards deserted. In 1802 he commenced at Paris the study of medicine. He made a brilliant career as a student, was created Doctor in 1806, and in 1808 was appointed physician to Joseph Bonaparte, king of Spain. He became principal physician to the Hospital of Burgos, which was then devastated with typhus. He displayed here great energy and skill. In 1809 he returned to France, and gave himself up to the study of those natural sciences for which his medical education fitted him. The tendency of Dutrochet's mind was to develop the laws which regulated the existence of organic beings, and many of his researches have had a permanent influence on the development of the departments of science to which they relate. His name is best known to physiologists from his researches on the passages of fluids through animal and vegetable membranes. The laws which he observed to regulate these phenomena he applied to the explanation of the functions of absorption and excretion in the animal and vegetable body. The passage of a fluid from without inwards he called 'endosmosis,' and the passage from within outwards 'exosmosis.' His views on this subject were published in a work which appeared both in London and Paris in 1828, with the title 'Nouvelles recherches sur l'Endosmose et l'Exosmose, suivies de l'application expérimentale de ces actions physiques à la solution du problème de l'irritabilité végétale et à la détermination de la cause de l'ascension des tiges, de la descente des racines.' The phenomena comprehended under the terms endosmosis and exosmosis were rightly described by Dutrochet, but he was hasty in tracing their cause to electricity, and failed to

see that they were parts of a much more general set of phenomena than he had described. His other papers are very numerous, and were on a variety of subjects not immediately related. Thus we find his inquiries embraced amongst other things the following subjects: a New Theory of Voice; a New Theory of Harmony; on the Family of Wheel-Animalcules; History of the Egg of the Bird; on the Envelopes of the Fœtus; Researches on the Metamorphosis of the Alimentary Canal in Insects; on the Structure and Regeneration of Feathers; on the Height of the Meteor which projected Aerolites at Charonville in 1810; on the Growth and Reproduction of Plants; on the Special Directions taken by certain parts of Plants. The results of all his labours and a connected view of the subjects to which he devoted his attention, he gave in a volume entitled 'Mémoires pour servir à l'Histoire Anatomique et Physiologique des Végétaux et des Animaux.'

DUVERNOY, GEORGES-LOUIS, a distinguished anatomist and zoologist. He was born at Montbéliard, then a dependency of the duchy of Wurtemberg, now an arrondissement in the department of Doubs in France, on the 6th of August 1777, and died at Paris on the 1st of March 1855. His father practised as a physician at Montbéliard, and he was brought up to the same profession. He commenced his studies at Stutgardt in 1792; but the principality of Montbéliard having been ceded to the French in 1793, he was compelled to finish his studies at Strasbourg. He subsequently went to Paris, where he graduated in 1801. In 1802 he was associated with M. C. Dumeril in reporting the lectures of Georges Cuvier, then in the zenith of his reputation. The 'Leçons d'Anatomie comparées' were concluded and published in 1805. On the completion of this labour he married, and, as natural science afforded him little hope of support for a family, he retired to his native town to practise his profession. In 1809 he was recalled to Paris, and named by De Fontanes joint professor of zoology in the faculty of science. Again however he returned to practise his profession in Montbéliard, and for nearly twenty years this distinguished zoologist pursued its harassing and laborious duties. In 1827 the chair of natural history in the faculty of science in Strasbourg was offered him: this he accepted; and from this time to his death we find him pursuing with unwearied industry zoological researches. In 1837 he was offered the chair of natural history in the College of France, vacated by the death of his great master, Cuvier. This chair he accepted, and held till 1850, when the death of De Blainville having created a vacancy in the chair of comparative anatomy he was appointed to it, and held it for four years. Duvernoy's contributions to zoological science are extremely numerous. In his writings and lectures he was more remarkable for the accuracy and extent of his knowledge than for the novelty and originality of his views. He was an industrious compiler, and was an extensive contributor to the 'Dictionnaire des Sciences Naturelles,' and also to the 'Dictionnaire Universelle d'Histoire Naturelle.'

DWIGHT, TIMOTHY, an eminent American Presbyterian divine, was born at Northampton in Massachusetts, May 14, 1752. His father was a merchant; his mother was daughter of the celebrated American theologian and metaphysician Jonathan Edwards. From infancy he made rapid progress in general and scholastic learning; inasmuch that, at the age of seventeen, very soon after taking the degree of B.A. at Yale College, Newhaven, he was appointed master of a grammar-school in that town, and, before he was twenty, one of the tutors of Yale College. He was licensed to preach in 1777, in which year, the sessions of the college having been stopped by the war of the revolution, he offered his services as chaplain in the American army. The death of his father in the following year rendered it desirable that he should return to Northampton, and the rest of his life was principally occupied in discharging the duties of tuition, first as master of a private seminary, next as president of Yale College, to which office he was appointed in 1795. He also held the professorship of theology. He died January 11, 1817.

His early life was extremely laborious. It is stated that while he kept school at Newhaven his time was regularly divided: six hours of each day in school, eight hours in close and severe study, and the remaining ten hours in exercise and sleep. ('Life,' p. 20.) Over-exertion nearly brought on blindness; from the age of twenty-three he was continually subjected to acute pain behind the eyes, and was unable for the space of forty years to read longer than fifteen minutes in the day. This makes the extent and variety of his knowledge, which was acquired almost entirely through the ear, the more remarkable; and the mastery which he acquired over his mental powers by discipline was so complete that he could dictate two or three letters to different amanuenses at once, and he seldom forgot or found difficulty in producing any fact which was once stored in his memory. In 1774 he resorted to a severe system of abstinence in food and exercise, which had nearly proved fatal. He recovered a vigorous state of health, chiefly by returning to a daily course of strong exercise, and the benefit thus derived led him in after-life to devote his recreations regularly to a series of excursions, of which we have the fruits in his 'Travels in New England and New York,' 4 vols. 8vo, 1823. These contain a great quantity of statistical and topographical information, which, considering Dr. Dwight's mental habits and opportunities, there is every reason to presume represent accurately the condition of the country during the first quarter of the present century. The

historical parts, especially those relating to the Indian history, manners, and warfare, are of much interest. Dr. Dwight's earliest publication was an epic entitled the 'Conquest of Canaan,' finished in his twenty-second year, and he subsequently published several other volumes of religious verse, which were read in their days, but have long since passed into oblivion. His chief work is his 'Theology Explained and Defended in a Series of Sermons,' 5 vols. 8vo. It is a course of 173 lectures, delivered by him as professor of divinity on the Sundays in term-time, so as to occupy about four years. His method of preaching was from very concise notes or heads, his eyes not permitting him to undergo the labour of writing; so that this voluminous body of divinity was not committed to paper till 1805, in which year he was provided with an amanuensis at the expense of the college. Two more volumes of his sermons, fifty-nine in number, were published in 1827, and many sermons, essays, &c., remain unpublished. Dr. Dwight was a pleasing as well as a prolific writer; but he had little originality or depth of thought, and his florid, diffuse, and uncritical writings are not likely to be of lasting reputation. Dr. Dwight is said to have been eminently a useful and effective as well as a learned preacher, and his life bore witness to the efficacy of his own belief.

(Life, prefixed to his *Theology Explained*.)

* DYCE, REV. ALEXANDER, was born in Edinburgh in 1798, and in the High School of that city he received the early part of his education. Being intended for the church, he proceeded to Exeter College, Oxford; was ordained, and officiated for several years as a curate in Cornwall and Suffolk. In 1827 he came to reside in London, and entered upon a literary career, in which his general learning and critical acquaintance with old writers have gained him a well-merited distinction. His first publication was 'Select Translations from Quintus Smyrnaeus,' followed by an edition of the poems of Collins, and 'Specimens of British Poetesses.' Of our elder dramatists, his editions of Peele, Greene, Webster, Middleton, Beaumont and Fletcher, and Marlowe and Shirley, display great research and critical sagacity, and are now recognised as the standard editions. Mr. Dyce has likewise edited the poetical works of John Skelton, and contributed memoirs to the editions of Pope, Collins, Beattie, Aken-side, and others, for the 'Aldine British Poets,' published by Mr. Pickering. The critical and theological works of Bentley were also published by Mr. Dyce. As a commentator upon Shakspeare, he has produced 'Remarks on Collier's and Knight's Editions of Shakspeare,' 'A Few Notes on Shakspeare,' and a volume examining some of the emendations proposed by Mr. Collier, on the authority of the manuscript corrections he discovered on a copy of the second folio. In these publications Mr. Dyce not unfrequently injures the real value of his own knowledge by displaying something of the same sneering and self-satisfied temper with which Stevens was accustomed to assail his brother commentators. Mr. Dyce is a member of several literary societies, and has edited Kemp's 'Nine Days' Wonder' for the Camden Society; 'Timon' and 'Sir Thomas More,' two tragedies, for the Shakspeare Society; and some tracts for the Percy Society.

* DYCE, WILLIAM, R.A., was born in Scotland early in the present century. He received his education in art at the Scottish Academy, and at the academy's exhibition in 1827 made his first public appearance as a painter of classical subjects. For more prosaic patrons he painted portraits. Some three or four years later Mr. Dyce appeared as a contributor to the Royal Academy, London, without attracting much notice, though his career was watched by his countrymen with some interest. He gradually made his way as a correct draughtsman and a careful painter, with aspirations towards a high class of art; and when it was proposed to impart to the new School of Design at Somerset House a really artistic character, Mr. Dyce was selected as the headmaster. This office he retained only about three years—too brief a time to effect any real good, but a rather long period for that very variable institution. On his return to the undivided pursuit of his profession, he showed that the interval had not been ill-employed. His contribution to the Exhibition of 1844 was a work more original and characteristic, and far more effective, than any he had hitherto painted, 'King Josiah Shooting the Arrow of Deliverance,' and its purity of style and admirable execution at once secured Mr. Dyce admission as an Associate within the coveted precincts of the Royal Academy. He had in fact not only been, as his style showed, studying the works of the eminent living German historical painters, but he had also been making himself master of their methods of fresco-painting, of his skill in which art he exhibited some examples at the Fresco Exhibition in the same year. These, parts of a large historical composition, were regarded as among the most successful specimens sent to Westminster Hall. Soon after Prince Albert gave him a commission to paint in fresco one of the compartments of his summer-house at Buckingham Palace, and subsequently he was employed to execute some fresco-paintings at Osborne. Mr. Dyce was also one of the first artists employed upon the new Palace of Westminster. In the House of Lords his fresco of the 'Baptism of Ethelbert' is generally regarded as one of the best paintings in the room. So much indeed was it approved of by the authorities, that Mr. Dyce has since been pretty constantly employed in adorning the walls of that vast building. The Queen's robing-room is being entirely painted by him.

Mr. Dyce's occupation at the houses of parliament has interfered of

course with his practice as a painter of cabinet and gallery pictures, and his contributions to the Royal Academy exhibitions during the last ten years have been somewhat scanty. In 1846 he sent a 'Madonna and Child,' in 1847 only a sketch. The next year he was elected R.A., and signalled his accession of dignity by sending to the exhibition an 'Omnia Vanitas,' and another sketch for a fresco. In 1850 he contributed a 'Meeting of Jacob and Rachel,' of which subject he sent another version in 1853. The only other pictures which have appeared from his easel are—'King Lear and the Fool in the Storm' (1851); 'Christabel' in 1855 (a very nice German face, very nicely painted in the German manner, but certainly not the Christabel of Coleridge); and the 'Good Shepherd' (1856).

DYER, GEORGE, was born in London on the 15th of March, 1755. He was educated at Christ's Hospital, where, when his standing in the school gained him access to the library, he acquired that taste for extensive reading which produced the works that will preserve his name: he was at the school from the age of seven to nineteen. While at school he was much noticed by Dr. Askew, physician to the hospital, at whose table he was a frequent guest, in company with much of the distinguished part of the literary world. In 1774 he entered at Emanuel College, Cambridge, and took the degree of B.A. in 1778. After being for a time usher at a free grammar school and several others, he returned to Cambridge, not taking up his residence in college, but, having become a Baptist, in the family of his friend the Rev. R. Robinson, the Baptist minister, as tutor to his children and pupil of their father. He next officiated for some time at Oxford as a Baptist minister; but after relinquishing this duty, and again residing for some time in Cambridge, he finally settled in London in 1792. From that time till 1830 his time was employed at first as a reporter in the House of Commons (which occupation he abandoned after two months' trial of it), afterwards as a private teacher, finally in various literary undertakings presently mentioned. In 1830 his eyesight gradually failed, and at length he became totally blind. He died at his chambers in Clifford's Inn, on the 2nd of March 1841.

Dyer was a poet, a scholar, and an antiquarian, deeply versed in books and their history. As a poet he attracted notice, but not fame; as a scholar he edited some plays of Euripides and an edition of the Greek Testament; but he is best known as editor, or joint editor, of Valpy's combination of the Delphin, Bipont, and Variorum editions of the Classics, in a hundred and forty-one volumes, in which all the original matter and 'additamenta,' except the preface, were contributed by him. As an antiquary his principal works are—'History of the University and Colleges of Cambridge,' 2 vols. 8vo, London, 1814; 'Privileges of the University of Cambridge,' 2 vols. 8vo, London, 1824; the first volume containing the charters, statutes, &c., the second being a supplement to the history; and in connection with these, 'Academic Unity,' 8vo, London, 1827, being a translation with additions of the 'Dissertatio Generalis' in the second work. Dyer published a 'Life of the Rev. Robert Robinson,' and many other works of less note (a list of which is in the postscript of the second volume of the 'Privileges,' &c., just mentioned), and was a large contributor to the magazines.

Dyer was a man of a remarkable single-mindedness and simplicity of character; and not only remarkable, but remarked and recorded, and that in a singular manner, by his friend Charles Lamb (so well known under the signature of 'Elia') in the 'London Magazine' for October and December 1823, and republished in the 'Essays of Elia.'

Dyer's 'History of Cambridge' is rather a sketch than a history; but it is the sketch of a man who had all the reading necessary for writing the history; and it may be added that the materials for the early annals of the university are very defective. Dyer has given a good account of his materials; but it is much to be regretted that he has not made more specific references to them in the body of the work. It will be found however, on examination, to be the work not only of a laborious but of a very honest man—for to this character he has a most unimpeachable title—and as such the 'History of Cambridge' is a very important addition to what existed on the subject; and nothing but the opportunities of a Wood will surpass it.

DYER, JOHN, born in 1700, was the second son of a respectable solicitor of Aberglasney in Caermarthenshire. He received his education at Westminster school, and when that was completed, began the study of the law. An early taste for poetry and painting led him to relinquish his legal pursuits, and he travelled about South Wales in the capacity of an itinerant painter. At this period he wrote his poem 'Grongar Hill,' which was published in 1727. Though he seems to have made but small proficiency in painting, he went to Italy to study, where he wrote the 'Ruins of Rome,' a descriptive poem, published in 1740. On his return to England, having a small independence, he retired into the country, entered into holy orders, and married a lady named Ensor, whom he states to be a descendant of Shakspeare. He was a man of excellent moral habits, of a singularly modest and unambitious temper, and strongly imbued with the love of a country life. He died in 1758, shortly after the publication of his longer poem, 'The Fleece.'

'The Fleece' is a long poem, of a purely didactic kind. The middle of the last century was remarkably prolific in poems which took for their model Virgil's 'Georgics.' Dyer's 'Fleece,' Grainger's 'Sugar-cane,' and Phillips's 'Cyder,' are all of this class. By selecting

subjects essentially unpoetical, whatever might be the ingenuity of the writers, they could do no more than make a tolerable poem of a bad kind; for they did not confine themselves to a mere outline of the subject, which they might fill up with what colouring they pleased, but essayed to give, in a poetical form, the intricacies and minutiae of various branches of manufacture. The selection of Virgil's 'Georgics' for a model was in itself a fallacy, as we question whether this work, with all its beauties, would be much read at the present time were it not for the opportunity which it affords of studying one of the most elegant writers of the Augustan age, and for the light it throws on the agriculture of the ancients. But Dyer's 'Fleece' contains many very pleasing passages of description, and there is about it, as in all of his poems, a simple, unassuming, unaffected strain of genuine, though it may be somewhat humble, poetic feeling. The 'Ruins of Rome,'

though less elaborate, is of a higher order. It displays considerable imagination and a fine and well cultivated feeling for the beauty and harmony of nature; and the descriptions are imbued and vivified with a pure tone of moral sentiment. Perhaps his most popular, though his least thoughtful and least finished poem, is his earliest one—'Grongar Hill.' There is perhaps no new idea in this work, but it is a vivid and brilliant combination of pleasing images. The poet invokes the muse to "draw the landscape bright and strong," and the muse seems to grant his request. We may conceive the poem to be the work of a man walking up-hill, and struck with the succession of scenery which opens all around, he says the first thing that comes into his head; and as he is affected by none but beautiful prospects, what he says is sure to be pleasing.

E

EADMER, or **EDMER**, the friend and historian of Archbishop

Anselm, lived in the 12th century, but we have no information respecting his parents, or the particular time and place of his nativity. He received a learned education, was a monk of Canterbury, and became the bosom friend and inseparable companion of two archbishops of that see, St. Anselm and his successor Ralph. To the former of these he was appointed spiritual director by the pope. In 1120, by the desire of Alexander I. of Scotland, he was elected Bishop of St. Andrews; but on the day of his election a dispute arose between the king and Eadmer respecting his consecration. Eadmer wished to be consecrated by the Archbishop of Canterbury, who, he contended, was the primate of all Britain; while Alexander contended that the see of Canterbury had no pre-eminence over that of St. Andrews. Eadmer finally abandoned his bishopric and returned to England, where he was kindly received by the archbishop and clergy of Canterbury, who yet thought him too precipitate in leaving his bishopric. Eadmer at last wrote a long and submissive letter to the king of Scotland, but without producing the desired effect. Wharton fixes his death in 1124, the very year in which the bishopric of St. Andrews was filled up. Eadmer is now best known for his history of the affairs of England in his own time, from 1066 to 1122, in which he has inserted many original papers, and preserved many facts which are nowhere else to be found. His style is regular and good, and his work more free from legendary tales than is usual with the works of his time. The best edition is that by Selden, entitled 'Eadmeri Monachi Cantuariensis Historie Novorum, sive sui Seculi, Libri Sex,' folio, London, 1623. His life of St. Anselm was first printed in 12mo, at Antwerp, in 1551, under the title of 'Fratr̃is Edmeri Angli de Vita D. Anselmi Archiep̃isopi Cantuariensis, libri duo.' Several others of his works, with the 'Historia Novorum,' were edited by the congregation of St. Maur at the end of Father Gerberon's editions of the works of St. Anselm, fol. Par., 1675 and 1721. His lives of St. Wilfrid, St. Oswald, St. Dunstan, &c., with that of St. Anselm, were inserted by Wharton in his 'Anglia Sacra.'

EARLE, JOHN, was born at York about 1601. Being sent to Oxford, and entered as a commoner at Christchurch College, he was afterwards, in 1620, admitted as a probationary fellow on the foundation of Merton College. He took the degree of Master of Arts in 1624, and that of Doctor in Divinity in 1642. About 1631, when he was proctor, he was appointed chaplain to Philip, earl of Pembroke, who was then chancellor of the university, and lord chamberlain of the king's household. The earl presented him to the rectory of Bishopstone in Wiltshire, and to the same influence probably he owed also his appointment to be chaplain and tutor to Prince Charles, and chancellor of the cathedral of Salisbury. Of all these preferments he was soon deprived by the civil wars. After the battle of Worcester he fled from England, and, meeting Charles II. at Rouen, was made his chaplain and clerk of the closet. Earle remained abroad during the whole exile of his master. Immediately after the Restoration he was made Dean of Westminster. In 1662 he was consecrated Bishop of Worcester, whence he was translated in the next year to the see of Salisbury. He continued to attend much at court, and on the breaking out of the plague in 1665, he accompanied the king and queen to Oxford, where, in University College, he died on the 17th of November in that year. His tomb stands near the high altar of Merton College Chapel. Bishop Earle was a zealous cavalier and staunch high-churchman, but is represented on all hands, by Baxter as well as others, as having been a man of moderate and kindly dispositions. He is now remembered on account of his work called 'Microcosmography, or a Piece of the World discovered, in Essays and Characters,' 8vo, 1628. This volume was several times reprinted with additions in the author's own lifetime, the eighth edition appearing in 1650. The edition by Dr. Bliss, 1811, 12mo, is the eleventh, and contains notices of the author's life and of his other works, with several small English poems of his, and specimens of his Latinity. Except these little pieces, and the 'Microcosmography,' he published nothing but a Latin translation of the Icon Basilike; 'Εἰκὼν Βασιλική, vel Imago Regis Caroli, in Illis suis Ærumnis et Solitudine,' Hague, 1649, 12mo.

Wood mentions an unprinted Latin translation of Hooker's 'Ecclesiastical Polity' by him, which however has not been seen by any one in modern times. Earle's 'Microcosmography' is one of the best, as it was one of the most popular, among the brief sketches of character and manners which were so abundant in our literature for a century after the middle of Elizabeth's reign, and which, receiving the addition of narrative matter, were transformed, in the beginning of the 18th century, into the little novels of the 'Spectator' and other periodical works. The bishop's portraits, especially the ethical ones, abound both in shrewdness and in humour, and are very often expressed with great terseness and epigrammatic point.

EARLOM, RICHARD, one of the most distinguished English engravers of the 18th century, was born in the early half of that century, and, according to Bryan, was still living in 1816. A few foreign works speak more definitely of the when and whereabouts of Earlom's birth, but they are at the same time vague and contradictory; some state that he was a native of Somersetshire, others that he was born in London about 1728. The dates of his works, which are very numerous, range between 1760 and 1790. As a mezzotint engraver Earlom has scarcely been equalled; his historical and other figure pieces in this line are excellent, but some fruit and flower pieces, after Van Os and Van Huysum, are of unrivalled beauty and effect. Earlom also executed many etchings and imitations of chalk drawings, the principal of which is the celebrated 'Liber Veritatis,' published by Boydell, consisting of a series of fac-similes from the original sketches of Claude Lorraine, in the possession of the Duke of Devonshire. He engraved from a great variety of masters, English and foreign, as Correggio, Ann. Caracci, Domenichino, Guido, Guercino, Carlo Dolci, Luca Giordano, S. Cantarini, Quintin Matsys, Hemskerk, Teniers, Snyder, Rubens, Vandyck, Rembrandt, Vanderwerf, Velazquez, Mengs, Zoffany, Reynolds, Louthborough, West, Wilson, Gainsborough, Jos. Wright, Northcote, Romney, &c. &c. Among his masterpieces are—the 'Royal Academy,' after Zoffany; 'Lord Heathfield,' after Reynolds; and the 'Iron Forge,' after Wright. There is a list of his principal works in Bryan's 'Dictionary of Painters and Engravers.'

* **EASTLAKE, SIR CHARLES LOCK, P.R.A.**, was born in 1793 at Plymouth, Devonshire. Having, after the usual course of education at the grammar schools of Plymouth and Plympton, and for a brief space at the Charterhouse, decided on adopting painting as a profession, he entered as a student at the Royal Academy, London, where under Fuseli he considerably distinguished himself. At this time too he availed himself of the advice and experience of his fellow townsman, Haydon. Soon after completing his preparatory studies, Mr. Eastlake visited Paris in order to study and copy some of the many great works which Napoleon had collected in the Louvre. His labours were however interrupted by the Emperor's return from Elba, and he came back to England and established himself at Plymouth as a portrait-painter. When the Bellerophon lay off Plymouth with Bonaparte on board of it, Mr. Eastlake made sketches of him as he walked the deck from a boat, and from these painted a full-length portrait of the fallen emperor—the last painted from him in Europe. Mr. Eastlake in 1817-18 visited Italy, Greece, and Sicily; and then settled for some time in Rome. In 1823 he sent to the exhibition of the Royal Academy some views of Rome and its neighbourhood. These were followed by various pictures of the peasantry of Italy and Greece, chiefly what have been called costume pieces, but some of them—as the 'Brigand's Wife Defending her Wounded Husband,' 'Byron's Dream' &c.—of a somewhat more ambitious character. In 1827 he sent to the exhibition a painting of the 'Spartan Isidas,' and he was the same year elected an Associate of the Royal Academy. The following year he contributed his 'Peasants on a Pilgrimage to Rome first coming in sight of the Holy City,' a work which showed a far greater amount of power than any he had previously painted, and in fact formed one of the leading features of the year's exhibition. This admirable picture has been two or three times engraved, and Mr. Eastlake has painted a duplicate of it with some variations. In 1830 Mr. Eastlake was elected R.A. For several seasons his contri-

butions to the Academy exhibitions consisted chiefly of Italian and Greek subjects, such as the 'Contadina and Family returning from a Festa—prisoners to Banditti'; 'Gaston de Foix before the Battle of Ravenna, in which he was slain'; 'Salutation of the Aged Friar,' &c. He at length sent a work of much more elevated aim, his now universally known 'Christ Weeping over Jerusalem.' This, though of but moderate size, was really one of the most important productions in the historical style which the English school had for a considerable period produced. With the utmost refinement and purity, there was combined a deep religious earnestness of character and expression, breadth and simplicity of treatment, and subdued but rich colour; and the well-filled canvases had neither figure nor feature to let, or in the way. And whilst every part was finished with the most scrupulous care, there were no ostentatious details, no coat-trimmings, or pebble-stones, or wall-lichens set forth with the pedantry of a collector or the fussiness of an antiquary. The deep sentiment of the picture found its way to every heart; and many hoped that it was the inauguration of a new and nobler school of English historical painting. The 'Christ Blessing Little Children,' and the 'Hagar and Ishmael,' however admirable, as in many respects they both were, did not certainly increase, if indeed they sustained, the high reputation acquired by the 'Christ Weeping over Jerusalem.' There were all the refinement and purity of that work, but the delicacy verged on feebleness, and the colour was less true and powerful. But Mr. Eastlake's energies had been diverted away from constant attention to his art, and art is too jealous a mistress to allow of a divided service.

In 1841 Mr. Eastlake was appointed Secretary to the Royal Commission of Fine Arts, formed for inquiring whether advantage might not be taken of the opportunity afforded by the rebuilding of the houses of parliament for promoting and encouraging the fine arts. The direction of the proceedings of this commission, the laborious collection of materials for arriving at a decision as to the best means of carrying out the purpose for which the commission was appointed, the investigations respecting the history and processes of fresco-painting, and other connected matters, occupied for some years a considerable portion of Mr. Eastlake's time; and to his zeal and unselfish exertions much of the success of the commission was due. The reports presented by the commission to parliament represent but a small portion of Mr. Eastlake's labours as its secretary, an office he still retains. In November 1843 Mr. Eastlake was appointed Keeper of the National Gallery, but resigned in October 1847.

Mr. Eastlake exhibited his 'Hagar and Ishmael' in 1844; his subsequent works have been comparatively few. In 1845 appeared 'Heloise,' one of the female heads he always paints so gracefully; in 1844 a 'Scene from Comus,' a study for a royal fresco; in 1846 'A Visit to the Nun,' 'An Italian Peasant Family—prisoners with Banditti' in 1848; 'Helena' in 1849; 'The Good Samaritan,' and 'The Escape of Francesco Novello di Carrara, with Taddea d'Este, his wife, from the Duke of Milan,' in 1850; 'Ippolita Torelli' in 1851; 'Ruth sleeping at the feet of Boaz' and 'Violante' in 1853; 'Irene' in 1854, and 'Beatrice' in 1855. Mr. Eastlake has also exhibited a few portraits, one of which 'The Sisters' may be mentioned as almost unrivalled among modern female portraits for exquisite gracefulness and refinement of style.

In 1850 Mr. Eastlake was elected President of the Royal Academy, and at the same time he received the honour of knighthood. In 1855 he was appointed to the newly-established post of Director of the National Gallery with a salary of 1000*l.* a year. This appointment, as well as his previous management as Keeper of the National Gallery, has been the subject of a series of attacks on Sir Charles, made with so much virulence and personality as to have despoiled them of their sting, and rendered them far more hurtful to their utterers than to the object of their enmity. Sir Charles was in 1838 elected a Fellow of the Royal Society; in 1853 he received the degree of D.C.L. from the University of Oxford; and in 1855 he was created Knight of the Legion of Honour.

Sir Charles is not only one of the most able but also one of the most learned of living English painters, and he has made several valuable contributions to the literature of art. For the 'Penny Cyclopædia' he wrote the articles 'Bassi-Rilievi' and 'Bologna, School of'; he has also written some excellent articles for the 'Quarterly Review'; and some elaborate papers on Fresco painting, &c. for the Reports of the Fine Arts Commission. His separate publications consist of a translation of Goethe's 'Farbenlehre,' 1 vol. 8vo, 1840, which he has enriched with some valuable notes on the practice of painting and the vehicles employed by the great Venetian and Flemish painters—subjects he has much more amply illustrated in his next work, 'Materials for a History of Oil-Painting,' 1 vol. 8vo, 1847. His scattered essays he has collected under the title of 'Contributions to the Literature of the Fine Arts.' Sir Charles has also edited and annotated a translation, said to be by Lady Eastlake, of 'Kugler's Handbook to the Italian Schools of Painting.'

A repetition of Eastlake's grand picture 'Christ Weeping over Jerusalem,' forms one of the chief features of the Vernon Gallery, in which collection are also his 'Escape of Francesco di Carrara,' and a 'Head of a Lady in Greek Costume.' These have all been engraved among the series of engravings from the Vernon Gallery in the 'Art Journal'; the 'Christ Weeping over Jerusalem' has also been admirably

engraved on a much larger scale by Mr. Cousin in mezzotint. 'The Pilgrims first coming in sight of Rome,' 'Hagar and Ishmael,' and 'Christ Blessing Little Children,' have been engraved in line.

EBEL, JOHN GOTTFRIED, an esteemed writer on statistics and geology, born at Frankfurt-on-the-Oder, October 6, 1764; died at Zürich, 1830. After completing his studies and taking his degree as Doctor of Medicine, he went to France, and became intimate with the Abbé Sieyès. In 1801 he went to Switzerland, and resided chiefly at Zürich. He travelled through Switzerland in all directions, and published some valuable works on the natural history and statistics of the country. The most popular is his 'Guide to Travellers in Switzerland.' In his description of the mountaineers of Switzerland, he draws an interesting picture of the inhabitants of Appenzel and Glarus. His work on the geology of the Alps touches also on the structure of the globe in general; and contains much information on the geological relations of the Alps.

EBELING, CHRISTOPHER DANIEL, born 1741, at Garmissen in Hildesheim; died in 1817. He studied theology at Göttingen, and acquired great knowledge of the oriental languages, especially the Arabic, and was thoroughly acquainted not only with the classical literature of Greece and Rome, but also with that of modern Europe, particularly England. He published numerous translations, &c., but his chief work is his 'Geography and History of the United States of North America,' 7 vols. 8vo, which was justly esteemed, not only in Europe, but still more in America itself. He was chosen a member of almost all the learned societies of the country, and the Congress voted him public thanks for his services. That part of his library which related to America, consisting of 3900 volumes, was purchased after his death by M. Israel Thoreldino, a friend of learning, at Boston, and presented to Harvard College. Ebeling was for thirty years professor of history and of the Greek language in the gymnasium at Hamburg. His industry was extraordinary. Besides the duties of his professorship and the composition of his chief work, he was for above twenty years keeper of the public library of the city, into which he introduced order and judicious arrangement, and composed a catalogue, which was much wanted. He besides contributed largely to numerous periodicals. He was of a friendly, cheerful, and social disposition; and he bore with remarkable patience and equanimity for thirty years a hardness of hearing, which gradually increased to almost total deafness, so that a loud voice was scarcely perceptible to him even with the aid of an ear-trumpet.

EBELMEN, JACQUES-JOSEPH, French chemist, was born July 10, 1814, at Beaume-les-Dames, in France. Having passed successively through the colleges Henri IV. and Besançon, he in 1831 entered the École Polytechnique, and in 1833 passed from it to the École des Mines. His ability and attainments early attracted notice; in 1840 he was appointed assistant, and in 1845 chief professor of analysis at the École des Mines; in 1841 he was made one of the secretaries of the 'Annales des Mines,' and experimental chemist at the École Polytechnique. A wider field was however opened before him by the appointment in 1847 of director of the Manufacture-Royale of Sévres. To the duties of this office he applied all his energies. New and improved modes of operation, and the latest chemical discoveries, were employed with a view to economise the cost and improve the quality of the manufacture, while the most able designers and painters were called in for the purpose of obtaining the best models and the richest ornamentation; and under his direction the porcelain of Sévres acquired a reputation fully equal to that it had ever held, while the establishment was regarded as a model for the excellence of its arrangements. M. Ebelmen was a member of the commission sent by the French government to the Great Exhibition, London. In the beginning of March 1852 M. Ebelmen was named engineer-in-chief of the mines, but he survived the appointment only a few days, dying on the 31st of March, 1852, in his thirty-eighth year.

Ebelmen was regarded with great hope for his combination of sound and minute scientific knowledge with practical administrative ability, and extensive powers of generalisation; and his early death was generally regretted. He contributed a great many papers to the 'Annales des Mines,' the 'Annales de Physique et de Chimie,' and the 'Bulletins de l'Académie des Sciences.' Among the more important were some upon the composition of coal-gas, and its employment in metallic manufactures; and several upon the composition of rocks, the artificial reproduction of minerals, &c., of which we may mention—'Sur les Produits de la Décomposition des espèces Minérales de la famille des Silicates,' 1845; 'Sur une nouvelle Méthode pour obtenir des Combinaisons Cristallisées par la voie sèche, et sur ses applications à la reproduction des espèces Minérales,' 1847; 'Sur la Décomposition des Roches,' 1848, and particularly 'Sur les Altérations des Roches stratifiées sous l'influence des agents atmosphériques et des eaux d'infiltration,' 1851. The more important of his 'Mémoires' have been collected and published under the care of M. Salvétat with the title of 'Recueil des Travaux Scientifiques de M. Ebelmen,' 2 vols. 8vo, Paris, 1855.

(M. Chevreul, *Notice sur M. Ebelmen*; *Nouv. Biog. Générale*.)

ECHARD, LAWRENCE. It is unknown when this author was born; but his translation of the 'Amphytryon' of Plautus was published in 1694. He was educated at Cambridge, and having taken orders, was presented to a living in Lincolnshire. In 1712 he became

archdeacon of Stowe and prebendary of Lincoln. His historical works have long ceased to be read; but his translation of Terence is still frequently purchased by indolent schoolboys, who could not well buy a more unprofitable or worthless book. The characters of the elegant and refined Terence are made to utter all the vulgarisms and scurrilities of the 18th century, yet Echard has written a self-complacent preface, wherein he says that he could not have followed his author more closely without destroying his design "of giving an easy comic style."

ECKHEL, JOSEPH HILARY, an eminent antiquary and numismatist, was born at Entzersfeld, in Austria, January 13, 1737. His father, who was in the service of Count Zinzendorf, sent him at a very early age to the Jesuits' College at Vienna, where, in 1751, he was enrolled in their society. He studied philosophy, mathematics, divinity, and the learned languages, but devoted himself chiefly to antiquities and medals. His skill in the latter induced the superiors of the college, a few years afterwards, to give him the place of keeper of their cabinet of medals and coins. In 1772 he went to Italy, where the grand-duke of Tuscany, Leopold II., engaged him to arrange his collection; and on his return to Vienna, in 1774, he was appointed director of the Imperial Cabinet of Medals, and professor of antiquities. In 1775 he published his first work upon his favourite study, entitled 'Numi veteres Anecdota ex Museis Cæsareo Vindobonensi, Florentino Magni Ducis Etruriæ, Granelliano nunc Cæsareo, Vitzaino, Festeticiano, Savorgnano Veneto, alisque,' 4to, Vienna. This was followed in 1776 by 'Catalogus Musei Cæsarei Vindobonensis Numorum Veterum, distributus in partes ii. quarum prior Monetam Urbium, Populorum, Regum, altera Romanorum complectitur,' 2 tom. folio, accompanied by eight plates of imitated coins. In 1786 he published his 'Sylloge I. numorum anecdotorum Thesauri Cæsarei,' 4to; his 'Descriptio Numorum Antiochiæ Syriæ, sive Specimen Artis criticæ Numariæ,' 4to, was likewise printed at Vienna the same year; and in 1787 he produced a small elementary work on coins for the use of schools, in his native language, entitled 'Kurzgefasste Anfangsgründe zur alten Numismatik,' 8vo, Wien. This work has since been improved and published in France, under the title of 'Traité Élémentaire de Numismatique Grecque et Romaine, composé d'après celui d'Eckhel,' par Gerard Jacob, 2 tom. 8vo, Par., 1825. In 1788 Eckhel published a folio volume upon the gems of the Imperial Collection, 'Choix de Pierres gravées du Cabinet Imperial des Antiques, représentées en xl. Planches;' and in 1793 the first volume of his 'Doctrina Numorum Veterum,' Vienna, 4to; the eighth and last volume of which was published in 1798. A supplement to it, with his portrait prefixed, afterwards appeared, 'Addenda ad Eckhelii Doctrinam Numorum Veterum ex ejusdem Autographo postumo,' 4to, Vindob., 1826. This work, which embraces the science of numismatics in general, has placed Eckhel at the head of writers upon ancient coins. He died May 16th, 1798, at the house of his friend the Baron de Locella.

In his younger years Eckhel published three or four small pieces unconnected with numismatics: namely, two Latin odes on the nuptials of Joseph II., in 1765; another in German, in 1768, on the departure of Maria Carolina, archduchess of Austria, from Vienna; and two years afterwards an oration in German on the occasion of the emperor's visit to Italy, 'Rede auf die Reise Josephs II. in Italien,' 8vo, Wien., 1770. An 'Explication Grammaticale des Prophéties d'Hagée,' by him, appeared in Millin's *Magasin Encyclopédique*, II^e année, tom. ii., p. 461.

(Saxii, *Onomasticon*: Visconti's account of Eckhel, in the *Biographie Universelle*; and the *Notitia Literaria de Vita et Scriptis J. H. Eckhel*, translated from the French of Millin, prefixed to the *Addenda ad Doctrinam Numorum Veterum*.)

EDELINCK, GERARD, a distinguished engraver, and likewise painter, was born in 1649, at Antwerp, where he acquired the rudiments of his art; but it was in France that his talents were fully developed; and the favours bestowed on him by Louis XIV. induced him to fix his abode in that country. Among his engravings the following are especially worthy of notice: 'the Holy Family,' after Raffaele; 'Alexander in the Tent of Darius,' after Lebrun; 'the Combat of Cavalry,' after Leonardo da Vinci; and, above all, 'the Crucifixion,' after Lebrun. In his larger plates of historical subjects, we too often have reason to lament the work selected; many pictures owe all their celebrity to his master-hand. Edelinck was no less happy in his portraits than in his historical engravings; he has left a great number of portraits of the most distinguished characters of his age. Several of them are in the collection of eminent men by Perrault. A remarkably pure and brilliant burin, a bold manner, correct drawing, fidelity to nature, and inimitable harmony of execution, place the works of Edelinck in the highest rank among those of his nation. He was engraver to the king, and member of the Royal Academy of Painting, and died at Paris in 1707. Neither his brother John, born 1630, nor his son Nicholas, born at Paris, 1680, equalled him in his art.

EDGAR, surnamed the Peaceable, was the second and youngest son of King Edmund I. by his wife Elgiva, or Algiva. He appears to have been born in 943, and consequently was only about three years old at his father's death, in 946. His brother Edwy, or Eadwy, may have been a year or perhaps two years older. In these circumstances, Edmund's brother Edred was unanimously chosen to succeed him by the Witenagemote. On the death of Edred however in 956, Edwy

was placed on the throne; and at the same time his brother Edgar was appointed governor or sub-regulus of Mercia, which was still considered as a distinct though subject kingdom. When, about twenty years after his accession, the enmity between Edwy and the church interest broke out into an open quarrel, the people of Mercia and Northumbria, instigated to revolt by Archbishop Odo, or at least timing their movement very opportunely for the purposes of the clerical party, placed Edgar at their head and proclaimed him king. It was finally arranged that Edwy should retain the sovereignty of the territory to the south of the Thames, and that all the rest of the kingdom should be made over to Edgar. The death of Edwy, however, about a year after, made Edgar king of all England in 959.

Dunstan, who had been banished by Edwy, had been recalled by Edgar, and made his chief counsellor, as soon as he found himself established as king of the country to the north of the Thames. Being as yet only in his sixteenth year (or perhaps not quite so old) when he became full king, he was of course entirely in the hands of the monks and clergy, whose instrument he had hitherto been. Dunstan, already Bishop both of Worcester and London, was now promoted to the primacy, as well as restored to his abbey of Glastonbury, and became the chief director of affairs both in church and state. The government of the kingdom by Edgar, under the guidance of this ecclesiastic (or rather under the direction of this ecclesiastic, for Edgar was evidently a mere instrument in the hands of Dunstan) was unquestionably conducted with a certain amount of ability and success. Throughout the whole reign England remained undisturbed by war; the northern pirates, who had harassed the country so incessantly for 150 years before, and who, twenty years after the death of Edgar, renewed their attacks, and did not desist until they had effected its conquest, during his life did not once attack the English coasts. According to the monkish writers, they were deterred from doing so by the powerful naval force that was kept up by the king. These writers make the fleet of Edgar to have consisted of 3600 ships. "The number," says a modern historian, in a somewhat decisive style of narration, "appears to me enormous; I have therefore retrenched a cipher." (Lingard, 'Hist. Engl.') In this fleet, which was divided into three squadrons, Edgar is said by Malmesbury to have every Easter circumnavigated the island in person; but this looks very like merely one of the improbable inventions by which Edgar's monkish admirers have laboured to magnify his name, and, in fact, the entire story wears a somewhat apocryphal aspect. It may be doubted whether we ought not to regard in the same light what some of the chroniclers tell us about his making annually a progress through the different provinces of his kingdom for the administration of justice. Another work of great public benefit which is attributed to him is the reformation of the coinage. He is also said to have freed Wales from wolves by commuting the money tribute imposed upon the Welsh by his predecessors for a tribute of 300 heads of these animals annually; by which means the wolves were extirpated in four years. But there were wolves in England long after this. Edgar has been chiefly lauded by the monkish annalists for his restoration of the church both to its ancient possessions and to a more perfect state of discipline than it had probably ever before known. And this is no doubt the true explanation of the extravagant eulogies which the monkish writers lavish upon Edgar, who was plainly a weak, selfish, and luxurious prince—that he raised, or permitted to be raised, the ecclesiastical power to a higher point than it had yet attained in England, and placed the supreme secular authority in the hands of a priest who ruled the country with a despotic sway, to which the people were compelled to yield a sullen obedience. The reign of Edgar was a peaceful and apparently a powerful one; but under priestly domination and Danish favouritism, the Anglo-Saxon spirit was broken, and the country was left, when the strong hand of Dunstan was removed, to fall a helpless prey to intestine turbulence and the assault of the foreigner. Under the vigorous administration of Dunstan and his subservient associates Ethelwold and Oswald, the bishops of Winchester and Worcester, the married clergy were removed almost to a man from the cathedrals and abbeys; and no fewer than fifty-four monasteries were founded or restored in different parts of the kingdom, and filled with monks as well as richly endowed. They were all subjected to the Benedictine rule.

The laws of Edgar that have been preserved consist partly of some enactments touching the payment of the tithes and other church-dues, and partly of a few civil regulations chiefly relating to the improvement of the police of the kingdom and the better administration of justice. One is directed against the crime of malicious defamation, and enacts that if the falsehood of the evil report can be proved, the defamer should either have his tongue cut out (that was no doubt thought a peculiarly appropriate punishment), or should redeem it with the value of his head, that is to say, should pay the sum at which his life was valued according to the class of society in which he was ranked. Another directs that the Winchester measure should be the standard for the kingdom. These laws however were only enforced in the Saxon provinces of Edgar's dominions. To his Danish subjects, who occupied nearly or fully half the kingdom, he appears to have only recommended the adoption of some of the English laws. The majority of these Danes resident in England were still pagans, and were governed by earls of their own nation, though they acknowledged the supremacy

of the Saxon king; and it was not till towards the close of the reign of the Confessor that the authority of the English law was fully extended over the part of the country which they occupied. Edgar however had spent his earliest years among the Danes, and it was by their aid chiefly that he had acquired his first throne; he consequently was attached to them, and during his reign their preponderance was studiously maintained—a circumstance which perhaps more than the king's 3600 ships served to preserve the country from Danish invasion.

The monkish chroniclers give the loftiest descriptions of the power and extensive authority of Edgar, telling us that he was acknowledged as their supreme lord by all the other kings of Britain and the surrounding islands. The story told in the Saxon chronicle and elsewhere of his having been rowed in his barge on the Dee by the eight subject kings of Scotland, Cumberland, Anglesey with the Isle of Man and the Hebrides, Westmorland, Galloway, North, South, and Middle Wales, is well known. It is also affirmed that the greater part of Ireland had submitted to his authority. The dominion which he arrogated to himself appears in fact not to have been inferior to what we find claimed for him by his panegyrists. Among the titles assumed by him on his seals and in charters are—'Edgarus Anglorum Basileus, omniumque regum insularum oceani que Britanniam circumiacent, cunctarumque nationum quas infra eam includuntur, Imperator et Dominus'—'Rex et Primicerius totius Albionis'—'Basileus dilectæ insulæ Albionis, subditis nobis sceptris Scottorum, Cumborumque, atque Brittonum, et omnium circumcirca regionum,' &c. These "pompous and boastful titles," observes Mr. Turner, "sometimes run to the length of fifteen or eighteen lines." Much difficulty in believing that this assumption of power had any real foundation is occasioned by the absence of any record or notice of the subjugation of the more important of these neighbouring kingdoms by any of the Anglo-Saxon monarchs. What event ever happened, for instance, that could possibly have induced the king of Scotland to acknowledge himself in this manner as the vassal of the king of England? The pacific character claimed for the reign of Edgar, who is said never to have had occasion to draw the sword against an enemy, makes it still more difficult to understand how he should thus have compelled all his neighbours to do him homage, and take him for their lord and master.

The monkish writers, with whom Edgar is such a favourite, have not altogether concealed the fact that he was no saint in his morals. The story appears to be sufficiently authenticated which attributes to him the violation of a lady of noble birth, and that too while she was resident in a convent. He was twice married, first to Elfeda the Fair, by whom he had a son, Edward, who succeeded him; and, secondly, to Elfrieda, the daughter of Ordgar, earl of Devonshire, who bore him Edmund, who died in his infancy, and Ethelred, for whom his infamous mother opened a way to the throne by the murder of Edward. The circumstances of the marriage of Edgar and Elfrieda—the commission given by the king to Ethelwold to visit the lady and ascertain the truth of the reports of her beauty—the treachery of Ethelwold, who represented her to his royal master as unworthy of her fame, and then married her himself—the discovery by her and Edgar of the deceit that had been practised on both of them—and the subsequent assassination by the king of his unfaithful emissary—are related by Malmesbury on the faith of an ancient ballad. There is nothing in the character either of Elfrieda or Edgar that need occasion us any difficulty in believing the story.

Edgar was not solemnly crowned till the fourteenth year after he succeeded to the throne. This has been accounted for by stating that Dunstan imposed on Edgar a severe penance of seven years duration for the abduction of the nun Wulfreda, with the additional penalty that during that period Edgar should not wear the crown: but this would not account for the ceremony being deferred for fourteen years. The ceremony was at length performed at Akemanceastre, that is, Bath, on the 11th of May 973. He lived only two years longer, dying in 975, when he was succeeded by his eldest son Edward, afterwards designated the Martyr.

EDGAR ATHELING, that is, Edgar of the blood royal, or Prince Edgar, as we should now say. The personage commonly understood in English history by this title is Edgar, the grandson of King Edmund Ironside through his son Edward, surnamed the Outlaw. Edward and his brother had been sent from England by Canute in 1017, the year after his accession, to his half-brother Olave, king of Sweden, by whom it was probably intended that they should be made away with; but Olave spared the lives of the children, and had them removed to the court of the king of Hungary. All the English historians make the Hungarian king by whom they were received to be Solomon; but this must be a mistake, for that king did not ascend the throne till 1062, and was only born in 1051. The king of Hungary at the time when the children of Edmund Ironside were sent to that country was Stephen I., who reigned from 1001 to 1038. The story, as commonly related, goes on to state that one of the brothers, Edmund (or, as some call him, Edwin), married a daughter of the Hungarian king, but died without issue; and that the other, Edward, married Agatha, the daughter of the Emperor Henry II. and the sister of Queen Sophia, the wife of Solomon. Here again there must be some great mistake, for the Emperor Henry II. never had any children. Who Agatha really was, therefore, it is impossible to say. She bore to her husband, besides Edgar, two daughters, Margaret and Christina.

Edgar, as well as his sisters, must have been born in Hungary; but the year of his birth has not, we believe, been recorded. His father, after an exile of forty years, was sent for to England, in 1057, by his uncle King Edward the Confessor, who professed an intention of acknowledging him as next heir to the crown: the Outlaw accordingly came to this country with his wife and children, but he was never admitted to his uncle's presence, and he died shortly after, not without the suspicion of foul play, which one hypothesis attributes to Earl Harold, another to the Duke of Normandy. There is nothing like proof, however, of the guilt of either. The event in the meantime was generally considered as placing young Edgar in the position of his father as heir to the crown; and it seems to have been now that the title of Atheling (which had been borne by his father) was assumed by or conferred upon him. He was at any rate the Confessor's nearest relation; and if Edmund Ironside, from whom he sprung, was illegitimate, as some have supposed, the circumstance of his having worn the crown seems to have been regarded as sufficient to wipe away the stain, and to bring his descendants into the regular line of the succession. All Edmund's brothers and half-brothers, with the exception of the reigning king, had perished, most of them having been cut off by Canute and the other kings of the Danish stock; and the Confessor himself and his grandnephew, young Edgar, were now the only remaining male descendants of Ethelred II.

Edgar was still in England when the Confessor died in January 1066; but he was yet very young, and appeared to be feeble in mind as well as in body, and therefore was in nowise fitted either to take a part, or to be used as an instrument by others, in the first tumult of the contest in which two such energetic spirits as Harold and the Norman William now proceeded to try their strength. Insignificant as he was however from his personal endowments, the Atheling derived an importance from his descent and his position which afterwards occasioned him to be conspicuously brought forward on various occasions, and has made him an historic character. On the destruction of the power of Harold at the battle of Hastings, he was actually proclaimed as king by the citizens of London; but on the approach of the Conqueror, he was one of the first to go to him at Berkhamstead and to offer full submission. He then took up his residence at the court of William, who allowed him to retain the earldom of Oxford, which had been bestowed upon him by Harold. When the Conqueror the following year visited his Norman dominions, we find him taking the Atheling in his train. In 1068 however Edgar appears to have fallen into the hands of the discontented Northumbrian lords Maerleswegen (or Marleswine), Cospatic, and others, who, deserting the Norman conqueror, carried the heir of the Saxon line and his mother and sisters with them to the court of the Scottish king Malcolm Canmore. This movement was attended with important consequences. Malcolm soon after married Edgar's eldest sister Margaret, and of this marriage came Matilda, whose union in 1100 with Henry I. of England was the first step towards the reconciliation of the Saxon and Norman races. Meanwhile Edgar and his friends were followed to Scotland by many other Saxon fugitives, who were the means of introducing into that country much of the superior civilisation of the southern part of the island. A connection between Scotland and Hungary appears also to have arisen out of this flight of Edgar, and the subsequent marriage of his sister with the Scottish king.

It was not intended however by Cospatic and his associates that Scotland should serve them merely as a place of refuge. A powerful confederacy was immediately formed against the English king, in which they and their protégé Edgar were associated with the men of Northumberland and Sweyn Estridsen the king of Denmark. The united forces of these several powers stormed the castle of York on the 22nd of October 1069, and put the Norman garrison to the sword; on which, according to some authorities, Edgar Atheling was a second time actually proclaimed king. But the approach of William soon compelled him to fly for his life, and he again took refuge in Scotland. Here he appears to have remained inactive till the year 1073, when he was again induced to engage in a scheme for annoying the English king at the instigation of Philip king of France, who invited him to come to that country, promising to give him some place of strength from which he might attack either England or Normandy. Edgar on this set out with a few ships; but he was wrecked in a storm on the coast of Northumberland, from which he with difficulty made his escape for the third time to Scotland, in a state of almost complete destitution. He was now advised by his brother-in-law Malcolm to make his peace with William; and that king having received his overtures favourably, he proceeded to England, where William gave him an apartment in his palace, and a daily allowance of a pound of silver for his support. In this state of dependence he remained for some years; but at length he seems to have gone over to Normandy, where, after the death of the Conqueror, his son Duke Robert made the Saxon prince a grant of some lands. The grant however for some reason which does not appear, was soon resumed, and the Atheling was compelled, for the fourth time, to betake himself to Scotland in 1091. In the end of the same year it is related that a peace was effected by the good offices of Edgar and Duke Robert between Malcolm and William Rufus, when their armies had met and were ready to engage, in Lothene or Loidis (that is, most probably, the part of Scotland now called Lothian, then considered as

a part of England). On this occasion Edgar was reconciled to the English king, and he again took up his abode at the court of William. In January 1092 however Duke Robert and he suddenly withdrew together to Normandy; and not long after Malcolm and William were again at war. The Scottish king fell in a conflict with an English force commanded by Robert de Moubrey near Alnwick on the 13th of November 1093; his eldest son Edward was slain with him; and his queen, the sister of Edgar Atheling, died three days after, having only survived to learn the loss of her husband and her son. Immediately after this we read of Edgar securing the children of his deceased brother-in-law and sister from the attempts of their uncle, Donald Bane, who had usurped the Scottish throne, and conveying them to a place of safety in England, a circumstance that would apparently imply that he had himself returned to that country from Normandy, and once more secured the protection of the English king. Here he seems to have continued during the remainder of the reign of Rufus. In 1097 he is recorded to have raised, with the approbation and aid of that king, a body of troops, and marched with them into Scotland, where he drove Donald Bane from the throne, and placed on it his nephew Edgar, the son of Malcolm. One account makes him to have immediately after this joined his old friend Robert duke of Normandy in the Holy Land, with a force of 20,000 men, collected from all parts of England and Scotland; but this part of his story is neither well supported nor very probable in itself. It is certain however that on the breaking out of the war between Henry I. and his brother Robert, a few years after the accession of the former to the English throne, Edgar was found on the side of Robert, although the recent marriage of his sister to Henry might be supposed to have attached him to the interests of that prince. He was one of the prisoners taken by Henry at the decisive battle of Tinchebrai on the 27th of September 1106, in which Robert finally lost his dukedom and his liberty. The victor however treated the Saxon prince with more lenity or contempt than he showed in his treatment of his own brother. Soon after being brought to England, Edgar was restored to liberty; and some accounts state that he subsequently visited Palestine. But the remainder of his history is very obscure. Malmesbury only informs us, without specifying any date of his decease, that he died in England after having lived to a good old age, without ever having been married or having had any issue, leaving behind him the character of a weak but inoffensive and well-intentioned man. He has certainly the distinction of being about the most insipid hero of anything like romance on record, and the narrative of his life may be quoted as a curious instance of the interest that will be sometimes awakened by the position and fortunes of an individual however personally insignificant.

EDGEWORTH, RICHARD LOVELL, an ingenious mechanical philosopher, but better known as the father and literary associate of Maria Edgeworth, was born at Bath, in 1744. He was descended from an English family, which had settled in Ireland in the reign of Queen Elizabeth, and resided in Edgeworthstown, in the county of Longford, where his boyhood was chiefly spent. A hasty marriage, contracted at the age of nineteen, while he was an under-graduate of Corpus College, Oxford, cut short his studies at that university, and led him to return home; but in 1765, intending to be called to the bar, he came to England, and took a house at Hare Hatch, between Maidenhead and Reading. During his visits to London to keep his terms, he became acquainted with Sir Francis Delaval and other gay and sporting men of the day, concerning whom a number of anecdotes are preserved in Mr. Edgeworth's autobiography. In that society he was distinguished by a high flow of spirits, and an uncommon share of that activity and ingenuity which adapts itself to the lighter pursuits of social amusement as readily as to higher and more serious purposes. At home he was chiefly occupied in prosecuting a variety of ingenious mechanical contrivances, among which we may mention the first erection of a telegraph in England, originating in a bet relative to the speedy transmission of racing news from Newmarket to London. During this residence in Berkshire he became acquainted with the eccentric philanthropist Thomas Day, with whom he lived in the closest friendship. His mechanical pursuits introduced him to Dr. Darwin, and subsequently to Watt and Bolton, Wedgwood, and other eminent scientific men. In 1769, by his father's death, he came into possession of a handsome fortune, and gave up the intention of following the law as a profession.

Mr. Edgeworth returned to Ireland in 1782, "with the firm determination," he says, "to dedicate the remainder of his life to the improvement of his estate and the education of his children, and with the sincere hope of contributing to the amelioration of the inhabitants of the country from which he drew his subsistence." To this resolution, during the remaining thirty-five years of his life he steadfastly adhered; devoting his best powers to the useful performance of his duties as a magistrate, a landlord, and a father. He was an active and influential member of the Irish Volunteers, and continued, after their dissolution, and through life, a steady advocate of reform in parliament, he was a member of the last Irish house of commons, and spoke and voted in opposition to the Union. Retaining the ardent spirit of his youth, he engaged in a variety of projects for reclaiming bogs, establishing a system of telegraphic communication, experiments on the construction of carriages, moveable railroads, &c. In the

cultivation of his estate and in the management of his tenantry he was skilful, prudent, and humane. His judicious and discriminating kindness and his acknowledged impartiality as a magistrate (a rare quality then in Ireland) gained their sincere affection, inasmuch that in the insurrection of 1798, though he was absent and assisting with his corps of yeomanry in the defence of Longford, his house at Edgeworthstown was visited by the rebels, and yet was preserved uninjured and untouched. He died June 13, 1817, after an old age of unusual activity and power of enjoyment.

Mr. Edgeworth married four wives, by all of whom he had children. The number of his children, and their unusual difference in age, a difference amounting, between the eldest and youngest, to more than forty years, gave him peculiar opportunities of trying experiments in education, and watching their results. His family were brought up almost entirely at home, and with an unusual degree of parental care. The results of his experiments were made public in 1798, in a work which at the time attracted much attention—"Practical Education," a treatise written principally by Miss Edgeworth, but partly by himself; and based on his theory of education, his observation, and the experience of his own house.

Mr. Edgeworth was not a ready writer; and it may have been partly owing to this that he preferred engaging in a sort of literary partnership with his daughter to embarking alone in any work of length. 'Practical Education' and 'Irish Bulls' were avowedly written by them in common; and Miss E. in her father's 'Memoirs' (vol. ii., chap. xvi.) has recorded in warm terms of filial affection her obligations to him in her other works. It was his habit to revise and correct all her productions carefully, and to sanction their issue to the world by his paternal *imprimatur*; a form which the world thought might as well be omitted.

The following works are published in his name:—"Rational Primer;" "Poetry Explained;" "Readings in Poetry;" "Professional Education;" "Letter to Lord Charlemont on the Telegraph;" "Speeches in Parliament;" "Essay on the Construction of Roads and Carriages." He also published papers in the Philosophical Transactions, Nicholson's Journal, and the transactions of the Royal Irish Academy on various subjects, as the Telegraph, Resistance of the Air, Aerostation, Railroads, the Construction of Carriages, and the description of a handsome spire which he had caused to be erected inside the steeple of the parish church, and then lifted into its place.

(*Memoirs of R. L. Edgeworth, 1820.*)

EDGEWORTH, MARIA, the daughter of the preceding, by his first wife, was born on January 1, 1767, at Hare Hatch, near Reading, in Berkshire. In the year 1782 her father went with his family to reside on his paternal estate at Edgeworthstown, until when, except for a few months in her childhood, his daughter had never been in Ireland. From that time however Edgeworthstown became her abode for the remainder of her long life, with the exception of occasional visits of a few weeks only to England, Scotland, and France, and for about two years at Clifton in attendance on her sick step-mother. The neighbourhood of Edgeworthstown did not afford much congenial society, the family of the Earl of Longford at Pakenham Hall, that of the Earl of Granard at Castle Forbes, and that of a Mr. Brookes, being the only ones whom they visited; and Pakenham Hall, she says, was twelve miles distant, with "a vast Serbonian bog between us, with a bad road, an awkward ferry, and a country so frightful, and so overrun with yellow weeds, that it was aptly called by Mrs. Greville, 'the yellow dwarf's country.'"

Miss Edgeworth was principally educated by her father, as all his other children were. They all lived on the most confidential terms with him, and she was very early selected as his business assistant, copying letters, receiving rents, and welcoming his tenants, while his office of magistrate gave her still further opportunities of observing the manners and habits of the peasantry around her. These occupations soon led to her becoming a co-operator with her father in literary productions. The first was a series of 'Essays on Practical Education,' published in 1798; and 'Early Lessons,' which had been commenced by Mr. Edgeworth and his second wife, was continued by him and his daughter; the 'Parent's Assistant' was also a joint production, as was the 'Essay on Irish Bulls,' published in 1808. But Miss Edgeworth's fame rests upon her novels, which were produced without assistance, though they always had the benefit of her father's revision, while he was living. The series commenced with 'Castle Rackrent,' published in 1801, and closed in 1834 with 'Helen.' In the interval there appeared 'Moral Tales,' 'Belinda,' 'Leonora,' 'The Modern Griselda,' 'Popular Tales,' 'Tales of Fashionable Life,' 'Patronage,' 'Frank,' 'Harrington,' and 'Ormond,' with some minor tales. Her last production was 'Orlando,' a children's tale, published by the Messrs. Chambers in 1847.

The novels of Miss Edgeworth were published some years ago in a collected series. The manners which they describe, especially those of fashionable life, belong in some degree to a past generation. But her delineations of character, more particularly of Irish character, are so true to nature, and there is such a vein of quiet humour and practical good sense running through them all, that amidst the more exciting plots and strong situations of the novels of our own time, the more important may be referred to as worthy of a lasting place in our literature.

Miss Edgeworth passed a quiet but useful life with her family; she maintained an extensive correspondence with many friends and literary acquaintances, and at length died on May 21, 1849, at the venerable age of eighty-three.

EDMUND I., King of the Anglo-Saxons, was the son of King Edward the Elder, by his third wife Edgiva. According to the common statement, he was born in 923, or about two years before his father's death, but we are inclined to believe that his birth was some years earlier: he is said to have fought at the battle of Brunanburh in 934, when, if 923 be the correct date of his birth, he could have been only eleven years old; and was twice married, and by one of his wives had two children, yet his death took place in 946.

Edmund succeeded his half-brother Athelstane on the 27th of October 941. Immediately after his accession the Danish people of Northumbria rose in revolt under the same Anlaf or Olave who had been defeated by Athelstane in the great battle of Brunanburh, and forced to flee to Ireland. After the war had lasted about a year, an accommodation was brought about by the Archbishops Odo and Wulstan, by which it was arranged that all the territory to the north of Watling-street should be given up to Anlaf. The Danish earl however died the next year, and Edmund, by a prompt and vigorous use of the opportunity, was successful in recovering all that he had lost. In 945 he also succeeded in reducing the hitherto independent state of Cumbria (including the modies, Cumberland and Westmoreland), which, after cruelly putting out the eyes of the two sons of the king, Dunmail, he made over to Malcolm I. of Scotland, to be held by him as the vassal of the English crown. The reign of Edmund, who was distinguished not only for his personal courage, but by his taste for elegance and splendour, on which account he received the surname of the Magnificent, was terminated on the 26th of May 946, by a blow which he received from an outlaw named Liof, who had the audacity to present himself at the royal table as the king was celebrating the feast of St. Augustine at Pucklekirk, in Gloucestershire. Edmund, on his refusal to leave the room, rose himself to assist in expelling him, when the intruder, with a dagger which he had concealed under his clothes, stabbed him to the heart. King Edmund I. left by his wife Elgiva two sons, Edwy and Edgar, who eventually both sat on the throne; but as they were mere children at the time of their father's decease, they were set aside for the present, and his immediate successor was his brother Edred.

EDMUND II., King of the Anglo-Saxons, surnamed Ironside, either from his great strength, or the armour which he wore, was the son of King Ethelred II., and was born in 989. According to the account that has commonly been received, his mother was Elgiva, or Ethelgiva, the daughter of Earl Thored, or Toreth, who was Ethelred's first wife. Other authorities however assert that the mother of Edmund, and also of several of his brothers, was a foreign lady, who was only Ethelred's concubine. On the whole, the point of his legitimacy must be considered doubtful.

Edmund appears, in the history of the latter years of his father's calamitous reign, as the chief champion of the English cause against Canute and his Danes, who had by this time nearly overrun the kingdom. On the death of Ethelred in 1016, Edmund was proclaimed king by the burgesses of London, and soon after, at least all the kingdom of Wessex, the hereditary dominion of his family, and which was now considered as comprehending the whole territory to the south of the Thames, appears to have submitted to his authority. He had the year before, by a marriage with Elgiva, the widow of Sigefrith, a thane of Danish descent, who had been put to death by Ethelred, made himself master, in defiance of the despised and dying king, of estates of great extent; and the power he thus acquired is supposed to have materially assisted him in securing the throne.

The short reign of Edmund was nearly all spent in a continuation of the sanguinary struggle in which he had already so greatly distinguished himself. His exploits are dwelt upon by the old national chroniclers with fond amplification, but it is not very easy to separate what is of historical value in their narratives from the romantic decorations. Immediately on Edmund's accession the Danish forces appear to have besieged London. The English king remained in the capital till it was considered secure; after which we find him engaging Canute, first at Pen, in Dorsetshire (or, according to another account, near Gillingham, in Somersetshire); and then at a place called Secorstan, which is supposed to be the spot still marked by a stone at the meeting of the four counties of Oxford, Gloucester, Worcester, and Warwick. In both these fights Edmund appears to have been victorious; that of Secorstan lasted two days. A third engagement took place at Brentford, the issue of which is disputed. Soon after, the two armies met again at Ottenford, or Otford, in Kent, when the Danes were defeated with great slaughter. Finally however Edmund sustained a decisive discomfiture at the great battle of Assandun, supposed to be Assington, in Essex. After this, according to one account, which however has been generally discredited by modern historians, Canute and Edmund agreed to decide their quarrel by single combat, and the encounter accordingly took place on an inlet called Alney, or Olney, in the Severn, which some place near Deerhurst, others near Gloucester, between Overbridge and Maysemore. The result was, that Canute was obliged to yield and sue for his life. Whether the single combat took place or not, it is certain that an arrangement between the

parties was now made, by which Mercia and Northumbria were made over to Canute, while Edmund was allowed to retain possession of the rest of the kingdom, with the nominal sovereignty of the whole. It is also said to have been stipulated that when either should die the other should be his successor. Edmund died a few weeks after this pacification, having worn the crown only about seven months; and although there is considerable variation and obscurity in the accounts of his death, there are strong reasons for believing that he was made away with by the contrivance of Canute. The northern historians state this in distinct terms. Canute immediately mounted the vacant throne, 1016. Edmund Ironside left by his wife Algitha two sons, Edward, called the Outlaw, and another, whom some call Edmund, others Edwin, and of whom it is not known whether he was older or younger than Edward. [EDGAR ATHELING.] Edwy, the brother of Edmund, was put to death by command of Canute.

EDRED, King of the Anglo-Saxons, was the youngest of the sons of Edward the Elder, by his wife Edgiva. [EDWARD THE ELDER.] When the throne became vacant, in 946, by the death of his elder brother, Edmund I., Edred was recognised as his successor,—Edwy and Edgar, the two sons of Edmund, being considered to be excluded for the present by their extreme youth. Edred was in a bad state of health when he came to the throne, and he does not seem ever to have recovered. Yet he is recorded to have, soon after his accession, repressed in person an insurrection of the turbulent Danish population of Northumberland; and he appears to have reduced that province to greater quiet and subjection than any of his predecessors. In these military operations, as well as in the management of civil affairs, he was mainly directed by the counsels of his chancellor Turketul, who had served in the same capacity under the two preceding kings, Athelstane and Edmund. Another distinguished character of this reign was the celebrated Dunstan, who owed his first rise at court to the patronage of Turketul, and acquired under Edred that extraordinary power in the state which he preserved during several succeeding reigns. [DUNSTAN.] Edred died, after a reign of between nine and ten years, on the 23rd of November (St. Clement's Day), 955, and was succeeded by his nephew Edwy, the eldest of the two sons of his predecessor, king Edmund.

EDRISI, with his complete name Abu-Abdallah Mohammed ben Mohammed ben Abdallah ben Edris, a well known Arabian writer on Geography, who flourished about the middle of the sixth century of the Mohammedan era. Of the circumstances of his life little is known. He was a descendant of the family of the Edrisides, who for upwards of a century possessed the sovereignty over the Mohammedan provinces of Northern Africa. When, in A.D. 919, the Edriside dynasty in Africa was overthrown by Mahedi Abdallah, the survivors of the family went to Sicily; and there our Edrisi seems to have been born. The geographical treatise, which has made his name celebrated, was written at the command of Roger II. king of Sicily, whom he frequently mentions in the body of the work; he informs us in the preface that he completed it in the year 548 of the Hegira, A.D. 1153-4; and that it was intended to illustrate a silver terrestrial globe, 450 Greek pounds in weight, which King Roger had caused to be made. The time at which he wrote it is further ascertained from an incidental allusion to the fact of the town of Jerusalem being then in the possession of the Christians, which occurs in the work, and to the capture of Tripolis and Bona by Roger, which events happened in the years 540 and 548 of the Hegira (1145-6 and 1153-4 of our era). The work itself also affords internal evidence of its having been written by a person who had visited Spain and Italy. Gabriel Sionita and Johannes Hesronita, who, in 1619, published a Latin translation of an abridgment of Edrisi's work, were induced by an erroneous reading of the only manuscript which they had, in a passage where Edrisi speaks of the Nile dividing the country adjoining it into two halves (*ardind* 'our country,' instead of *ardihd* 'its country,' the true reading), to suppose him a native of Nubia; and this mistake gave occasion to the designation of Geographus Nubiensis, under which Edrisi, of whose real name the translators were ignorant, soon became universally known. His work bears the title 'Nuzhat al-mushtak fi ikhtirak al-afak,' i.e. 'Amusement of the curious in the exploring of countries.' Besides the abridged translation above mentioned, we now possess a French version of what seems to be the complete original work, by M. Amédée Jaubert, made from two Arabic manuscripts, the one found in the royal library at Paris, the other (which is accompanied with maps) recently procured in Egypt by M. Asselin, and now likewise belonging to the Bibliothèque du Roi. Two other manuscripts of the original work of Edrisi are preserved in the Bodleian library at Oxford (Cod. Graves, No. 3837, and Cod. Pocock, 375). The globe which this treatise was intended to illustrate is entirely lost; but a planisphere, which is inserted in one of the Bodleian manuscripts, may be seen engraved in Vincent's 'Periplus of the Erythrean Sea,' who observes (p. 568) that "it is evidently founded upon the error of Ptolemy, which carries the coast of Africa round to the east, and forms a southern continent totally excluding the circumnavigation into the Atlantic Ocean." It appears, from a comparison of this planisphere with the maps of Fra Mauro and the globe of Martin Behem at Nuremberg, that for upwards of three centuries the globe of Edrisi remained the foundation upon which all subsequent representations of the earth's surface were constructed. In his descriptive treatise,

Edrisi, like all other Arabian geographers, distributes the portion of the globe known at his time into seven climates, each of which he subdivides into ten regions: in the account which he gives of them he follows the uniform plan of proceeding from west to east; but he does not, like Abulfeda, determine the longitude and latitude of the places which he mentions. The abridgment of the work contains little more than an itinerary of these different regions; but the original performance now translated adds many remarks on their inhabitants, natural productions, &c. Edrisi frequently refers to writers that have preceded him: among others to an Arabic translation of Ptolemy of Claudias, to Abdallah ben Khordadbeh, and Masudi.

The Arabic text of the abridgment of Edrisi's work, which is now extremely scarce, appeared under the following Latin title: '*De Geographia universalis, Hortulus cultissimus, mire orbis regiones, provincias, insulas, urbes, earumque dimensiones et orizonta, describens*,' Romæ, in typographia Medicea, 1592, 4to. The Latin translation of the same by Gabriel Sionita and Johannes Hesronita, bears the title: '*Geographia Nubiensis, id est, accuratissima totius orbis in septem climata divisi descriptio*,' Paris, 1619, 4to. Of other publications relating to the work of Edrisi we shall mention only two: '*Descripción de España de Xerif Aledris conocido por el Nubiense; con traducción y notas de Don J. A. Conde*,' Madrid, 1799, 8vo; and J. M. Hartmann's '*Commentatio de Geographia Africæ Edrisiana*,' Göttingen, 1791, 4to. M. Jaubert's French translation appeared under the auspices of the French Geographical Society, and forms the fifth and sixth volumes of the '*Recueil de Voyages et de Mémoires*,' published by that society. It has also the following separate title, '*Géographie d'Edrisi, traduite de l'Arabe en Français, d'après deux MSS. de la Bibliothèque du Roi, et accompagnée de notes par M. Amédée Jaubert*,' Paris, 1836, 1840, 4to.

EDWARD I., surnamed the Elder, King of the West Saxons, and with some pretensions to be regarded as king of all England, was the eldest son of Alfred the Great, by his queen Alswitha, the daughter of Earl Ethelred. On the death of his father, 26th of October 901, Edward was recognised by the Witenagemote as his successor; but the throne was contested by his cousin Ethelwald, who was the son of Ethelred, one of the three elder brothers and predecessors of Alfred. The cause of Ethelwald received from the first the support of the Danes of the north, and by their assistance in 904 he compelled the submission of the people of Essex, and in the following year that of the East Anglians. The contest however was at length terminated in 906 or 907 by the death of Ethelwald, in a battle fought between his forces and those of Edward. The people of East Anglia on this returned under submission to the king of Wessex, and the Northumbrian Danes concluded a peace with him; but three or four years afterwards we find the Danes breaking this pacification, nor do they appear to have been quieted, or the people of Essex finally brought back to their obedience, till the year 920 or 921. Mercia in the meantime had continued to be governed as a separate state, though subject to the supremacy of Wessex, first by the ealdorman Etheled, or Ethelred, to whom it had been entrusted by Alfred, and after his death in 912 by his widow Ethelfleda, the sister of Edward. The Lady Ethelfleda survived till 920, conducting the affairs of her government with distinguished ability, and all along acting in concert with her brother in his efforts against the Danes and his other enemies. On her death, Edward took the government of Mercia into his own hands. After this, if we may believe the old historians, not only did all the Danes, including even those of Northumbria, make full submission to Edward, but their example was followed by the Welsh and the people of Strathclyde, and the king of the Scots and all his subjects also chose the English monarch as their lord. The military successes however, which must have been achieved to compel the submission of all these neighbouring powers, if such submission actually took place, are not recorded.

Some of the laws of Edward the Elder are preserved, but they do not demand any particular notice. He died in 925, and was succeeded by his eldest son Athelstane, born to him by a shepherd's daughter named Egwina, who is stated by some of the old writers to have been his wife, by others only his mistress. He had also another son and a daughter by Egwina. By another lady, to whom he is allowed to have been married, but whose name is unknown, he had two sons and six daughters; and by another wife, Edgiva, he had two sons, Edmund and Edred, both of whom were afterwards kings of England, and two daughters.

EDWARD II., King of the Anglo-Saxons, surnamed the Martyr, was the eldest son of Edgar the Peaceable, by his first wife, Elfreda. On the death of Edgar in 975, the accession of Edward was opposed by a faction headed by his father's widow, Elfrida, who, on the pretence that the elder brother was excluded by the circumstance of having been born before his father had been crowned, maintained that the right to the vacant throne lay with her own son Ethelred. To create for herself the appearance of a national party, she and her associates proclaimed themselves the patrons of the cause of the married clergy in opposition to Dunstan and the monks; but after a short period of confusion the latter prevailed in the Witenagemote, and Edward was formally accepted as king by that assembly. Elfrida however seems still to have continued her intrigues, and her unscrupulous ambition at last led her to the perpetration of a deed which has covered her name with infamy. This was the murder of her step-son by a hired

assassin, as he stopped one day while hunting at her residence, Corfe Castle, in Dorsetshire: he was stabbed in the back as he sat on his horse at the gate of the castle drinking a cup of mead. The 18th of March 978 is the date assigned to the murder of King Edward, who was only in his seventeenth year when he was thus cut off. He was never married, and leaving no children, was succeeded by his half-brother, Ethelred, the only individual then remaining whose birth gave him any pretensions to the throne.

It was in the reign of Edward that the national council for determining the question at issue between the secular and monastic clergy was held at Calne, which is so famous for the catastrophe of the floor giving way, with the exception of the part on which Dunstan and his friends stood. [DUNSTAN.]

EDWARD III., King of the Anglo-Saxons, surnamed the Confessor, was the eldest of the two sons of Ethelred II. by his second wife Emma, the daughter of Richard I., duke of Normandy. He was born at Islip, in Oxfordshire, probably in the year 1004. In the close of 1013, when the successes of Sweyn, the Dane, drove Ethelred from his throne, and compelled him to retire to the Isle of Wight, he sent over his wife, with Edward and his younger brother Alfred, to Normandy, to the care of their uncle Duke Richard II. Hither Ethelred himself, being assured of a favourable reception, followed his family, about the middle of January 1014. When, on the death of Sweyn, within three weeks after, Ethelred was recalled by the Witenagemote, he sent back his son Edward along with the plenipotentiaries, whom he despatched previously to setting out himself to complete the arrangements for his restoration. On the death of Ethelred in 1016, Emma and her two sons returned to Normandy. When Canute the Dane obtained the throne in the latter part of the same year by the death of Edmund Ironside, it is affirmed that Duke Richard either fitted out a naval force or threatened to do so, with a view of supporting the claims of his nephew Edward; but this intention, if it ever was entertained, was effectually diverted before it led to anything by the proposals which now proceeded from Canute for the hand of the widowed Emma. Canute and Emma were married in July 1017. From this time till the death of Canute in 1035, Edward appears to have remained quiet in Normandy. He is said to have spent his time chiefly in the performance of the offices of religion and in hunting, which continued to be his favourite occupations to the end of his days. On Canute's death, and the disputes for the succession between his sons Harold and Hardicanute, Edward was induced to make a momentary demonstration in assertion of his pretensions: he crossed the channel with a fleet of forty ships, and landed at Southampton; but finding that instead of being supported, he would be vigorously opposed by his mother, who was exerting all her efforts for her son Hardicanute, he gave up the attempt, and returned to Normandy after merely plundering a few villages. In 1037 his younger brother Alfred was tempted by an invitation purporting to come from Emma to proceed to England at the head of another expedition, which terminated in his destruction, brought about apparently by treachery, though there does not seem to be any sufficient ground for the horrid suspicion, which some writers have been disposed to entertain, that the contriver of the plot was his own mother. When Hardicanute became undisputed king of all England by the death of Harold in 1040, he sent for his half-brother Edward, who immediately came to England, where he was allowed a handsome establishment, and appears to have been considered as the heir to the crown in default of issue of the reigning king. Hardicanute died on the 4th of June 1042, and Edward was immediately recognised as king by the assembled body of the clerical and lay nobility; the former, it is said, having been chiefly swayed by Livingus, bishop of Worcester, the latter by the powerful Earl Godwin.

A menace of opposition to this settlement of the English crown by Magnus, king of Norway, was defeated, after it had put Edward to the expense of fitting out a fleet to maintain his rights, first by the occupation which Magnus found at home in defending himself against another claimant to the Danish throne, Sweyn, the nephew of Canute, and soon after, more effectually, by the death of Magnus. In 1044, Edward, probably in compliance with a promise which he had made to Godwin, married Editha, the only daughter of that earl, having previously informed her however that although he would make her his queen, she should not share his bed. This unnatural proceeding, by which Edward gained from his church the honour of canonisation and the title of Confessor, and by which, to pass over his treatment of his wife and his violation of his marriage vows, he involved his country in the calamities of a disputed succession, and eventually of a foreign conquest, has been usually attributed to religious motives. The Confessor seems to have been without human affections of any kind. His first act after coming to the throne was to proceed to the residence of his mother at Winchester, and to seize by force not only all her treasures, but even the cattle and corn upon her lands. One account further states that he endeavoured to destroy her by an accusation from which she freed herself by the ordeal—though this part of the story has been generally rejected by modern writers.

The public events that form the history of the reign of the Confessor resolve themselves for the most part into a contest between two great parties or interests which divided the court and the country. The connection between England and Normandy had commenced forty

years before the accession of this king by the marriage of Ethelred; but it became very intimate after the accession of Edward, who had spent in Normandy all his life since his childhood, whose tastes and habits had been formed in that country, and all whose oldest personal friends were necessarily Normans. In fact Edward himself, when he came to the throne, was much more a Norman than an Englishman; and he not unnaturally surrounded himself with persons belonging to the nation whose language and manners and mode of life were those with which he had been so long familiar, rather than with his less polished fellow-countrymen. Many Normans came over to England as soon as he became king, and some of the highest preferments in the kingdom were bestowed upon these foreigners. But while the inclinations of Edward were probably from the first with the Normans, he was to a great extent in the hands of the opposite, or English party, from his connection with Earl Godwin, its head. Besides the influence which he derived from having his daughter on the throne, this powerful nobleman held in his own hands, and in those of his sons, the government of more than the half of all England. The eldest of these sons, Sweyn, very early in the reign of Edward, had been obliged to fly from the vengeance of the law for the daring crime of violating the person of an abbess; but after some time Edward consented, or found himself obliged, to pardon him, and to restore him to all his estates and honours. It was not till the year 1051 that the strength of the English and Norman parties was tried in any direct encounter; but that year, on occasion of a broil which arose out of the visit to England of Edward's brother-in-law, Eustace, count of Boulogne, their long-accumulated enmity broke forth into a violent collision. The first effect was the banishment of all the Godwin family, and the degradation and imprisonment of the queen. At this crisis William, the young duke of Normandy, afterwards king of England, came over with a powerful fleet, and prepared to render Edward what assistance he might have needed. The following summer however witnessed the complete overthrow of all that had been thus accomplished. Godwin and his son Harold forced their way back to the country at the head of armaments which they had prepared—the former in Flanders, the latter in Ireland: a negotiation was entered into with the king, and the issue was, that the earl and his party were restored to greater power than ever; the queen was re-established in her possessions and her place, and the Normans were all expelled from the kingdom.

Earl Godwin only survived this counter-revolution a few months; he died suddenly as he sat at the royal table, on the 15th April 1053. His son Harold however inherited his possessions and his power, and the ascendancy of the family under its new head continued as great as ever during the remainder of the Confessor's reign. In 1055 a dispute arose between Harold and the rival family of Leofric, earl of Leicester, which disturbed the kingdom for nearly two years. Leofric died in 1057; but the feud was continued by his son Algar, who called in to his assistance Griffith, or Griffin, king of the Welsh. This drew down the vengeance of Harold upon that prince and his subjects; and the issue was, that, after some fighting, Griffin consented to swear fealty to Edward. This event is assigned by the Saxon chronicle to the year 1056. The war with the Welsh was renewed in 1063: Harold had again the command, and prosecuted hostilities with so much success, that king Griffin's head was cut off by his own subjects, and sent by them to the English king in token of their submission. In 1065 the public tranquillity was for a short time disturbed by an insurrection of the Northumbrians; but this was quelled without bloodshed. Edward died on the 5th of January 1066, and was buried the following day in the new Abbey of Westminster, which had just been finished and consecrated with great pomp about a week before. On the same day Earl Harold was solemnly crowned King of England. [EDGAR ATHELING; HAROLD II.]

England undoubtedly made a considerable advance in civilisation during the reign of the Confessor. For this it was indebted partly to the intercourse which Edward's accession opened with Normandy and France, but perhaps in a still greater degree to the freedom which the kingdom enjoyed from those foreign invasions and internal wars which had distracted it, with the exception of some short intervals of tranquillity, for the greater part of a century preceding. The only events, as we have seen, which disturbed the public peace during the reign of Edward, were one or two border wars and local insurrections, none of which occasioned any general disquiet, or lasted for any considerable time. This period accordingly was long traditionally remembered as the happiest that England had known. It formed in the national imagination the bright spot between the time of the Danish rule on the one hand, and that of the Norman on the other; the age of English freedom and independence which succeeded the deliverance of the country from the one foreign conquest, and preceded its subjection to the other. For many generations after the establishment of the Norman power in the island, the constant demand of the great body of the people to their rulers was for the restoration of the laws and customs of the Confessor. But we have no reason to suppose that this king was the author of any entirely new code of laws, or even that he made any material additions to the laws that had been in force before his time. On coming to the throne he was required by the Witenagemote to promise to observe the laws of King Canute, which seem to have been then universally held to be the fairest and the best the nation had known. Edward took an oath

in conformity with this demand at his coronation. There has been preserved, both in Latin and in Romance, or Romanic French, a body of laws and constitutions which the Conqueror is said to have granted at an assembly of the most distinguished of his English subjects, held about four years after his seizure of the crown, and they are described in the title as the same which his predecessor and cousin, King Edward, had before observed. The French text, preserved in Ingulphus, has generally been held to be the original; but Sir Francis Palgrave has stated reasons which throw considerable doubt upon this supposition. Both versions are given in the most correct form, and accompanied with a learned and valuable commentary, in the *Proofs and Illustrations* appended to Sir Francis Palgrave's '*Rise and Progress of the English Commonwealth*,' pp. lxxxviii.—cxl. (See also Kemble's '*Saxons in England*.')

Edward the Confessor has the credit of being the first of our kings who touched for the king's evil. He was canonised by Pope Alexander III. about a century after his death, and the title of the Confessor was first bestowed upon him in the bull of canonisation. It may also be mentioned, that the use of the Great Seal was first introduced in this reign.

EDWARD I., King of England, surnamed Long-Shanks, from the excessive length of his legs, was the eldest son of King Henry III., by his wife Eleanor, second daughter of Raymond, count of Provence. He was born at Westminster, June 16, 1239. In 1252 he was invested by his father with the duchy of Guienne; but a claim being set up to this territory by Alphonso X., king of Castile, who pretended that it had been made over to his ancestor Alphonso VIII. by his father-in-law, Henry II., it was arranged the following year that the dispute should be settled by the marriage of Prince Edward with Eleanor, the sister of Alphonso, who thereupon resigned whatever right he had to the duchy to his brother-in-law. After this, by letters patent, dated February 14, 1254, we find the lordship of Ireland, and by others dated February 18, in the same year, all the provinces which had been seized from his father, John, by the King of France, granted by Henry III. to his son Prince Edward. (Rymer I.)

Edward early manifested a character very unlike that of his weak and imprudent father. While yet only entering upon manhood, we find him taking part in important affairs of state. Thus the agreement which Henry made in 1256 with Pope Alexander IV. in relation to the kingdom of Sicily, which the pope granted to Henry's second son Edmund, was ratified by Prince Edward in a letter to his Holiness, still preserved. In 1258 he signed, along with his father, the agreement called the Provisions or Statutes of Oxford, by which it was arranged that the government of the country should be put into the hands of twenty-four commissioners, appointed by the barons; and two years after, when Henry violently broke through this engagement, Edward came over from Guienne, where he was resident, and publicly expressed his disapprobation of the king's conduct. For the next two or three years Edward may be regarded as placed in opposition to his father's government. In 1262 however Henry, in a visit which he paid him in Guienne, succeeded in gaining him over to his side, and from this time the prince became the king's most efficient supporter. In the summer of 1263, the quarrel between Henry and his barons came to a contest of arms, which lasted, with some brief intermissions, for four years. During this period the military operations on the king's side were principally conducted by Prince Edward. In the beginning he was unfortunate, having been driven first from Bristol and then from Windsor, and having been finally defeated and taken prisoner with his father at the battle of Lewes, fought May 14, 1264. After being detained however about a twelvemonth, he made his escape out of the hands of the Earl of Leicester; and on the 4th of August, 1265, his forces having encountered those of that nobleman at Evesham, the result was that Leicester was defeated and lost his life, and the king was restored to liberty. From this time Edward and his father carried everything before them till the war was concluded, in July 1267, by the surrender of the last of the insurgents, who had taken up their position in the Isle of Ely.

Soon after this, at a parliament held at Northampton, Prince Edward, together with several noblemen and a great number of knights, pledged themselves to proceed to join the crusaders in the Holy Land. The prince, accordingly, having first, in a visit to Paris, in August, 1269, made his arrangements with St. Louis, set sail from England to join that king in May, the year following. St. Louis died on his way to Palestine; and Edward, having spent the winter in Sicily waiting for him, did not arrive at the scene of action till the end of May, 1271. Here he performed several valorous exploits, which however were attended with no important result. His most memorable adventure was an encounter with a Saracen, who attempted to assassinate him, and whom he slew on the spot, but not before he had received a wound in the arm from a poisoned dagger, from the effects of which he is said to have been delivered by the princess, his wife, who sucked the poison from the wound. At last, having concluded a ten years' truce with the Saracens, he left Palestine in August 1272, and set out on his return to England. He was at Messina, on his way home, in January 1273, when he heard of the death of his father on the 16th of November preceding. He proceeded on his journey, and landed with his queen in England 25th July 1274. They were both solemnly crowned at Westminster on

the 19th of August following. The reign of Edward I. however appears to have been reckoned not from the day of his coronation, according to the practice observed in the cases of all the preceding kings since the Conquest, but according to the modern practice, from the day on which the throne became vacant, or rather from the 20th of November, the day of his father's funeral, immediately after which the clerical and lay nobility who were present in Westminster Abbey on the occasion had sworn fealty to the new king at the high altar of that church.

The first military operations of Edward's reign were directed against the Welsh, whose prince Llewellyn, on being summoned to do homage, had contemptuously refused. Llewellyn was forced to sue for peace in November 1277, after a single campaign; but in 1281 he again rose in arms, and the insurrection was not put down till Llewellyn himself was slain at Llanfair, 11th December 1282, and his surviving brother Prince David was taken prisoner soon after. The following year the last-mentioned prince was barbarously put to death by drawing, hanging, and quartering, and Wales was finally united to England.

The conquest of Wales was followed by the attempt to conquer Scotland. By the death of Alexander III. in 1285, the crown of that country had fallen to his grand-daughter Margaret, called the Maiden of Norway, a child only three years old. By the treaty of Brigham, concluded in July 1290, it was agreed that Margaret should be married to Edward, the eldest surviving son of the English king; but the young queen died in one of the Orkney Islands on her voyage from Norway, in September of the same year. Edward made the first open declaration of his designs against the independence of Scotland at a conference held at Norham on the Tweed with the clergy and nobility of that kingdom on the 10th of May 1291. Ten different competitors for the crown had advanced their claims; but they were all induced to acknowledge Edward for their lord paramount, and to consent to receive judgment from him on the matter in dispute. His decision was finally pronounced in favour of John Balliol, at Berwick, on the 17th of November 1292; on the next day Balliol swore fealty to him in the castle of Norham. [BALLIOL.] He was crowned at Scone under a commission from his liege lord on the 30th of the same month; and on the 26th of December he did homage to Edward for his crown at Newcastle. The subject king however was soon made to feel all the humiliation of his position; and the discontent of his countrymen equalling his own, by the summer of 1294 all Scotland was in open insurrection against the authority of Edward. Meanwhile Edward had become involved in a war with the French king Philip IV. The first act of the assembled estates of Scotland was to enter into a treaty of alliance with that sovereign. But although he was farther embarrassed at this inconvenient moment by a revolt of the Welsh, Edward's wonderful energy in a few months recovered for him all that he had lost. In the spring of 1296 he laid a great part of Scotland waste with fire and sword, compelled Balliol to resign the kingdom into his hands, and then made a triumphant progress through the country as far as Elgin in Moray, exacting oaths of fealty from all classes wherever he appeared. It was on his return from this progress that Edward, as he passed the cathedral of Scone in the beginning of August, carried away with him the famous stone, now in Westminster Abbey, on which the Scottish kings had been accustomed to be crowned. He now placed the government of Scotland in the hands of officers appointed by himself, and bearing the titles of his ministers. But by the month of May in the following year Scotland was again in flames. The leader of the insurrection now was the celebrated William Wallace. He and his countrymen had been excited to make this attempt to effect their deliverance from a foreign domination, partly by the severities of their English governors, partly by the circumstances in which Edward was at this time involved. The expenses of his Scottish and French wars had pressed heavily upon the resources of the kingdom; and when he asked for more money, both clergy and laity refused to make him any farther grant without a redress of grievances and a confirmation of the several great national charters. After standing out for some time, he was obliged to comply with these terms: Magna Charta and the Charter of Forests were both confirmed, with some additional articles, in a parliament held at Westminster in October of this year.

Meanwhile, although he had got disencumbered for the present of the war on the Continent, by the conclusion of a truce with King Philip, the rebellion in Scotland had already gained such a height as to have almost wholly cleared that country of the English authorities. The forces of the government had been completely put to the rout by Wallace at the battle of Stirling, fought on the 11th September, and in a few weeks more not a Scottish fortress remained in Edward's hands. Wallace was now appointed Governor of Scotland in the name of King John (Balliol). In this state of things Edward, about the middle of March 1298, returned to England from Flanders, where he had spent the winter. He immediately prepared to march for Scotland. The great battle of Falkirk followed on the 22nd of July, in which Wallace sustained a complete defeat. But although one consequence of this event was the resignation by Wallace of his office of governor, it was not followed by the general submission of the country. The next five years were spent in a succession of indecisive attempts on the part of the English king to regain possession of Scot-

land; the military operations being frequently suspended by long truces. At length, having satisfied his barons by repeated renewals of the charters, and having finally relieved himself from all interference on the part of the king of France by a definitive treaty of peace concluded with him at Amiens, on the 20th May 1303, Edward once more set out for Scotland at the head of a force too numerous and too well appointed to be resisted by any strength that exhausted country could now command. The result was again its temporary conquest, and merciless devastation from the Tweed to the Moray Firth. The Castle of Stirling was the last fortress that held out; it did not surrender till the 20th of July in the following year. Edward meanwhile had wintered in Dunfermline; he only returned to England in time to keep his Christmas in Lincoln. Wallace fell into his hands in a few months afterwards, and was hanged, drawn, and quartered as a traitor, at Smithfield in London, on the 23rd of August 1305. But another champion of the Scottish independence was not long in appearing. Robert Bruce, Earl of Carrick, whose grandfather had been the chief competitor for the crown with Balliol, had resided for some years at the English court; but he now, in the beginning of February 1306, suddenly made his escape to Scotland; and in a few weeks the banner of revolt against the English dominion was again unfurled in that country, and the insurgent people gathered around this new leader. Bruce was solemnly crowned at Scone, on the 27th of March. On receiving this news, Edward immediately prepared for a new expedition to Scotland; and sent the Earl of Pembroke forward to encounter Bruce, intending to follow himself as soon as he had completed the necessary arrangements. The army of Bruce was dispersed at Perth, on the 19th of June, by Pembroke, who had thrown himself into that town; and the king of the Scots became for a time a houseless fugitive. But the English monarch had now reached the last stage of his destructive career. Edward got no farther than a few miles beyond Carlisle in his last journey to the north. After spending the winter months at Lanercost, where he was detained by a severe illness, he appears to have arrived at Carlisle in the beginning of March 1307; here he was again taken ill, but his eagerness to advance continued unabated: having somewhat recovered, he again set out, although he was still so weak, and suffered so much from pain, that he could accomplish no more than six miles in four days. On the 6th of July he reached the village of Burgh-upon-Sands, "and next day expired," to copy the words of Lord Hailes, "in sight of that country which he had devoted to destruction." On his death-bed he is said to have enjoined his son and successor to prosecute the design which it was not given to himself to finish. According to Froissart, he made him swear that after the breath had departed from the royal body he would cause it to be boiled in a cauldron till the flesh fell off, and that he would preserve the bones to carry with him against the Scots as often as they should rebel. This oath however, if it was taken, was not kept. The corpse of King Edward was interred in Westminster Abbey on the 28th of October.

Edward I. was twice married. By his first wife Eleanor, daughter of Ferdinand III., king of Castile and Leon, he had four sons: John and Henry, who both died in infancy while their father was in the Holy Land; Alphonso, born at Maine in Gascony, 23rd November 1273, who died at Windsor, 4th August 1285; and Edward, who succeeded him. He had also by Eleanor nine daughters: Eleanor, born in 1266, married to Henry earl of Bar; Joanna of Acre, born in that town in 1272, married first to Gilbert de Clare, earl of Gloucester and Hereford, and secondly to Sir Ralph Monthermer; Margaret, born in 1275, married to John duke of Brabant; Berengera, born in 1276; Alice; Mary, born 22nd April 1279, who at ten years of age took the veil in the monastery of Ambresbury; Elizabeth, born in 1284, married first to John earl of Holland and Zealand, secondly, to Humphrey Bohun earl of Hertford and Essex; Beatrice; and Blanch. Queen Eleanor died 28th November 1291, at Grantham, or, according to another account, at Hardeby, in Lincolnshire: her body was brought to Westminster Abbey to be interred, and crosses were afterwards erected on the several spots where it rested on the way, namely, at Lincoln, Grantham, Stamford, Goddington, Northampton (near which town one exists), Stoney Stratford, Dunstable, St. Albans, Waltham (where the cross, a very beautiful one, still stands), and Charing, then a village near London, but now the centre of the metropolis, under the name of Charing Cross. Edward's second wife was Margaret, eldest daughter of Philip III., and sister of Philip IV., kings of France. He was married to her on the 10th of September 1299, she being then in her eighteenth year. By Queen Margaret he had two sons: Thomas, born at Brotherton in Yorkshire, 1st June 1300, afterwards created Earl of Norfolk and earl marshal; and Edmund, born 5th August 1301, afterwards created Earl of Kent; and one daughter, Eleanor, born at Winchester, 6th May 1306, who died in her childhood. Queen Margaret died in 1317.

The rapid narrative that has been given of the acts of his reign sufficiently indicates the main constituents of the character of this king. He had his full share of the ability and the daring of the vigorous line from which he was sprung; a line that (including himself) had now given nine kings to England, and only two of them not men of extraordinary force of character. With all his ambition and stern determination however Edward neither loved bloodshed for itself, nor was he a professed or systematic despoiler of the rules of

right and justice. It is probable that in his persevering contest with the Scots he believed that he was only enforcing the just claims of his crown; and his conduct, therefore, ferocious and vindictive as in many respects it was, may be vindicated from the charge of want of principle, if tried by the current opinions and sentiments of his age. Putting aside considerations of morality, we perceive in him an ample endowment of many of the qualities that most conduce to eminence—activity, decision, foresight, inflexibility, perseverance, military skill, personal courage and power of endurance; and, united with boldness in conceiving and executing his designs, great patience and sagacity in preparing and managing his instruments, and bending circumstances to his will. Engaged as he was during the greater part of his reign in war, he was not advantageously placed for the full application of his talents to the business of civil government; but his reign is notwithstanding one of the most remarkable in our history, for the progress which was made in it towards the settlement of the laws and the constitution. On this account Edward I. has often been styled the English Justinian (though, as is obvious to any one who knows what Justinian's legislation was, not with any propriety); and Sir Matthew Hale (*'Hist. of the Common Law of England,'* chap. 7) has remarked that more was done in the first thirteen years of his reign to settle and establish the distributive justice of the kingdom than in all the next four centuries. Blackstone has enumerated under fifteen heads the principal alterations and improvements which the law underwent in the reign of Edward I.: we can only here notice the confirmation and final establishment of the two great charters; the definition and limitation of the bounds of ecclesiastical jurisdiction; the ascertainment and distribution of the powers and functions both of the supreme and the inferior courts; the abolition of the practice of issuing royal mandates in private causes; the establishment of a repository for the public records of the kingdom, "few of which," as Blackstone remarks, "are antienter than the reign of his father, and those were by him collected;" the improvement of the law and process for the recovery of debts by the Statutes Merchant and Elegit; and the check imposed on the encroachments of the church by the passing of several statutes of mortmain. The object of the statute *De Donis* was to render lands which were the subject of this particular form of grant inalienable, and so far to put restraints upon the disposal of landed property, which however were soon evaded. "Upon the whole, we may observe," concludes Blackstone after Hale, "that the very scheme and model of the administration of common justice between party and party was entirely settled by this king." The forms of writs by which actions are commenced, it is added, were perfected in this reign.

While the English laws were fully extended to Ireland and Wales, it was under Edward I., also, that the foundations of the constitution of the kingdom may be considered to have been laid by the new form and the new powers which were then assumed by the parliament. The earliest writs that have been preserved for summoning knights, citizens, and burgesses to parliament, are, as is well known, those that were issued by Simon de Montfort, earl of Leicester, the leader of the barons, in 1264, in the name of king Henry III., who was then a prisoner in his hands. Whether this representation of the commons was then first introduced or not, it was in the course of the succeeding reign that it first became regular and influential. The division of the legislature into two houses, in other words the institution of our present House of Commons, appears to be clearly traceable to the time of Edward I. It was in his time also that the practice began fairly to take root of the king refraining from arbitrary exactions and coming to parliament for supplies, and that the earliest effective examples were afforded of the grant of supplies by that assembly being made dependent upon the redress of grievances. Edward I., with all his military habits and genius, had at length the good sense to perceive that the time was come for abandoning the attempt to govern by the prerogative alone, which had been clung to by all his predecessors from the Conquest: in his disputes with the barons he never allowed matters to come to a contest of force, as his father and grandfather had done; and in the latter part of his reign, although more than once compelled to stop short in his most favourite designs by the refusal of the national representatives to furnish him with the necessary means, he seems to have kept to the system of never resorting to any other weapon than policy and management to overcome the opposition with which he was thus thwarted. It was in the last year but one of this reign that the royal assent was given to the famous enactment commonly called the '*Statute de Tallagio non Concedendo*,' by which the right of taxation was first distinctly affirmed to reside in the parliament: "no tallage or aid," the first chapter runs (in the old English translation), "shall be levied by us or our heirs in our realm, without the good will and assent of Archbishops, Bishops, Earls, Barons, Knights, Burgesses, and other Freemen of the land." The same principle had been conceded ten years before (by the 25th Edward I., c. 6), but not in such explicit terms.

The trade and foreign commerce of England appear to have advanced considerably during the reign of Edward I.; but rather owing to the natural progress of the civilization of this country and of Europe, than from any enlightened attention which the king showed to these interests. He seems to have been principally solicitous to turn the increasing intercourse of the country with foreign parts to his

own particular profit by the increase of the customs. A few of his laws however were beneficial to the trading community, and were made with this express object, especially the act for the better recovery of debts, commonly called the Statute of Merchants, passed at Acton-Burnell in 1283; the extension of the same by a subsequent act; and the *Elegit* above mentioned. On the other hand he lowered, though slightly, the real value of the coin, thereby setting the first example of a most pernicious process, which was afterwards carried much farther. He also cruelly pillaged and oppressed the Jews; and finally, in 1290, expelled the entire body of that people from England, and seized all their houses and tenements. Before this (in 1275) a law had been passed prohibiting the Jews from taking interest for money on pain of death.

The most distinguished names in literature and science that belong to the reign of Edward I. are Duns Scotus, his disciple William Occam, and the illustrious Roger Bacon. Among the historical writers or chroniclers who flourished at this time may be mentioned Thomas Wikes, Nicolas Trivet, Walter de Hemmingford, and, according to one account, the writer known as Matthew of Westminster. The law writers of this reign are the author of the work entitled '*Fleta*,' Britton (if that be not a corruption of Bracton), Hengham, and Gilbert de Thornton, chief justice of the King's Bench, the author of an abridgment of Bracton.

EDWARD II., the eldest surviving son of Edward I., was born at Caernarvon 25th April 1284, and became the heir apparent to the crown by the death of his elder brother, Alphonso, a few months after. In 1289 he was affianced to the young queen of Scotland, who died the following year. On the 1st of August 1297 his father, before setting out for Flanders, assembled a great council at London, and made the nobility swear fealty to the prince, whom he then appointed regent during his absence. The parliament in which the first statute '*De Tallagio non Concedendo*' received the royal assent was held at Westminster by Prince Edward a few months after his father's departure. In the summer of 1300 we find him accompanying his father in a military expedition to Scotland, and he is particularly mentioned as leading one of the divisions of the army, called the '*Shining Battalion*,' in an encounter with the Scottish forces on the banks of the river Irvine. As he grew towards manhood however he appears to have begun to form those vicious associations which were the chief source of the calamities of his life. In October of this same year (1300) the notorious Piers Gaveston was banished by the king from about the person of Prince Edward, who, through his persuasion, had been guilty of several outrages against the Bishop of Lichfield, and the prince himself was ordered to prison for stealing the bishop's deer. Gaveston was the son of a knight of Gascony, and is admitted to have been distinguished by his wit and accomplishments as well as by his personal advantages, but he is affirmed to have, as the prince's minion, carried himself to men of all ranks with unbearable insolence. In 1301 Edward was created Prince of Wales and Earl of Chester. He was again in Scotland with his father in the expedition in the summer of 1303: while the king proceeded along the east coast, the prince marched westward, and afterwards wintered in Perth, while his father remained in Dunfermline. When Edward was preparing for his last Scottish expedition after the insurrection under Robert Bruce, he knighted his eldest son at Westminster on the morrow of Whitsuntide 1306; after which the prince bestowed the same honour on 300 gentlemen, his intended companions in arms. He was at the same time invested by his father with the duchy of Guienne. The royal banquet that was given on this occasion is celebrated for what is called the '*Vow of the Swans*,' an oath taken by the king to God and to two swans, which were brought in and set upon the table, that he would take vengeance on Robert Bruce and punish the treachery of the Scots. The prince also vowed that he would not remain two nights in the same place until he reached Scotland. He set out accordingly before his father, and as soon as he had crossed the borders he began to signalise his march by such unsparing devastation that even the old king is said to have reproved him for his cruelty. While King Edward was at Lanercost in February 1307, he found it necessary, with the consent of the parliament there assembled, to issue an order banishing Gaveston for ever from the kingdom, as a corrupter of the prince. It is doubtful, notwithstanding the story told by Froissart [EDWARD I.] if the Prince of Wales was with his father when he died on the 7th of July following; but he was at any rate at no great distance, and he was immediately recognised as king. His reign appears to have been reckoned from the day following.

The new king obeyed his father's injunctions to prosecute the war with Scotland by proceeding on his march into that country as far as Cumnock in Ayrshire; but here he turned round without having done anything, and made his way back to England. Meanwhile his whole mind seems to have been occupied only with one object—the advancement of the favourite. A few dates will best show the violence of his infatuation. His first recorded act of government was to confer upon Gaveston, now recalled to England, the earldom of Cornwall, a dignity which had hitherto been held only by princes of the blood, and had a few years before reverted to the crown by the death, without issue, of Edmund Plantagenet, the late king's cousin. The grant, bestowing all the lands of the earldom as well as the dignity, is dated at Dumfries, the 6th of August 1307. About the same time Walter de

Langton, bishop of Lichfield, who was lord high treasurer, was imprisoned in Wallingford Castle, as having been the principal promoter of Gaveston's banishment. In October the new Earl of Cornwall married the king's niece, Margaret de Clare, the daughter of his sister Joanna, countess of Gloucester. He was also made guardian during his minority to her brother, the young earl. The grant of several other lordships followed immediately, and it is even said that the reckless prodigality of the weak king went the length of making over all the treasure his father had collected for the Scottish war, amounting to nearly a hundred thousand pounds, to the object of his insane attachment. Finally, he left him guardian of the realm while he set out for Boulogne in January 1308, to marry Isabella, the daughter of the French king, Philip V., to whom he had been affianced ever since the treaty concluded between Philip and his father in 1299. The marriage took place on the 25th of January, and on the 25th of February the king and queen were crowned at Westminster.

The history of the kingdom for the next five years is merely that of a long struggle between the king and his disgusted nobility about this Gaveston. The banishment of the favourite being insisted upon by a formidable league of the barons, Edward was obliged to yield; but instead of being ignominiously sent out of the country, Gaveston was merely appointed to the government of Ireland. In June his royal master accompanied him as far as Bristol on his way to that country. Even from this honourable exile however he returned in October following. The barons immediately again remonstrated, and in March 1310 the king found himself compelled to sign a commission by which he resigned the government of the kingdom for the ensuing year into the hands of a committee appointed by the parliament. A sentence of banishment was soon after passed upon Gaveston, and he retired to France; but by the close of the year 1311 we find him again in England. The Earl of Lancaster, the king's cousin, now placed himself at the head of the malecontents: finding petitions and remonstrances unattended to, he and his associates at length openly rose in arms. Gaveston was besieged in Scarborough Castle, and having been forced to surrender, his career was ended by his summary execution at Warwick on the 19th of June 1312. Having thus attained their main object, the insurgent barons made their submission to the king, and a peace was finally concluded between the parties in December.

In the course of the last two or three years, Robert Bruce, left unmolested in Scotland, had not only nearly recovered every place of strength in that country, but had been accustomed to make an annual plundering inroad across the borders. It was now determined to take advantage of the cessation of domestic dissensions to effect the reconquest of the northern kingdom; and in June 1314 Edward set out for that purpose at the head of the most numerous army that had ever been raised in England. The issue of this expedition was the signal defeat sustained at the battle of Bannockburn, fought the 24th of June, at which the magnificent host of the English king was completely scattered, he himself narrowly escaping captivity. After this the few remaining fortresses in Scotland that were still held by English garrisons speedily fell into the hands of Bruce; the predatory and devastating incursions of the Scots into England were renewed with more audacity than ever; and Bruce and his brother Edward even made a descent upon Ireland, and for some time contested the dominion of that island with its English masters. At length, in September 1319, a truce for two years with the Scots was arranged with difficulty. Nor was it long observed by the party most interested in breaking it. The Scots easily found pretences on which to renew their attacks, and Edward's efforts to check them proved as impotent as before.

Meanwhile, a new favourite began to engross him, Hugh le Despencer, the son of a nobleman of the same name. Upon him Edward now bestowed another daughter of his sister, the Countess of Gloucester, in marriage, and many large possessions. Another armed insurrection of the barons was the consequence; and in July 1321 the Despençers, father and son, were both banished by act of parliament. Before the end of the same year however they were recalled by the king; and now for a short time the fortune of the contest changed. The Earl of Lancaster was taken and beheaded at Pontefract on the 23rd of March 1322; and the sentence against the Despençers was soon after formally revoked by parliament. About twenty of the leaders of the insurrection in all were put to death; but the estates of many more were forfeited, and most of the immense amount of plunder thus obtained by the crown was at once bestowed upon the younger Despencer. Edward, imagining that he had now an opportunity of which he might take advantage, set out once more for the conquest of Scotland in August 1322; but after advancing as far as Culross, in Fife, he returned without having accomplished anything more than the destruction of a few religious houses; and on the 30th of March 1323 he concluded another truce with the Scots, to last for thirteen years.

New storms however were already rising against the unhappy king. Charles IV., called the Fair, the youngest brother of Edward's queen, had recently succeeded to the French throne, and had begun his reign by quarrelling on some pretence with his brother-in-law, and seizing Guienne and Edward's other territories in France. After some other attempts at negotiation, it was resolved that Queen Isabella should

herself go over to France to endeavour to bring about an arrangement. The queen had been already excited against the Despençers; she had long probably despised a husband who was the object of such general contempt, and who besides openly preferred his male favourites to her society. At the French court she found collected many English nobles and other persons of distinction, whom their dissatisfaction with the state of affairs, or the enmity of the Despençers, had driven from their country. All these circumstances considered, it is easy to understand how she might naturally become the centre and head of a combination formed by the discontented exiles among whom she was thrown, and their connections still in England, for the professed object of compelling her husband to change his system of government and of removing the pernicious power that stood between the nation and the throne. Amongst the foremost figures of the association with which she thus became surrounded was the young Roger de Mortimer, a powerful baron, who had made his escape from England after having been condemned, for taking part in the former confederacy against the Despençers, to imprisonment for life. There is no doubt that the connection between Isabella and Roger de Mortimer became eventually a criminal one. The plot against the king was begun by the conspirators contriving to get the heir-apparent, Prince Edward, into their power. It was arranged that King Charles should restore Guienne upon receiving from the prince the homage which his father had refused to render. On this Prince Edward, now in his thirteenth year, was sent over to France to his mother. The first use Isabella made of this important acquisition was to affiancé the boy to Philippa, the daughter of the Earl of Hainault, who in return agreed to assist her and the confederates with troops and money. Thus supported, she set sail from Dort with a force of 3000 men, under the command of the earl's brother, and landed at Orwell in Suffolk, the 22nd of September 1326. She was immediately joined by all the most distinguished persons in the kingdom, including even the Earl of Kent, the king's own brother. Edward, deserted by all except the two Despençers and a few of their creatures, left London, and took refuge at first in Bristol: he then embarked for Ireland, or, as another account says, with the design of making for the small isle of Lundy, at the mouth of the Bristol Channel; but being driven back by contrary winds, he landed again in Wales, and shut himself up in Neath Abbey, in Glamorganshire. Meanwhile the queen's forces attacked the castle of Bristol, where the elder Despencer, styled Earl of Winchester, had been left governor by the king. When the siege had lasted only a few days, the garrison rose in mutiny and delivered up the old man; he was ninety years of age; but his grey hairs did not save him; he was immediately executed with every circumstance of barbarous insult the ingenuity of his captors could devise. The next day (26th of October) the prelates and barons in the queen's camp declared Prince Edward guardian of the kingdom. The king was discovered in his place of concealment about three weeks after, and was conducted in custody first to the castle of Monmouth, and then to that of Kenilworth. The younger Despencer was also taken; he was hanged and quartered at Hereford on the 24th of November. The parliament assembled on the 1st of January 1327; and after going through some forms of negotiation with the imprisoned king, it was resolved on the 25th of that month, that the crown should be taken from him and conferred upon his son Prince Edward. A deputation announced this resolution to the deposed monarch. He remained for some months longer at Kenilworth: he was then transferred successively to Corfe, Bristol, and Berkeley Castles. At length when it was found that mere insult would not kill him, he was, on the night of the 20th of September, murdered in the last-mentioned place by his keepers Sir Thomas Gournay and Sir John Maltravers.

Edward II. left by his queen, Isabella of France, two sons, Edward, who succeeded him, and John, born at Eltham, 15th of August 1316, created Earl of Cornwall, in 1327, who died at Perth in October 1336; and two daughters, Joanna, married 12th July, 1328, to Prince David, eldest son of Robert Bruce, afterwards King David II. of Scotland, and Eleanor, who became the wife of Reginald Count of Guelders.

Some attempts have been made in modern times to dispute the justice of the character which has been generally given of this king, and to throw the blame of the civil distractions which rendered his reign so unhappy and so ignominious a one, rather upon his turbulent nobility than himself. Hume has written the history of the reign with a studied endeavour to put the barons in the wrong throughout, and to represent Edward as the victim, not of his own weakness and vices, but rather of the barbarism of the age. The facts however on which the common verdict rests cannot be thus explained away. It may be admitted that among the motives which excited and sustained the several confederacies against the king, and in the conduct of some of those who took the lead in them, there was violence and want of principle enough; it is of the nature of things that the baser passions should mix themselves up and even act an important part in all such conflicts, however righteous in their origin and general object; but nothing that can be alleged on this head can affect the question of Edward's unfitness to wear the crown. That question must be considered as settled, if not by the course of outrage against all decency manifested by his conduct in the matter of Gaveston, certainly by his

relapse into the same fatal fatuity a few years after, when he fell into the hands of his second favourite Despenour.

To the reign of Edward II. belongs the memorable event of the suppression in England, as in the other countries of Europe, of the great order of the Knights-Templars. Their property was seized all over England in 1308; but the suppression of the order in this country was not accompanied by any of that cruel treatment of the persons of the members which they had experienced in France. In 1324 the lands which had belonged to the Templars were bestowed upon the order of St. John of Jerusalem.

The most important legal innovation of this reign was that made by the statute of sheriffs (9 Edward II., st. 2), by which the right of appointing those officers was taken from the people and committed to the chancellor, the treasurer, and the judges. Several of the royal prerogatives, relating principally to tenures, were also defined by the statute entitled 'Prerogativa Regis' (17 Edward II., st. 1). The statutes down to the end of the reign of Edward II. are commonly distinguished as the 'Vetere Statuta.' Pleading now began to assume a scientific form. The series of year-books, or reports by authority of adjudged cases, is nearly perfect from the commencement of this reign. The only law treatise belonging, or supposed to belong, to the reign of Edward II. is Horne's 'Miroir des Justices.'

The circumstances of the reign were as little favourable to literature as to commerce and the arts. Warton observes that though much poetry now began to be written, he has found only one English poet of the period whose name has descended to posterity; Adam Davy or Davie, the author of various poems of a religious cast, which have never been printed. Among these however is not to be reckoned the long work entitled 'The Life of Alexander,' which is erroneously attributed to him by Warton, but which has since been conclusively shown not to be his. There is still, extant a curious Latin poem on the battle of Bannockburn, written in rhyming hexameters by Robert Baston, a Carmelite friar, whom Edward carried along with him to celebrate his anticipated victory, but who, being taken prisoner, was compelled by the Scotch to sing the defeat of his countrymen in this jingling effusion. Bale speaks of this Baston as a writer of tragedies and comedies, some of which appear to have been English; but none of them are now known to exist.

EDWARD III., King of England, the eldest son of Edward II. and Isabella of France, was born at Windsor (whence he took his surname) on the 13th of November 1312. In the first negotiations with the court of France after the breaking out of the quarrel about Guienne in 1324, a proposal seems to have been made by the French king, Charles IV., for a marriage between a daughter of his uncle, the Count de Valois, and the young Prince of Wales, as Edward was styled; but it was coolly received by the king of England, and ended in nothing. In September of the year following Prince Edward proceeded to Paris, where his mother then was, and did homage to his uncle, King Charles, for the duchy of Guienne and the earldom of Ponthieu, which his father had previously resigned to him. He was induced by his mother to remain with her at the French court, notwithstanding the most pressing letters from his father (Rymers, iv.), begging and commanding him to return. Meanwhile Isabella, having previously solicited from the pope a dispensation (which however she did not obtain), to permit her to marry her son without his father's knowledge, had arranged a compact with William earl of Hainault, by which the prince was affianced to Philippa, the second of the earl's four daughters. Edward was soon after carried by his mother to Valenciennes, the residence of the Earl of Hainault, where he met Philippa, and it is said fell ardently in love with her. He landed with his mother in England in September 1326, was declared guardian or regent of the kingdom about a month after, and was proclaimed king on the deposition of his father, January 25th, 1327. [EDWARD II.] He was crowned at Westminster the following day.

The government of the kingdom during the king's minority was placed by the parliament in the hands of a regency consisting of twelve noblemen and bishops, with Henry earl of Lancaster (the brother of Thomas, executed in the preceding reign) at their head. The queen however and Mortimer (now created Earl of March) from the first assumed the chief management of affairs, and soon monopolised all power. They must be considered as having been the real authors of the murder of the deposed king. Their authority seemed for the moment to be rather strengthened than otherwise by the failure of a confederacy formed among the nobility to effect their overthrow in the winter of 1328-29. In March 1329 signal proof was given of their determination and daring in the maintenance of their position by the fate of the king's uncle, the Earl of Kent, who having become involved in what was construed to be a plot against the government, was put to death on that charge.

Meanwhile the king, young as he was, and although thus excluded from the government, had not passed his time in inactivity. He was married to Philippa of Hainault on the 24th of January 1328. A few months after his accession he had marched at the head of a numerous army against the Scots, who had again invaded and ravaged the northern counties; but they eluded all his attempts to come up with them, and after a campaign of three weeks this expedition ended in nothing. Soon after this a treaty of peace was concluded between the two kingdoms, on the basis of the recognition of the complete

independence of Scotland. This important treaty was signed at Edinburgh on the 17th of March 1328, and confirmed in a parliament held at Northampton on the 4th of May following. One of the articles was, that a marriage should take place between Prince David, the only son of the king of Scotland, and the sister of the king of England, the Princess Joanna; and, although the bride was only in her seventh, and the bridegroom in his fifth year, the marriage was celebrated accordingly at Berwick on the 12th of July. The illustrious Bruce just lived to see this truly epic consummation of his heroic labours. He was able to receive the youthful pair on their arrival at Edinburgh after the nuptials; but he was now worn out by a disease which had for some time preyed upon him, and he expired in the following June.

The settlement of the dispute between the two countries which thus seemed to be effected, proved of very short duration. In a few months a concurrence of important events altogether changed both the domestic condition and the external relations of England. In the close of the year 1330, Edward at length determined to make a bold effort to throw off the government of Mortimer. The necessary arrangements having been made, the earl and the queen-mother were seized in the castle of Nottingham on the 19th of October; the execution of Mortimer followed at London on the 29th of November; many of his adherents were also put to death; Isabella was placed in confinement in her house at Risings (where she was detained for the remaining twenty-seven years of her life); and the king took the government into his own hands. In the course of the following year Edward seems to have formed the design of resuming the grand project of his father and his grandfather—the conquest of Scotland. For this design he found an instrument in Edward Balliol, the son of the late King John, who, in April 1332, landed with a small force at Kinghorn, in Fife, and succeeded so far, in the disorganised state of the Scottish kingdom under the incompetent regency of the Earl of Mar, and by the suddenness and unexpectedness of his attack, as to get himself crowned at Scone on the 24th of September. Edward, on this, immediately came to York; and on the 23rd of November Balliol met him at Roxburgh, and there made a solemn surrender to him of the liberties of Scotland, and acknowledged him as his liege lord. The violation of his late solemn engagements committed by Edward in this affair was rendered still more dishonourable by the caution and elaborate duplicity with which he had masked his design. Only a few weeks after doing his homage, Balliol found himself obliged to fly from his kingdom; he took refuge in England; various military operations followed; but at last Edward advanced into Scotland at the head of a numerous army. On the 19th of July 1333, a great defeat was sustained by the Scotch at the battle of Halidon Hill, near Berwick; the regent Douglas himself was mortally wounded and taken prisoner; and everything was once more subjected to Edward Balliol. King David and his queen were conveyed in safety to France. On the 12th of June 1334, at Newcastle, Balliol, by a solemn instrument, made an absolute surrender to Edward of the greater part of Scotland to the south of the Forth. But within three or four months Balliol was again compelled to take flight to England. Two invasions of Scotland by Edward followed; the first in November of this year; the second in July 1335; in the course of which he wasted the country with fire and sword almost to its extreme northern confines, but did not succeed in bringing about an engagement with the native forces, which notwithstanding still kept the field. In the summer of 1336 he took his devastating course for the third time through the northern counties, with as little permanent effect. On now retiring to England he left the command to his brother John, styled earl of Cornwall, who soon after died at Perth.

From this time however the efforts of the English king were in great part drawn off from Scotland by a new object. This was the claim which he had first advanced some years before to the crown of France, but which he only now proceeded seriously to prosecute, determined probably by the more open manner in which the French king had lately begun to exert himself in favour of the Scots, whom, after repeated endeavours to serve them by mediation and intercession, he had at length ventured to assist by supplies of money and warlike stores. Charles IV. of France had died in February 1328, leaving a daughter who was acknowledged on all hands to have no claim to the crown, which it was agreed did not descend to females. In these circumstances Philip of Valois mounted the throne, taking the title of Philip VI. He was without dispute the next in the line of the succession if both females and the descendants of females were to be excluded. Edward's claim rested on the position that although his mother, Isabella, as a female, was herself excluded, he, as her son, was not. If this position had been assented to he would undoubtedly have had a better claim than Philip, who was only descended from the younger brother of Isabella's father. But the principle assumed was, we believe, altogether new and unheard of—and would besides, if it had been admitted, have excluded both Philip and Edward, seeing that the true heir in that case would have been the son of Joanna Countess d'Evreux, who was the daughter of Louis X. Isabella's brother. It would also have followed that the two last kings, Philip V. and Charles IV., must have been usurpers as well as Philip VI.; the son of Joanna, the daughter of their predecessor and elder brother, would, upon the scheme of succession alleged by the

king of England, have come in before both. Undeterred by these considerations however, or even by the circumstance that he had himself in the first instance acknowledged Philip's title, and even done homage to him for the Duchy of Guienne, Edward, having first entered into alliance with the Earl of Brabant, and taken other measures with the view of supporting his pretensions, made an open declaration of them, and prepared to vindicate them by the sword. The earliest formal announcement of his determination to enforce his claim appears to have been made in a commission which he gave to the Earl of Brabant and others to demand the crown of France and to take possession of it in his name, dated 7th of October 1337.

We cannot here pursue in detail the progress of the long war that followed. Edward embarked for the continent on the 16th of July 1338, and arrived at Antwerp on the 22nd. Of his allies the chief were the emperor and the free towns of Flanders, under nominal subjection to their earl, but at this time actually governed by the celebrated James Van Artevelde. The emperor made him his vicar, and at Artevelde's suggestion he assumed the title of King of France. The first important action that took place was the sea-fight off Sluys, on the 22nd of June 1340, in which the English were completely victorious. It was followed by long truces, which protracted the contest without any decisive events. Meanwhile in Scotland the war proceeded, also with occasional intermissions, but on the whole to the advantage of the national cause. Balliol left the country about the close of 1338; and in May 1341 King David and his consort Joanna returned from France. In 1342 the Scots even made several inroads into the northern counties of England. A suspension of hostilities however took place soon after this, which lasted till the close of 1344.

In 1345 Edward lost the services of his efficient ally Van Artevelde, who was murdered in an insurrection of the populace of Ghent, excited by an attempt, which he appears to have made somewhat too precipitately, to induce the free towns to cast off their sovereign, the Earl of Flanders, and to place themselves under the dominion of the son of the king of England, Edward, prince of Wales. Edward, afterwards so distinguished under the name of the Black Prince (given to him from the colour of his armour), was born at Woodstock, 15th of June 1330, and was consequently only yet in his sixteenth year. His father nevertheless took him along with him to win his spurs, when in July 1346 he set out on another expedition to France with the greatest army he had yet raised. After reducing Caen and Lower Normandy, he proceeded along the left bank of the Seine till he reached the suburbs of the capital, and burnt the villages of St. Germain and St. Cloud. The memorable battle of Crecy followed on the 26th of August, in which the main division of the English army was commanded by the prince. Between 30,000 and 40,000 of the French are said to have been slain in this terrible defeat. Among those who fell was John of Luxemburg, king of Bohemia; he fell by the hand of Prince Edward, who thence assumed his armorial ensign of three ostrich feathers and the motto *Ich Dien* ('I serve'), and transmitted the badge to all succeeding princes of Wales.

The defeat of the French at Crecy was followed on the 17th of October, in the same year, by the equally signal defeat of the Scots at the battle of Nevil's Cross, near Durham, in which the greater part of the nobility of Scotland were either taken prisoners or slain, and the king himself, after being wounded, fell into the hands of the enemy. Froissart says that Queen Philippa led the English army into the field on this occasion; but no native contemporary or very ancient writer mentions this remarkable circumstance.

Three days after the battle of Crecy, Edward sat down before the town of Calais. It did not however open its gates to him till after a noble defence of nearly eleven months. On its surrender the English king was prevented, by the intercession of Queen Philippa, from making his name infamous by taking the lives of the six burgesses whom he commanded to be given up to his mercy as the price for which he consented to spare their fellow-citizens. The reduction of Calais was followed by a truce with France, which lasted till 1355. When the war was renewed, Philip VI. had been dead for five years, and the throne was occupied by his son John. On the 19th of September 1356 the Black Prince gained the battle of Poitiers, at which the French king was taken prisoner. The kings both of France and Scotland were now in Edward's hands, but neither country was yet subjugated. At last, after many negotiations, David II. was released, in November 1357, for a ransom of 100,000*l.*, to be discharged in ten yearly payments. King John was released on his parole in 1360, when a treaty of peace was concluded between the two countries at Bretigny, confirming to the English the possession of all their recent conquests. But after remaining in France for about four years, John returned to captivity on finding that he could not comply with the conditions on which he had received his liberty, and died in London, 8th of April, 1364. He was succeeded by his son, Charles V., who had acted as lieutenant of the kingdom during his absence.

It would appear that during the Scottish king's long detention in England he had been prevailed upon to come into the views of Edward, at least to the extent of consenting to sacrifice the independence of his country after his own death; and it is probable that it was only upon a secret compact to this effect that he obtained his liberty. Joanna, the consort of David, died childless in 1362; and in a parliament held at Soane the following year the king astounded the estates by proposing

that they should choose Lionel, duke of Clarence, the third son of the king of England, to fill the throne in the event of his death without issue. At this time the next heir to the throne in the regular line of the succession was the Stewart of Scotland, the son of David's elder sister Marjory; and a wish to exclude his nephew, against whom he entertained strong feelings of dislike, is supposed to have had a considerable share in influencing the conduct of the king. The proposal was rejected by the parliament unanimously and with indignation. A few months after this the death of Edward Balliol without issue removed all chance of any competitor arising to contest David's own rights, and he became of course a personage of more importance than ever to the purposes of the ambitious and wily king of England. David now repaired to London; and here it was agreed in a secret conference held between the two kings on the 23rd of November, that in default of the king of Scots and his issue male, the king of England for the time being should succeed to the crown of Scotland. In the meantime the king of Scots was to sound the inclinations of his people, and to inform the English king and his council of the result. (See the articles of the agreement, twenty-eight in number, in the sixth volume of Rymer's *Fœdera*.) From this time David acted with little disguise in the interests of the English king, and even spent as much of his time as he could in England. One effect of this policy was, that actual hostilities between the two countries ceased; but no public misery could exceed that of Scotland, distracted as it was by internal convulsions, exhausted by the sufferings and exertions of many preceding years, and vexed by the exactions necessary to defray the ransom of the king, his claim to which Edward artfully took advantage of as a pretext for many insults and injuries, and a cover for all sorts of intrigues. In 1365 however it was agreed that the truce (for the cessation from hostilities was as yet nothing more) should be prolonged till 1371.

In 1361 the Prince of Wales had married Joanna, styled the Fair, the daughter of his great uncle the Earl of Kent, who had been put to death in the beginning of the present reign. This lady had been first married to William de Montacute, earl of Salisbury, from whom she had been divorced; and she had now been about three months the widow of Sir Thomas Holland, who assumed in her right the title of Earl of Kent, and was summoned to parliament as such. Soon after his marriage the Prince of Wales was raised by his father to the new dignity of Prince of Aquitaine and Gascony (the two provinces or districts of Guienne); and in 1363 he took up his residence, and established a splendid court in that quality, at Bordeaux. Edward's administration of his continental principality was very able and successful, till he unfortunately became involved in the contest carried on by Pedro, surnamed the Cruel, with his illegitimate brother, Henry of Trastamare, for the crown of Castile. Pedro having been driven from his throne by Henry, applied to the Black Prince for aid to expel the usurper. At this call Edward, forgetting everything except the martial feelings of the age, and what he conceived to be the rights of legitimacy, marched into Spain, and defeated Henry at the battle of Najera, fought on the 3rd of April 1367. He did not however attain even his immediate object by this success. Pedro had reigned little more than a year when he was again driven from his throne by Henry, by whom he was soon after murdered. Henry kept possession of the throne which he had thus obtained till his death, ten years after. Prince Edward meanwhile, owing to Pedro's misfortunes, having been disappointed of the money which that king had engaged to supply, found himself obliged to lay additional taxes upon his subjects of Guienne, to obtain the means of paying his troops. These imposts several of the Gascon lords refused to submit to, and appealed to the king of France as the lord paramount. Charles on this summoned Edward to appear before the parliament of Paris as his vassal; and on the refusal of the prince, immediately confiscated all the lands held by him and his father in France. A new war forthwith broke out between the two countries. For a time the wonted valour of Prince Edward again shone forth; but among the other fruits of his Spanish expedition was an illness caught by his exposure in that climate, which gradually undermined his constitution, and at length compelled him, in January 1371, to return to England. He had just before this lost his eldest son, Edward, a child of six years old. King Edward's consort, Queen Philippa, had died on the 15th of August 1369.

On his departure from Guienne, Prince Edward left the government of the principality in the hands of his brother John of Gaunt, duke of Lancaster. The duke shortly after married a daughter of Pedro the Cruel, in whose right he assumed the title of King of Castile, and before the end of the year followed his brother to England. Affairs on the continent now went rapidly from bad to worse. The great French general, Duguesclin, drove the English everywhere before him. In the summer of 1372 two expeditions were fitted out from England, the first commanded by the Earl of Pembroke, the second by King Edward in person, accompanied by the Black Prince; but both completely failed. The forces of the Earl of Pembroke were defeated while attempting to land at Rochelle by the fleet of Henry, king of Castile; and those conducted by the king and his son, which were embarked in 400 ships, after being at sea for six weeks, were prevented from landing by contrary winds, and obliged to put back to England. At last, in 1374, when he had lost everything that had been secured to

him by the treaty of Bretigny, Edward was glad to conclude a truce for three years.

Thus ended the French wars of this king, which had cost England so much blood and treasure. Those which he waged against Scotland equally failed of their object. David II. had died in February 1371, and the Stewart of Scotland immediately ascended the throne without opposition under the title of Robert II. No serious attempt was ever made by Edward to disturb this settlement, though he at one time seemed inclined to threaten another Scottish war, and he never would give Robert the title of king; he contented himself with styling him "the most noble and potent prince, our dear cousin of Scotland."

The latter years of Edward's long reign presented in all respects a melancholy contrast to its brilliant commencement. The harmony which had hitherto prevailed between the king and his parliament gave way under the public misfortunes, and the opposition to the king's government was headed by his eldest son. The Black Prince however died in his forty-sixth year, on the 8th of June 1376. He was in the popular estimation the first hero of the age, and to this reputation his military skill, his valour, and other brilliant and noble qualities, may be admitted to have entitled him; but, with all his merits, he was not superior to his age, nor without his share of some of the worst of its faults. He left by his wife Joanna one son, Richard, a child in his tenth year; and he appears also to have had a daughter, who became the wife of Waleran de Luxemburg, count de Ligny: his illegitimate sons were Sir John Sounder and Sir Roger de Clarendon. King Edward, in the weakness of old age, had now for some time given up the entire management of affairs to his second son, the unpopular Duke of Lancaster, and fears were entertained that he intended the duke to inherit the crown; but these apprehensions were removed by his creating Richard of Bordeaux Prince of Wales, Duke of Cornwall, and Earl of Chester, and declaring him in parliament his heir and successor. Since the death of his queen also he had attached himself with doting fondness to Alice Perers, one of the ladies of her bed-chamber, and had excited great public disgust by the excesses to which this folly carried him. The last fortnight of his life he spent at his manor of Shene, now Richmond, attended only by this lady. But even she deserted him on the morning of his death; and no one, it is asserted, save a single priest, was by his bed-side, or even in the house, when he breathed his last. This event happened on the 21st of June 1377, in the sixty-fifth year of his age and the fifty-first of his reign.

Edward III. had by his queen, Philippa of Hainault, seven sons: 1, Edward prince of Wales; 2, William of Hatfield, born 1336, who died young; 3, Lionel, duke of Clarence, born at Antwerp 29th of November 1338; 4, John, duke of Lancaster, called of Gaunt, or Ghent, where he was born in 1340; 5, Edmund, duke of York, born at Langley, near St. Alban's, in 1341; 6, William, born at Windsor, who died young; 7, Thomas, duke of Gloucester, born at Woodstock 7th of January 1355; and five daughters: 1, Isabella, married to Ingelram de Courcy, earl of Soissons and Bedford; 2, Joanna, born in August 1334, who was contracted, in 1345, to Pedro the Cruel, afterwards king of Castile, but died of the plague at Bordeaux, in 1349, before being married; 3, Blanche, called De la Tour, from having been born in the Tower of London, who died in infancy; 4, Mary, married to John de Montfort, duke of Bretagne; and 5, Margaret, married to John de Hastings, earl of Pembroke.

It has been observed, in regard to Edward III., by Sir James Mackintosh, that "though his victories left few lasting acquisitions, yet they surrounded the name of his country with a lustre which produced strength and safety; which perhaps also gave a loftier tone to the feelings of England, and a more vigorous activity to her faculties." "During a reign of fifty years," it is added, "Edward III. issued writs of summons, which are extant to this day, to assemble seventy parliaments or great councils: he thus engaged the pride and passions of the parliament and the people so deeply in support of his projects of aggrandisement, that they became his zealous and enthusiastic followers. His ambition was caught by the nation, and men of the humblest station became proud of his brilliant victories. To form and keep up this state of public temper was the mainspring of his domestic administration, and satisfactorily explains the internal tranquillity of England during the forty years of his effective reign. It was the natural consequence of so long and watchful a pursuit of popularity that most grievances were redressed as soon as felt, that parliamentary authority was yearly strengthened by exercise, and that the minds of the turbulent barons were exclusively turned towards a share in their sovereign's glory. Quiet at home was partly the fruit of fame abroad."

The two great charters were repeatedly confirmed in this reign, and a greater number of important new laws were passed than in all the preceding reigns since the Conquest. Among them may be particularly noticed the celebrated statute (25 Ed. III., st. 5, c. 2) defining and limiting the offence of high treason; the numerous provisions made to regulate the royal prerogative of purveyance, and diminish the grievances occasioned by it; the law (1 Ed. III., c. 12) permitting tenants in chief to alienate their lands on payment of a reasonable fine; the several prohibitions against the payment of Peter's Pence; and the first statute (the 27th Ed. III., st. 1, c. 1) giving a writ of præmunire against such as should presume to cite any of the king's subjects to the court of Rome. In this reign also began the legisla-

tion respecting the poor, by the enactment of the statute of Labourers (23 Ed. III., c. 1), which was followed by several other acts of the same kind, setting a price upon labour as well as upon provisions. Trial by Jury also now began to acquire a decided ascendancy over the old modes of trial, and various regulations were made for improving the procedure of the courts and the administration of justice. Justices (at first called keepers) of the peace were established by the statute 34 Ed. III., c. 1. In 1362 was passed the important act (36 Ed. III., st. 5, c. 15) declaring that henceforth "all pleas should be pleaded, showed, defended, amended, debated, and judged in the English tongue," and no longer in the French, which is described as "much unknown in the realm." They were ordered still however to be entered and enrolled in Latin. The acts of parliament continued to be written sometimes in Latin, but most generally in French, long after this time. The science of legal pleading is considered by Coke to have been brought to perfection in this reign. The only law treatises which belong to this reign are those entitled the 'Old Tenures,' the 'Old Natura Brevium,' the 'Nova Narrationes,' and the book on the 'Diversity of Courts.' They are all in Norman French.

The commerce and manufactures of the country made some advances with the general progress of the age in the course of this reign; but they certainly were not considerable for so long a space of time. The woollen manufacture was introduced from the Netherlands, and firmly rooted in England before the close of the reign. Some augmentation also seems to have taken place in the shipping and exports of the country. On the other hand, the king's incessant wars operated in various ways to the discouragement of commerce. Sometimes foreign merchants were afraid to send their vessels to sea lest they should be captured by some of the belligerents. On one occasion at least (in 1338), Edward made a general seizure of the property belonging to foreign merchants within his dominions, to supply his necessities. At other times he resorted to the ruinous expedient of debasing the coin. Many acts were passed by the parliament on the subject of trade, but they involved for the most part the falsest principles; some prohibiting the exportation of money, of wool, and of other articles; others imposing penalties for forestalling; others attempting to regulate wages, prices, and expenditure. Of course such laws could not be executed; they only tormented the people, and aggravated the mischiefs they were intended to cure; but in consequence of being thus inefficient, they were constantly renewed. The most memorable invention of this age is that of gunpowder, or rather its application in war. It has been asserted that cannons were used at the battle of Crecy in 1346; and there is reason to believe that they were in use about twenty years earlier. They were certainly familiarly known before the close of the reign.

Among the more elegant arts, architecture was that which was carried to the greatest height. Edward III. nearly rebuilt the castle of Windsor, which however has undergone great improvements and alterations since his time; the chapel of St. George, built by this king, was reconstructed by Edward IV. Splendour and luxury generally made undoubtedly great advances among the wealthier classes, although it may be questioned if wealth was more generally diffused throughout the community, or if the poverty and wretchedness of the great body of the people were not rather increased than diminished. The increase of licentiousness of manners among the higher ranks appears to have kept pace with that of magnificence in their mode of living. This was the age of tournaments, and of the most complete ascendancy of the system of chivalry. The Order of the Garter was instituted by Edward III., it is generally supposed in the year 1349.

In literature, this was the age of Chaucer, the Morning Star of our poetry, and of his friend Gower, and also of Wicliffe, who first translated the Scriptures into English, and who has been called the Morning Star of the Reformation. The principal chroniclers of the time of Edward III. are Thomas Stubbs, William Thorn, Ralph Higden, Adam Merimuth, Henry de Knighton, and Robert de Avesbury.

The convulsion in the church, excited by Wicliffe, began in the last years of Edward III., but the history of it more properly belongs to the next reign, that of his grandson Richard II.

EDWARD IV., King of England. During the reign of Richard II. the heir presumptive to the crown was Roger Mortimer, earl of March, the son of Philippa Plantagenet, who was the only child of Lionel, duke of Clarence, the second of the sons of Edward III. that left any descendants. Roger, earl of March, died in Ireland, where he was lord-lieutenant, or governor, in 1398. His son, Edmund Mortimer, earl of March, was a child of only ten years of age at the deposition of Richard II. in 1399; but in his person resided the right to the crown by lineal descent so long as he lived. Although however his name was mentioned on several occasions in connection with his dangerous pretensions, and he more than once ran the risk of being made a tool of in the hands of persons more ambitious than himself, he never made any attempt against the house of Lancaster. We may here remark that much confusion has been introduced into the common accounts of Edmund Mortimer by his being confounded with his uncle Sir Edmund Mortimer. It was the latter personage, for instance, who, having married the daughter of Owen Glendower, engaged with the Percies in their insurrection in 1403, and performed the rest of the part assigned to the Lord Mortimer in Shakspeare's

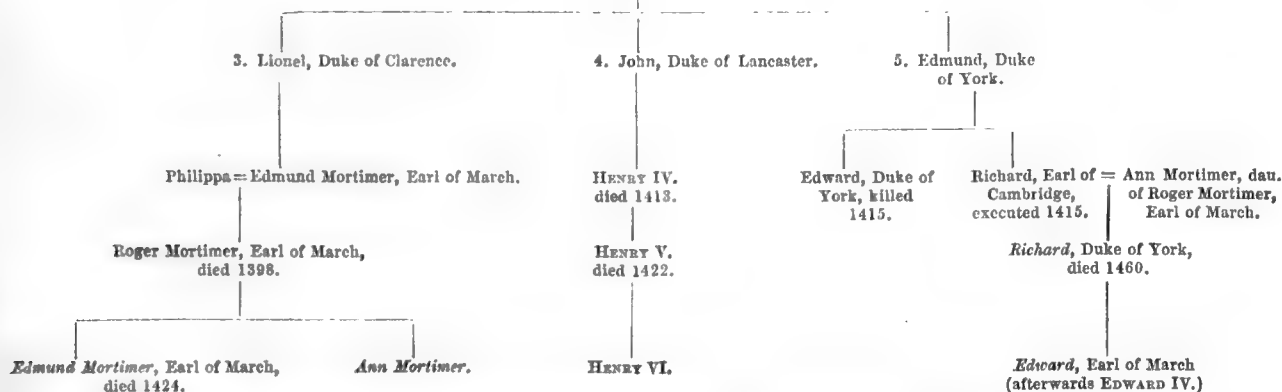
play of the First Part of 'Henry the Fourth.' It is to him also we suppose that we are to attribute the pun put by the common histories into the mouth of his nephew the Earl of March at the coronation of Henry IV., when, on that king claiming the crown as the heir male of Henry III., he said that he was indeed *Heres Malus*. The young Earl of March, with the other children of his father, was detained in a sort of imprisonment at Windsor during all the reign of Henry IV., but on the accession of Henry V. he was set at liberty. In 1415 he became involved in the conspiracy planned against Henry V. by Richard, earl of Cambridge; but it is most probable that he was not answerable for the use which was made, or rather intended to be made, on this occasion, of his name. Indeed the common account makes him to have been the person who gave Henry information of the conspiracy, after he had been applied to by the Earl of Cambridge, who had married his sister, to join it. After the accession of Henry VI. he was sent as lord lieutenant to Ireland; and he died there, in the castle of Trim, in 1424. He left no issue, nor did his brother Roger, nor his sister Eleanor; but his sister Ann, married to the Earl of Cambridge, had a son named Richard, who consequently became his uncle's representative, and (at least after the death of his mother) the individual on whom had devolved the claim by lineal descent to the crown. This Richard was also the representative of Edward III.'s fifth son, Edmund, duke of York, his father, the Earl of Cambridge, having been the second son of that prince, whose eldest son and heir, Edward, duke of York, had fallen at the battle of Agincourt, leaving no issue, only a few months after his brother had been executed for the conspiracy mentioned above. At the time of his uncle's death, Richard, in consequence of his father's forfeiture, had no title; but he seems to have immediately assumed that of Earl of March, at least he is so called by some of the chroniclers, and the same title was also afterwards borne by his son, although the right of either to it may be questioned, inasmuch as it appears to have been only descendible to heirs male. Richard however is best known by his title of Duke of York, which he took in 1425, on being restored in blood and allowed to inherit the honours both of his father and uncle. But it is important to recollect that the claim of the house of York to the crown in opposition to the house of Lancaster was not derived from Edward III.'s fifth son, Edmund, duke of York, who was younger than John of Gaunt, the founder of the house of Lancaster, but from Lionel, duke of Clarence, who was that king's third son, John of Gaunt being his fourth.

As a clear notion of the above genealogical statement is important to the understanding of a considerable portion of English history, it may be proper once for all to exhibit it in the form most convenient for its ready apprehension and for future reference to it. The line of the eldest son of Edward III. having failed in Richard II., and his second son having died without issue, the contest for the crown in the 15th century lay among the descendants of his third, fourth, and fifth sons, whose connection with him and among themselves stood thus:—

but in 1447 he was recalled, through the influence of the queen and the favourite, the Marquis of Suffolk, and Edmund Beaufort, earl (afterwards duke) of Somerset, the chief of the younger branch of the Lancaster family, was appointed his successor. It is understood that before this the unpopular government of the queen and the favourite had turned men's minds to the claims of the Duke of York; and it is said that he himself, though he moved warily in the matter, was not idle by his emissaries in encouraging the disposition that began to grow up in his favour. The progress of events in course of time enabled him to take a bolder part in the promotion of the design he had already in all probability formed, of securing the crown for himself and his family. In 1449 he gained additional popularity by the able and conciliatory manner in which he suppressed an insurrection in Ireland. In the rising of the people of Kent the next year, their leader, Jack Cade, assumed the name of Mortimer as a sort of title. When he rode in triumph through the streets of the metropolis, he called out, as he struck London Stone with his sword, "Now is Mortimer lord of the city!" When the duke returned from Ireland, in August 1451, some steps seem to have been taken by the court to oppose his landing; but he made his way to London, and immediately entered there into consultations with his friends. It was determined to demand the dismissal and punishment of the Duke of Somerset, now the king's chief minister; but although this attempt was supported by an armed demonstration, it ended after a few months in the Duke of York dismissing his followers, returning to his allegiance, and agreeing to retire to his estate.

The king had now been married for several years without having any children, and it appears to have been generally expected that the duke, by merely waiting for his death, would obtain the crown without any risk or trouble. On the birth of the Prince of Wales however in October 1453, it became necessary to adopt another course. The spirit that showed itself in the parliament the following year forced the court to admit the Duke of York and his chief friends and confederates, the two Nevilles (father and son), earls of Salisbury and Warwick, into the council, where their first act was to arrest the Duke of Somerset and send him to the Tower. A few weeks after this (on the 3rd of April 1454), the Duke of York was appointed by the parliament protector and defender of the kingdom during the illness of the king, who had fallen into a state of mental as well as bodily imbecility. In the following spring however Henry partially recovered, and resuming the management of affairs, released Somerset. This brought matters to a crisis. The Duke of York now withdrew from court, and both parties collected their forces to decide their quarrel by the sword. The two armies met at St. Albans on the 23rd of May 1455, when the king was defeated, he himself being wounded and taken prisoner, and the Duke of Somerset and others of the royal leaders slain. Henry, detained in the hands of the victor, was obliged to call a parliament, which met at Westminster on the 9th of July; and here the helpless king declared the duke and his friends to be innocent of the slaughter at St. Albans, and greeted them as his "free and

EDWARD III.



The persons whose names are printed in Italics are those in whom successively the hereditary right vested. We cannot discover however how long Ann Mortimer survived her brother, or even that she survived him at all, although it seems to be usually assumed that she did.

Richard, duke of York, first makes his appearance in public affairs in the end of the year 1435, when he was appointed by Henry VI. to the regency of France on the death of the Duke of Bedford. By the time he entered upon his office however Paris had been evacuated, and their French dominion was fast passing out of the hands of the English. He was recalled in 1437, but was reappointed on the death of his successor, the Earl of Warwick, in July 1440. On the 29th of April 1441 (or, according to another account, in September 1442), his son Edward, earl of Marob, afterwards Edward IV., was born at Rouen. The Duke of York remained in France till after the conclusion of the king's marriage with Margaret of Anjou, in 1446; and his government was then prolonged for another term of five years;

faithful liegemen." The parliament met again, after prorogation, on the 12th of November, when the duke was a second time appointed protector. He was removed however by the king on the 23rd of February 1456; on which he again retired from court with his friends. The next two years passed without any further encounter, each party hesitating to attack the other. At last in the spring of 1458, York and his friends were invited by the queen to London to be reconciled to the Lancastrian party; an agreement to live for the future in peace was made with much solemnity; and the Duke of York and the Earls of Salisbury and Warwick were again admitted into the council. All this however seems to have been merely a stratagem of the queen's to get them into her power: their danger soon became

apparent; and before the end of the year they all again withdrew from court. The resort to the final arbitrament could not now be much longer deferred. Both parties again collected their armed strength. Their first meeting took place at Blore-heath, near Drayton, in Shropshire, on the 23rd of September 1459, when the royal forces under Lord Audley were defeated by the Earl of Salisbury, Audley himself being slain. On the 12th of October however the king's army met that of York and Warwick near Ludlow: ample offers of pardon were made to all who would come over to the royal side; and the consequence was, that so many of the insurgents deserted, that, almost without striking a blow, the rest threw down their arms, and their leaders were obliged to save themselves by flight. The Duke of York and his adherents were attainted and their estates confiscated, at a parliament which met at Coventry a few weeks after. By June 1460 however the dispersed insurgents were again in arms. York landed from Ireland and Warwick from France nearly at the same time; the latter, whose numbers had now increased to nearly 40,000 men, entered London on the 2nd of July; and on the 9th the royal forces, advancing from Coventry, were met near Northampton, by York's son Edward, the young earl of March, and signally defeated, the king being taken prisoner, and the queen and her son obliged to fly for their lives. This is the first appearance of Edward on the scene. Up to this time also the Duke of York had never disputed Henry's title to the crown; he professed to have taken arms only to compel the king to dismiss his evil counsellors and to govern according to the laws. Even now Henry's name was still made use of by the victorious party. He was made to call a parliament, which met at Westminster on the 2nd of October, and immediately annulled everything that had been done by the late parliament of Coventry. But at this point the duke at last threw off all disguise. On the 16th he delivered to the parliament by his counsel a written claim to the crown. The question was formally discussed, and it was at length determined that Henry should be allowed to remain king during his life, but that the Duke of York should be immediately declared his successor. Richard was accordingly, on the 1st of November, solemnly proclaimed heir apparent and protector of the realm; being in the latter capacity invested with rights and powers which already threw into his hands all of royalty except the name. But his dignity and authority were soon brought to an end. The queen found means to assemble an army in the north; on hearing which news the duke, on the 2nd of December, marched from London to give her battle. They met on Wakefield Green on the 31st, and the issue of their encounter was the complete defeat of York. He himself and one of his younger sons were slain, and the Earl of Salisbury was taken prisoner, and executed the next day at Pomfret with twelve of his associates. Edward, now duke of York, was at Gloucester when he heard of this disaster. A formidable royal force, commanded by the Earls of Pembroke and Ormond, hung on his rear; this he attacked on the 2nd of February 1461, at Mortimer's Cross, near Hereford, and completely routed. He then set out for London, upon which the queen also was now directing her march. The next engagement that took place was at Barnard's Heath, near St. Albans, where the queen was met on the 17th by the Earl of Warwick: the earl, who had the king with him in the field, was defeated, and his majesty regained his liberty. The approach of the Duke of York however deterred Margaret from continuing her advances upon the capital; she retired to the north, while he entered London on the 23th, amid the congratulations of the citizens. On the 2nd of March he laid his claim to the crown, founded on King Henry's alleged breach of the late agreement, before an assembly of lay and clerical lords; on the same afternoon an assembly of the people was held in St. John's Fields, at which his nomination as king was received with unanimous acclamations of assent; and two days after he was solemnly proclaimed by the name of Edward IV. The 4th of March was considered as the day of his accession.

The first three years of the reign of Edward IV. were occupied by a prolongation of the contest that raged when he mounted the throne. The Lancastrians sustained a severe defeat from the king in person at Towton in Yorkshire, on the 29th of March 1461; but Queen Margaret was unwearied in her applications for assistance to France and Scotland, and she was at last enabled to take the field with a new army. That too however was routed and dispersed at Hexham by the forces of Edward under the command of Lord Montagu, on the 17th of May 1464. This victory, and the capture of Henry, which took place a few days after, put an end to the war. An event however occurred about the same time out of which new troubles soon arose. This was the marriage of the king with Elizabeth Woodville, the young and beautiful widow of Sir Thomas Gray, and the daughter of Sir Richard Woodville (afterwards created Earl Rivers) by Jacquetta of Luxembourg, whose first husband had been the late Duke of Bedford. The connections of the lady, both by her birth and by her first marriage, were all of the Lancastrian party; but Edward's passion was too violent to allow him to be stopped by this consideration; he was privately married to her at Grafton, near Stony Stratford, on the 1st of May 1464: she was publicly acknowledged as his wife in September; and she was crowned at Westminster on Ascension Day in the following year. The first effect of this marriage was to put an end to a negotiation, in which some progress had been made, with the

French King Louis XI. for Edward's marriage with his sister-in-law the Princess Bonne of Savoy, an alliance which it was hoped might have proved a bond of amity betwixt the two kingdoms. It at the same time alienated from the king the most powerful of his supporters, the Earl of Warwick, by whom the French negotiation had been conducted, and whose disapprobation of the king's conduct in a political point of view was consequently sharpened by the sense of personal ill-usage. Above all, the honours and bounties lavished by Edward upon the obscure family of his queen disgusted the old nobility, and raised even a national feeling against him. It was some time before matters came to extremities; but at last, Warwick and Queen Margaret having entered into close alliance, England was once more, in 1469, deluged with the blood of a civil war. Nearly the whole of that and the following year was a season of confusion, of which it is scarcely possible to derive any consistent or intelligible account from the imperfect documents of the time that remain, and the ill-informed chroniclers who have attempted to describe the course of occurrences. At last, in the beginning of October 1470, Edward found himself obliged to embark and fly to Holland. King Henry was now released from the Tower, in which he had been confined for the preceding six years, and the royal authority was again exercised in his name. This revolution earned for Warwick his well-known title of the King-maker. Henry's restoration however was a very short one. On the 14th of March 1471 Edward landed at the mouth of the Humber, with a force which he had raised in the Low Countries, made his way to London, was received with acclamations by the citizens, again obtained possession of the imbecile Henry, and shut him up in his old prison. He then, on the 14th of April, went out to meet Warwick, who was advancing from St. Albans: the two armies encountered at Barnet; and the result was that the forces of the earl were completely defeated, and both he and his brother Lord Montagu were left dead on the field. The war was finished by the second defeat of the Lancastrians on the 14th of May, at the great battle of Tewkesbury, where both Queen Margaret and her son Prince Edward fell into the hands of their enemies. Margaret was sent to the Tower, and was detained there till she was set at liberty in conformity with one of the articles of the treaty of Pecquigny, concluded with France in 1475, the French king paying for her a ransom of 50,000 crowns. Her unfortunate son was brought before Edward on the day after the battle, and brutally put to death in his presence by the hands of the dukes of Clarence and Gloucester (the king's brothers), assisted by two other noblemen. King Henry terminated his days in the Tower about three weeks after; and it has generally been believed that he was also violently taken off, and that his murderer was the Duke of Gloucester. Many executions of the members of the Lancastrian party followed, and confiscations of their property in all parts of the kingdom.

The remainder of the reign of Edward IV. was marked by few memorable events. One that may deserve to be noticed is the fate of the king's next brother, George, duke of Clarence, who was attainted of treason by a parliament which met in January 1478, and immediately after privately put to death, being drowned, it was generally believed, in a butt of malmsey. He had at one time taken part with Warwick against his brother, and had sealed his alliance with the earl by marrying his daughter; nor, although he afterwards saw it prudent to break this connection, had he and Edward ever probably been cordially reconciled. It seems to have been chiefly his nearness to the throne that at last fixed his brother in the determination of getting rid of him. Edward was at war both with Scotland and with France during the greater part of his reign; but the military operations that took place were unimportant, and are not worth relating: they were never carried on with any vigour, and were frequently suspended by long truces, which however, in their turn, were generally broken by the one nation or the other before the proper term. In June 1475, Edward having previously sent a herald to King Louis to summon him to surrender the whole kingdom of France, embarked with a large force, and landed at Calais; but the expedition ended within three months in the treaty of Pecquigny, or Amiens, already mentioned. By one of the articles it was agreed that the dauphin, Charles, should marry Elizabeth, the king of England's eldest daughter; and Louis also engaged to pay Edward an annuity of 50,000 crowns a year as long as they both lived. It appears that Edward's ministers as well as their royal master consented to receive pensions from the French king; large amounts of money were distributed among them from time to time; and in their case at least this foreign pay was a mere bribe to engage them in the interests of the power from which they received it. Edward however is asserted to have himself shared in their gains; indeed his own acknowledged annuity, though it might bear the appearance of a compensation for advantages which he had given up, was itself in reality nothing else than a bribe; it was a supply obtained independently of parliament and the country. He was driven indeed to many other shifts and illegal methods, as well as this, to raise money for his wasteful debaucheries and extravagant expenditure on the mistresses, favourites, and others that ministered to his personal pleasures. Louis however appears never to have had any intention of fulfilling his engagement as to the marriage; for some years he evaded Edward's importunities as well as he could; till at length, in 1482, he contracted the dauphin

in another quarter. Edward, incensed in the highest degree, was preparing to avenge this affront by a new descent upon France, in which the parliament had eagerly promised to assist him with their lives and fortunes, when he was suddenly cut off by a fever, on the 9th of April 1483, after a reign of twenty-two years.

Edward IV. had by his wife Elizabeth three sons—Edward, who succeeded him; Richard, duke of York, born in 1474; and George, duke of Bedford, who died in infancy; and seven daughters—Elizabeth, born 11th of February 1466, contracted to the dauphin, and afterwards married to Henry VII.; Cecilia, contracted to Prince James (afterwards James IV.) of Scotland, and afterwards married first to John, viscount Wells, secondly to Mr. Kyme, of Lincolnshire; Anne, contracted to Philip, son of the Archduke Maximilian of Austria and his wife the Duchess of Burgundy, and afterwards married to Thomas Howard, duke of Norfolk; Bridget, born at Eltham, 10th of November 1480, who became a nun at Dartford; Mary, contracted to John I., king of Denmark, Norway, and Sweden, but who died at Greenwich in 1482, before the marriage was solemnised; Margaret, born 19th of April 1472, who died 11th of December following; and Catherine, contracted to John, eldest son of Ferdinand and Isabella of Spain, and afterwards married to William Courtenay, earl of Devonshire. By one of his many mistresses, Elizabeth Lucy, he had two natural children—Arthur, surnamed Plantagenet, created Viscount Lisle by Henry VIII.; and Elizabeth, who became the wife of Thomas, lord Lumley.

Edward IV. has the reputation of having been zealous and impartial in the administration of justice; but with the exception of some statutes abridging the ancient jurisdiction of sheriffs, and transferring part of the powers of those officers to the quarter-sessions, no important innovations were made in the law during this reign. It is from this period however that the rise of what is called indirect pleading is dated. In this reign also the practice of suffering common recoveries by a tenant in tail, as a means of barring his estate tail, and also all the estates in remainder and reversion, was fully established by judicial decision (in the twelfth year of this king), after it had been interrupted for some time by the statute of Westminster 2, 13 Ed. I., c. 32. The reduction of the law and its practice to a scientific form is considered to have made great progress in the latter part of the reign of Henry VI. and in that of Edward IV. To the latter belong the treatise 'De Laudibus Legum Angliæ' of Sir John Fortescue, the celebrated treatise on 'Tenures' of Sir Thomas Littleton, and the work called Statham's 'Abridgment of the Law.' The Year Books also began now to be much more copious than in former reigns.

Many laws relating to trade and commerce passed in the reign of Edward IV. attest the growing consequences of those interests, but are not in other respects important, and do not show that more enlightened views began to be entertained than had heretofore prevailed. The manufacture of articles of silk, though only by the hand, was now introduced into this country; and we find the parliament endeavouring to protect it by the usual method of prohibiting the importation of similar articles made abroad. This reign is illustrious as being that in which the art of printing was introduced into England. [CAXTON.]

The testimony of historians concurs with the probabilities of the case in assuring us that the country must have been subjected to much devastation and many miseries during the bloody and destructive wars of York and Lancaster; but this contest was undoubtedly useful in shaking the iron-bound system of feudalism, and clearing away much that obstructed the establishment of a better order of things. The country seems to have very soon recovered from the immediate destruction of capital and property occasioned by these wars.

EDWARD V., the eldest son of Edward IV., was born on the 4th of November 1470, in the Sanctuary of Westminster Abbey, where his mother had taken shelter when her husband was obliged to fly to the continent on the return of Queen Margaret and the Earl of Warwick. He was consequently only in his thirteenth year when his father died. His reign is reckoned from the 9th of April 1483, the day of his father's decease; but during the few weeks it lasted he never was a king in more than name. The public transactions of his reign all belong properly to the history of his uncle, Richard III. Edward was at Ludlow in Shropshire at the time of his father's death, and possession of his person was obtained at Northampton by Richard (then Duke of Gloucester) as he was on his way to London in charge of his maternal uncle Anthony, earl Rivers. He appears not to have been brought to London till the beginning of May. In the course of that month, and probably between the 24th and 27th, Richard was declared at a great council protector of the king and the kingdom. On the 16th of June he contrived to obtain Edward's younger brother, the Duke of York, out of the hands of the queen his mother, who had taken refuge in Westminster Abbey with him and his sister. The two boys were forthwith removed to the Tower, then considered one of the royal palaces, there to remain, as was pretended, till the coronation of the young king, which was appointed to take place on the 22nd. Before that day arrived however Richard had completed his measures for placing the crown on his own head. The 26th of June is reckoned the commencement of his reign, and the close of that of his nephew. After this Edward and his brother were seen no more. They were however universally believed to have been made away with by Richard. The account which has been generally received is that given by Sir Thomas More, whose testimony may be regarded as that

of a contemporary, for he was born some years before the death of Edward IV. His statement is in substance that Richard, while on his way to pay a visit to the town of Gloucester after his coronation, sent one John Green, "whom he specially trusted," to Sir Robert Brackenbury, the constable of the Tower, with a letter desiring Sir Robert to put the children to death; that Brackenbury declared he would not commit so dangerous a deed; that Sir James Tyrrel was then despatched with a commission to receive the keys of the Tower for one night; and that under his directions the children were about midnight stifled in bed with their feather-beds and pillows, by Miles Forest, "one of the four that kept them, a fellow fleshed in murder beforetime," and John Dighton, Tyrrel's own horse-keeper, "a big, broad, square, and strong knave." The relation is given in the fullest and most particular form, not in the Latin translation of More's 'History,' or in the retranslation of that into English, published (with a strange ignorance that the work already existed in English) in Bishop Kennet's 'Collection of Histories' (3 vols. folio, 1706), but in the English work, which we believe is the original. It is printed in full from More's works in Holinshed, who describes it as written about the year 1513. More does not give the story as merely "one of the various tales he had heard concerning the death of the two princes" (Henry's 'History of Great Britain,' and Walpole's 'Historic Doubts on the Life and Reign of Richard III.'): he introduces it by saying, "I shall rehearse you the dolorous end of those babes, not after every way that I have heard, but after that way that I have so heard by such men and by such means, as methinketh it were hard but it should be true;" and he closes the narrative by repeating that it is what he had "learned of them that much knew, and little cause had to lie." It is perfectly evident that he had not himself a doubt of its truth. "Very truth it is," he says moreover, "and well known, that at such time as Sir James Tyrrel was in the Tower, for treason committed against the most famous prince, King Henry VII., both Dighton and he were examined, and confessed the murder in manner above written." The common story seems to be supported by the honours and rewards which were immediately bestowed by Richard upon Tyrrel, Brackenbury, Green, and Dighton. (See these stated in Strype's 'Notes on Sir George Buck's Life and Reign of Richard III.,' book 3rd.) Symnel, or Sulford, who in the reign of Henry VII. assumed the character of Edward Plantagenet, son of George, duke of Clarence, seems to have originally intended to pass himself as Edward V. Perkin Warbeck, who appeared some years after, called himself Edward's brother, Richard, duke of York.

Buck and others, who have endeavoured to disprove King Richard's guilt, have rested much of their argument on the fact that the remains of Edward and his brother never could be found in the Tower, although much search had been made for them; but on the 17th of July 1674, in making some alterations, the labourers found covered with a heap of stones at the foot of an old pair of stairs a quantity of partially-consumed bones, which on examination appeared to be those of two boys of the ages of the two princes. They were removed by order of Charles II. to Henry VII.'s Chapel in Westminster Abbey, where the inscription placed over them recites that they appeared by undoubted indications to be those of Edward V. and his brother. ("Ossa desideratorum diu et multum quesita, &c., scalarum in rudibus (scale istæ ad sacellum Turris Albæ nuper ducebant) alte defossa, indicia certissimis sunt reperta, &c.") This discovery is sufficiently in conformity with More's account, who tells us that Tyrrel caused the murderers to bury the bodies "at the stair foot, meetly deep in the ground under a great heap of stones." It is true he mentions a report that Richard "allowed not the burying in so vile a corner, saying that he would have them buried in a better place, because they were a king's sons; whereupon they say that a priest of Sir Robert Brackenbury's took up the bodies again, and secretly interred them in such place as, by the occasion of his death which only knew it, could never since come to light." This however is evidently a story both improbable in itself, and one which, although it might naturally enough arise and get into circulation, could never have rested on any trustworthy authority. More gives it as a mere rumour, and we may fairly infer, from the words ("as I have heard") with which it is introduced, that he did not himself believe it. He carefully adds, in his notice of the examination of Tyrrel and Dighton, "but whether the bodies were removed they could nothing tell." Tyrrel was executed for his treason; but Dighton still lived when More wrote. He says of him, "Dighton indeed yet walketh on alive, in good possibility to be hanged ere he die." According to Grafton, "Dighton lived at Calais long after, no less disdained and hated than pointed at." The reader may also compare upon this subject the account of the examinations of Tyrrel and Dighton given by Bacon in his 'History of King Henry VII.' (Montagu's edition of Bacon's Works, iii., 287, 288.) It agrees very closely with the story told by More. Bacon says that Dighton, who was set at liberty after the examinations, "was the principal means of divulging this tradition;" and from the use of that expression it has been inferred that Bacon regarded the whole as an idle tale; but he has in several places in this work distinctly expressed his belief of the guilt both of Richard and Tyrrel, especially in his notice (p. 385) of the execution of Tyrrel, "against whom," he says, "the blood of the innocent princes, Edward V. and his brother, did still cry from under the altar."

Tyrrel's examination, we may observe, appears to have taken place in 1493, but he was not executed till 1503. He was committed to the Tower in the first of these years on the appearance of Perkin Warbeck, expressly that he might be examined touching the murder; and it was on quite another charge that he was executed ten years after. More's account therefore of the circumstances of his confession is slightly inaccurate. He does not however expressly say, as Sir James Mackintosh makes him do ('Hist. Eng.,' ii. 59), that Tyrrel "confessed his guilt when he was executed twenty years after for concealing the murder of the Earl of Suffolk." Bacon himself, who relates, in their proper places, both his first imprisonment and his execution, says, inaccurately, that he was beheaded "soon after" the examinations. [RICHARD III.]

EDWARD VI., the only son of Henry VIII. who survived him, was born at Hampton Court 12th of October 1537. His mother, queen Jane Seymour, died on the twelfth day after giving him birth. The child had three stepmothers in succession after this; but he was probably not much an object of attention with any of them. Sir John Hayward, who has written the history of his life and reign with great fulness, says that he "was brought up among nurses until he arrived to the age of six years." He was then committed to the care of Dr. (afterwards Sir Anthony) Cooke, and Mr. (afterwards Sir John) Cheke, the former of whom appears to have undertaken his instruction in philosophy and divinity, the latter in Greek and Latin. The prince made great proficiency under these able masters. Henry VIII. died at his palace at Westminster early in the morning of Friday the 28th of January 1547; but it is remarkable that no announcement of his decease appears to have been made till Monday the 31st, although the parliament met and transacted business on the intervening Saturday. Edward, who was at Hatfield when the event happened, was brought thence in the first instance to the residence of his sister Elizabeth at Enfield, and from that place, on the 31st, to the Tower at London, where he was proclaimed the same day. The council now opened the will of the late king (executed on the 30th of December preceding), by which it was found that he had (according to the powers granted him by the acts 23 Hen. VIII., ch. 7, and 35 Hen. VIII., ch. 1) appointed sixteen persons under the name of executors, to exercise the powers of the government during the minority of his son. One of these, the king's maternal uncle, Edward Seymour, earl of Hertford, was immediately elected by the rest their president, and either received from them in this character, or assumed of his own authority, the titles of governor of his majesty, lord protector of all his realms, and lieutenant-general of all his armies. He was also created Duke of Somerset, and soon after took to himself the office of lord high treasurer, and was further honoured by being made earl marshal for life. About the same time his brother, Sir Thomas Seymour, was created Baron Seymour of Sudley, and appointed lord high admiral. The elevation of Somerset had been opposed by the lord chancellor Wriothesley (now Earl of Southampton); but the protector in a few weeks got rid of his further interference by taking advantage of an informality into which the earl had fallen in the execution of his office of chancellor, and frightening him into a resignation both of the seals and of his seat in the executive council.

The period of the administration of the protector Somerset forms the first of the two parts into which the reign of Edward VI. divides itself. The character of the protector has been the subject of much controversy; but opinions have differed rather as to the general estimate that is to be formed of him, or the balance of his merits and defects, than as to the particular qualities, good and bad, by which he was distinguished. It may be said to be admitted on all hands that he was a brave and able soldier, but certainly with no pretensions in that capacity to a humanity beyond his age; that as a statesman he was averse to measures of severity, and fond of popular applause, but unstable, easily influenced by appeals either to his vanity or his fears, and without any fertility of resources, or political genius of a high order. It must be admitted also that he was both ambitious and rapacious in no ordinary degree. Add to all this, that with one of the two great parties that divided the country he had the merit, with the other the demerit, of being a patron of the new opinions in religion—and it becomes easy to understand the opposite feelings with which he was regarded in his own time, and the contradictory representations that have been given of him by party writers since.

One of the first acts of his administration was an expedition into Scotland, undertaken with the object of compelling the government of that country to fulfil the treaty entered into with Henry VIII. in 1543 for the marriage of the young Queen Mary to Edward. The Scottish forces were signally defeated by the English protector at the battle of Pinkie, fought 10th of September 1547; but the state of politics, as bearing upon his personal interests in England, compelled Somerset to hasten back to the south without securing any of the advantages of his victory. He returned to Scotland in the summer of the following year; but he wholly failed in attaining any of the objects of the war. The young queen was conveyed to France; and the ascendancy of the French or Catholic party in the Scottish government was confirmed, and continued unbroken during all the rest of the reign of Edward.

Meanwhile great changes were effected in the domestic state of England. The renunciation of the supremacy of the pope, the disso-

lution of the religious houses, and the qualified allowance of the reading of the Scriptures in English, were the principal alterations in religion that had been made up to the death of the late king. Only a few months before the close of the reign of Henry, Protestants as well as Catholics had been burned in Smithfield. Under Somerset and the new king measures were immediately taken to establish Protestantism as the religion of the state. Even before the meeting of Parliament, the practice of reading the service in English was adopted in the royal chapel, and a visitation, appointed by the council, removed the images from the churches throughout the kingdom. Bishops Gardiner of Winchester and Bonner of London, who resisted these measures, were committed to the Fleet. The parliament met in November, when bills were passed allowing the cup to the laity, giving the nomination of bishops to the king, and enacting that all processes in the ecclesiastical courts should run in the king's name. The statute of the Six Articles, commonly called the Bloody Statute, passed in 1539, was repealed, along with various other acts of the preceding reign for the regulation of religion. By the parliament of 1548 the use of the Book of Common Prayer was established, and all laws prohibiting spiritual persons to marry were declared void. At the same time an act was passed (2 and 3 Ed. VI., c. 19) abolishing the old laws against eating flesh on certain days, but still enforcing the observance of the former practice by new penalties, "the king's majesty," says the preamble, "considering that due and godly abstinence is a mean to virtue, and to subdue men's bodies to their soul and spirit, and considering also specially that fishers, and men using the trade of living by fishing in the sea, may thereby the rather be set on work, and that by eating of fish much flesh shall be saved and increased."

But Somerset's path was now crossed by a new opponent, in the person of his own brother, Lord Seymour. That nobleman, equally ambitious with the protector, but of a much more violent and unscrupulous temper, is supposed to have formed the design, very soon after the king's accession, of disputing the supreme power with his brother. It is said to have been a notice of his intrigues that suddenly recalled Somerset from Scotland after the battle of Pinkie. The crime of Seymour does not appear to have gone farther than caballing against his brother; but Somerset contrived to represent it as amounting to high treason. On this charge he was consigned to the Tower; a bill attainting him was brought into the House of Lords, and read a first time on the 25th of February 1549; it was passed unanimously on the 27th. The accused was not heard in his own defence, nor were any witnesses examined against him; the House proceeded simply on the assurance of his brother, and of other members of the council, that he was guilty. The bill was afterwards passed, with little hesitation, by the House of Commons; it received the royal assent on the 14th of March; and on the 20th Lord Seymour was beheaded on Tower-hill, with his last breath solemnly protesting his innocence.

During the summer of this year the kingdom was disturbed by formidable insurrections of the populace in Somerset, Lincoln, Kent, Essex, Suffolk, Devon, Cornwall, and especially in Norfolk, where a tanner of the name of Kett opposed the government at the head of a body of 20,000 followers. The dearth of provisions, the lowness of wages, the enclosure of common fields, and in some places the abolition of the old religion, with its monasteries where the poor used to be fed, and its numerous ceremonies and holidays that used to gladden labour with so much relaxation and amusement, were the principal topics of the popular clamour. It is worth noticing that the agency of the press was on this occasion employed, probably for the first time, as an instrument of government. Holinshed records that "while these wicked commotions and tumults, through the rage of the undisciplined commons, were thus raised in sundry parts of the realm, sundry wholesome and godly exhortations were published, to advertise them of their duty, and to lay before them their heinous offences." Among them was a tract by Sir John Cheke, entitled 'The Hurt of Sedition, how grievous it is to a Commonwealth,' which is a very able and vigorous piece of writing. It was found necessary however to call another force into operation: the insurgents were not put down without much fighting and bloodshed; and many of the rebels were executed after the suppression of the commotions. The institution of lords-lieutenants of counties arose out of these disturbances.

A few months after these events brought Somerset's domination to a close. His new enemy, John Dudley, formerly Viscount Lisle, and now Earl of Warwick, the son of that Dudley whose name is infamous in history for his oppressions in the reign of the seventh Henry, had probably been watching his opportunity, and carefully maturing his designs against the protector for a long time. It is supposed to have been through his dark and interested counsel that Somerset was chiefly impelled to take the course which he did against his brother; Warwick's object was to destroy both, and he probably counted that by the admiral's death, and the part which the protector was made to take in it, he both removed one formidable rival, and struck a fatal blow at the character and reputation of another. He himself meanwhile had been industriously accumulating popularity and power. He had greatly distinguished himself at the battle of Pinkie, and in other passages of the Scotch war; and it had been chiefly by him that the late insurrection in Norfolk had been so effectually quelled. The energy which he showed on this occasion was contrasted by the enemies of the protector with what they represented as the feebleness

of the latter, who had, they contended, encouraged the insurrection by the hesitation and reluctance which he manifested, on the first threatenings of it, to take the necessary measures for putting it down. The protector had at this time incurred considerable odium by his lavish expenditure (out of the spoils, as it was said, of the church) on his new palace of Somerset House, and certain violations both of public and of private rights, of which he was accused of having been guilty in procuring the space and the materials for that magnificent structure. A cry was also raised against him on account of a proposition he had made in the council for a peace with France on the condition of resigning Boulogne for a sum of money. In the beginning of October he learned that measures were about to be immediately taken against him. In fact Warwick and his associates in the council had collected their armed retainers, and were now ready to employ force if other means should fail. They had retired from Hampton Court, where the king resided, and fixed themselves in London, where they had contrived to obtain possession of the Tower. Somerset, on the first notice of their proceedings, carried off the king to Windsor Castle, and shut himself up there as if with the intention of holding out; but he soon found himself nearly deserted by all; and after a few days the king himself was obliged to sanction the vote for his deposition passed by the majority of the council. On the 14th he was brought to London in custody, and sent to the Tower. From this moment Warwick, though without his title of protector, enjoyed his power. Somerset, reduced to insignificance by this usage, but especially by an abject submission which he made in the first moments of danger, was some time after this released from confinement, and was even allowed again to take his seat at the council-table; but he either engaged in designs to regain his lost place, or Warwick, now Duke of Northumberland, and possessed almost of undivided power in the state, felt that he should not be quite secure so long as his old rival lived. An apparent reconciliation had been effected between the two, and ratified by the marriage of Warwick's eldest son to Somerset's daughter; but this connection was no shelter to the overthrown protector: on the 1st of December 1551, he was brought to trial before the high steward and a committee of the House of Lords, on charges both of high treason and of felony; he was convicted of the latter crime, and was executed on Tower Hill, the 22nd of January 1552. He met his death with great manliness, and the popular sympathy was deeply excited in his favour, both by the feeling that, with some faults, he had fallen the victim of a much worse man than himself, and by the apprehension that in his destruction the great stay which had hitherto supported the Reformation in England was thrown down.

Warwick however (although at his death, a few years after this, he declared that he had always been a Catholic) did not feel himself strong enough to take any measures openly in favour of the ancient faith, opposed as he knew he would be in that course by the great mass of the nation. It is probable that he cared little which religion prevailed so that he remained at the head of affairs. The government accordingly continued to be conducted in all respects nearly as it had heretofore been. In March 1550 a peace had been concluded with France, one of the articles stipulating for the surrender of Boulogne, the support of which very proposition had been made the principal charge against Somerset a few months before. In the following July another treaty between the two countries was signed at Angers, by which it was agreed that the King of England should receive in marriage Elizabeth, the daughter of the King of France. Meanwhile at home the matter of religion continued to be treated by the new government much as it had been by the old. No Roman Catholics were put to death during this reign, though many were fined, imprisoned, and others not capitally punished; but on the 2nd of May 1550, an unfortunate fanatic, Joan Becher, commonly called Joan of Kent, was burnt for certain opinions considered to be neither Roman Catholic nor Protestant, in conformity with a warrant extorted by Cranmer from the king about a year before; and on the 2nd of May 1551, an eminent surgeon, named Von Panis, of Dutch extraction, but resident in London, paid the same penalty for his adherence to a similar heresy. Bishop Bonner was deprived of his see in September 1549; Gardiner in January 1551; and Day of Chichester, and Heath of Worcester, in October of the same year. The forty-two articles of belief, afterwards reduced to thirty-three, were promulgated in the early part of this year.

In April 1552, Edward was attacked by small-pox; and, although he recovered from that disease, the debility in which it left him produced other complaints, which ere long began to assume an alarming appearance. By the beginning of the following year he was very ill. Northumberland now lost no time in arranging his plans for bringing the crown into his own family. In May his son Lord Guildford Dudley married the Lady Jane Grey, the eldest daughter of the Duchess of Suffolk, who was herself the eldest daughter, by her second marriage with Charles Brandon, duke of Suffolk, of Mary Tudor, ex-queen of France, and the daughter of Henry VII., upon whose descendants Henry VIII. had by his will settled the crown on failure of the lines of his son Edward and of his daughters Mary and Elizabeth. This settlement, it is to be remembered, had been made by Henry under the express authority of an act of parliament, which empowered him to dispose of the kingdom to whomsoever he chose, on failure of

his three children. Northumberland now applied himself to induce Edward to make a new settlement excluding Mary and Elizabeth, who had both been declared illegitimate by parliament, and to nominate Lady Jane Grey (in whose favour her mother the Duchess of Suffolk, still alive, agreed to renounce her claim) as his immediate successor. The interest of the Protestant religion, which it was argued would be more secure with a sovereign on the throne whose attachment to the principles of the Reformation was undoubted, and on whose birth there was no stain, than if the succession were left to be disputed between the king's two sisters, one of whom was a bigoted Roman Catholic, and the legitimacy of either of whom almost implied the illegitimacy of the other, is believed to have been the chief consideration that was urged upon the dying prince. Edward at all events was brought over to his minister's views. On the 11th of June, Montague, the chief justice of the Common Pleas, and two of his brethren, were sent for to Greenwich, and desired to draw up a settlement of the crown upon the Lady Jane. After some hesitation they agreed, on the 14th, to comply with the king's commands, on his assurance that a parliament should be immediately called to ratify what was done. When the settlement was drawn up, an engagement to sustain it was subscribed by fifteen lords of the council and nine of the judges. Edward sunk rapidly after this, and lived only till the evening of the 6th of July, when he expired at Greenwich. His death however was concealed for two days, and it was not till the 9th that Lady Jane Grey was proclaimed.

Edward VI. is stated by the famous Jerome Cardan, who was brought to see him in his last illness, to have spoken both French and Latin with perfect readiness and propriety, and to have been also master of Greek, Italian, and Spanish. In his conversation with Cardan, which the latter has preserved, he showed an intelligence and dexterity which appear to have rather puzzled the philosopher. Walpole has set him down among his royal authors on the strength of his 'Diary,' printed by Burnet in his 'History of the Reformation,' and the original of which is still preserved among the Cottonian manuscripts; a lost comedy which is attributed to him, called 'The Whore of Babylon;' some Latin epistles and orations, of which specimens are given by Strype; a translation into French of several passages of Scripture, preserved in the library of Trinity College, Cambridge; a tract in French against popery, entitled 'L'Encontre des abus du monde;' and a few other productions of a similar kind which have not been printed.

The act of the 1st Edward VI. gave to the king all the colleges, free chapels, chauntries, hospitals, &c., which were not in the possession of his father by the act passed in the 37th year of Henry's reign. This act was much abused; for though one professed object of it was the encouragement of learning, many places of learning were actually suppressed under it. The king however afterwards founded a considerable number of grammar-schools, which still exist, and are popularly known as King Edward's Schools.

In 1556, in the reign of Queen Mary, a boy of the name of William Fetherstone, or Constable, a miller's son, was hanged at Tyburn for giving himself out to be Edward VI.

EDWARD THE BLACK PRINCE. [EDWARD III.]

* EDWARDES, HERBERT BENJAMIN, Major in the East India Company's service, was born in January 1820, at Frodesley in Shropshire. His father, the Rev. B. Edwardes, was rector of Frodesley. He completed his education at King's College, London. His uncle, Sir Henry Edwardes, of Ryton Grove, Shrewsbury, having procured him a nomination to a cadetship, he was examined and passed on the 26th of August 1840. He landed at Calcutta in January 1841, and was soon afterwards attached to the 1st European regiment. In November 1845 Lieutenant Edwardes was appointed aide-de-camp to Sir Hugh Gough (now Viscount Gough), then commander-in-chief of the British army in Hindustan, and was present at the battle of Moodkee, December 18, 1845, when he was wounded. Having recovered from his wound, and resumed his duties as aide-de-camp, he was actively engaged at the battle of Soobraon, February 10, 1846. Lieutenant Edwardes, having studied the native languages, was declared qualified to act as interpreter, and in April 1846 was appointed third assistant to the Commissioners of the 'Trans-Sutlej Territory, and in January 1847 first assistant to Sir Henry Lawrence, the Resident at Lahore.

Lieutenant Edwardes was employed to collect the revenue in the north-west of the Punjab, and here he commenced that series of skilful and energetic operations which, though limited to the short period of one year, have obtained for him a place among the most distinguished of the military officers of the present day. He has himself given a narrative of the operations in which he was engaged in a work which he published in 1851, 'A Year on the Punjab Frontier in 1848-49, by Major Herbert B. Edwardes, C.B.,' 2 vols. 8vo. The services performed by Lieutenant Edwardes during the first three months of that eventful year are unknown in this country except by those who have read his own account of them. What those services were may be best stated in his own words, merely premising, that the valley of Bunnoo is in the north-west of the Punjab, and is estimated to yield a revenue of about 15,000*l*. He observes, that his object in writing the first part of his book "is to put on record a victory which I myself remember with more satisfaction than any I helped to gain

before Mooltan—the bloodless conquest of the wild valley of Bunnoo. It was gained neither by shot nor shell, but simply by balancing two races and two creeds. For fear of a Sikh army, two warlike and independent Muhomudan tribes levelled to the ground at my bidding the four hundred forts which constituted the strength of their country; and for fear of these same Muhomudan tribes, the same Sikh army, at my bidding, constructed a fortress for the crown, which completed the subjugation of the valley."

The operations by which Lieutenant Edwardes obtained his celebrity in Great Britain were commenced in April 1848. Mr. Vans Agnew of the Bengal Civil Service, and Lieutenant Anderson of the Bombay Fusiliers, having accompanied the newly-appointed governor of Mooltan from Lahore, arrived at the city of Mooltan on the 19th of April, and were murdered on the 20th by order of the Dewan Moolraj, who was to have been superseded in his government. On the following morning Moolraj began to make preparations for a war with the British, who, on the 9th of March 1846, had become by treaty the protectors of Dhuleep Sing, the Maharaja of Lahore. Lieutenant Edwardes, who was then on the west bank of the Indus, near Dera Fati Khan, having communicated with Sir Henry Lawrence, and received his authority to operate against Moolraj, immediately wrote to General Cortlandt, who was in the Bunnoo districts, to come to his assistance. Edwardes having been joined by Cortlandt, they descended the Indus on the western side, while 10,000 troops sent against them by Moolraj descended on the eastern side. Meantime the Nawab of Bhawalpore had put his army in motion against Moolraj, and threatened Mooltan. Moolraj, fearing for his capital, recalled his army, which fell back to the left bank of the Chenab, between Mooltan and the nawab's troops. This retrograde movement having left open the passage of the Indus, Edwardes brought over his troops, and hastened to throw them across the Chenab, and form a junction with the Bhawalpore army before it could be attacked by the forces of Moolraj. On the evening of the 17th of June, he got over with great difficulty, for want of boats, 3000 irregular infantry and 80 horse (mounted officers), but no guns, Cortlandt remaining behind to obtain boats and transport the guns with the remainder of the troops. The Bhawalpore army was attacked at eight o'clock in the morning of the 18th of June, near Kenyree, and after fighting about two hours, withdrew to some strong ground out of range, leaving Edwardes with his small body of men to resist the attack of the whole Sikh army till Cortlandt could get the guns over the river. The enemy now bore down in front on Edwardes's position with about 10,000 men and ten guns, whilst about 2000 cavalry hovered on his flanks. Fortunately the ground was broken, and afforded good cover, and they resisted repeated attacks till the little band was in such danger of being swept away, that Edwardes, as a last effort to gain time, ordered the mounted officers to charge the foremost of the enemy. They obeyed his command nobly, with the loss of several of the small troop, but checking for a time the advance of the enemy. Edwardes, speaking of that critical moment, observed, "I did not think I had ten minutes to live." Short as the check was it gave time for one gun to be brought up, which was immediately opened, and was followed by a regiment of Cortlandt's infantry, then by another gun and another regiment, till there were six guns pouring in grape and round shot, and upwards of 4000 infantry in action. The Sikh army was put to flight, and never halted till it was safe within the defences of the city of Mooltan. For his conduct in this battle and the series of operations which preceded it Lieutenant Edwardes received the local rank of major in the Lahore territories.

Moolraj and his troops were confined within the fortifications of Mooltan, but not without incessant watching, fighting, and danger to the besiegers, during which, in the month of July, a pistol, which Major Edwardes was thrusting into his belt, exploded, and the contents passed through his right hand, shattering it in such a manner that amputation became necessary. General Whish's army reached Mooltan on the 18th and 19th of August, and regular siege was soon afterwards laid to the city, but on the defection of Shere Sing, who withdrew with all his troops and artillery, it was deemed prudent to suspend the siege, and wait for additional troops and guns from Bombay. These arrived on the 15th of December, and the siege was recommenced. The city was taken January 4, 1849, and the citadel, January 22. Major Edwardes's brother, a lieutenant in the Bengal Native Infantry, was killed by the falling of his horse at Ferozepore, on the 13th of December 1848.

After the termination of the war Major Edwardes came to England, where he married. He spent a few months in Wales, wrote and published his 'Year on the Punjab Frontier,' and in 1851 returned to India. On the 20th of October 1849 he was created by special statute an extra member of the companions of the Order of the Bath. He is now Commissioner at Peshawar. He has a pension for his wound received at the battle of Moodkee, but none for the loss of his hand, that having been by accident and not in action. The East India Company have voted him an annuity of 100*l.*, and the Court of Directors have struck a gold medal in his honour.

EDWARDS, BRYAN, the historian of the British West India colonies, was born at Westbury, in Wiltshire, May 21, 1743. Family losses caused him, towards the end of 1759, to go to Jamaica, where he was kindly received by his mother's brother, Zachary Bayly, a rich, generous, and enlightened planter, who, seeing the young man's fond-

ness for books, and thinking well of his talents, engaged a tutor to reside with him. His early instruction had been confined to reading, writing, and the French and English languages; and his studies in Jamaica, by his own account, were slight and desultory: still we may fairly ascribe to them no small share in preserving him from that intellectual listlessness into which Europeans sent out in early life to tropical climates are apt to fall. At this period the autobiography prefixed to the second and later editions of his 'History of the West Indies' ends; and the accounts given of his remaining life are extremely scanty. It appears however that in due time he succeeded to his uncle's estate, and became a wealthy merchant, and an active member of the House of Assembly. In 1784 he published a pamphlet in opposition to the government policy of limiting the trade between the West Indies and the United States to English bottoms, in which he maintains that "even the welfare of the planter concurs with the honour of government and the interests of humanity, in wishing for the total abolition of the slave-trade:" an opinion which he recanted after the subject of the slave-trade had been brought before parliament. In 1791 he went to St. Domingo, on the breaking out of the insurrection of the negroes, and acquired the materials for his 'Historical Survey' of that island, published in 1797. Afterwards he removed to England, where, in 1796, we find him member of parliament for Grampound, which he represented until his death, July 15, 1800.

His principal work, the 'History, Civil and Ecclesiastic, of the British Colonies in the West Indies,' was published in 1793. It treats of the history, constitution, and political relations towards Britain, of these colonies; the manners and dispositions of the inhabitants, especially the negroes; the mode of agriculture and produce. It is a valuable contribution to our literature. The style is somewhat ambitious, but lively and attractive; the matter varied and interesting. The author enters largely into the question of the slave-trade, the cruelty of which he does not attempt to deny, though he is warm in defence of the planters against the charges of cruelty brought against them in England; but his arguments are evidently tinctured by the feeling that, lamentable as it may be, slaves must be had. Mr. Edwards has the merit of having carried a law to prevent cruelties to which slaves in Jamaica were at least legally exposed, whatever the practice might be.

The edition of 1819 contains also the history of St. Domingo, proceedings of the governor, &c., in regard to the Maroon negroes (1796), a continuation of the history down to that time, and one or two other pieces by other hands.

EDWARDS, JONATHAN, was born at East Windsor, in the province of Connecticut, on the 5th of October 1703. He was the only son, among eleven children, of Timothy Edwards, who was minister of East Windsor, or (as it was then) the eastern parish of Windsor, during a period of sixty-three years, and who, being a learned, exemplary, and devout man, was much beloved and respected by his flock. Until the age of thirteen Jonathan was educated at home. He began to learn Latin when six years old, under the care of his father and elder sisters, all of whom the father had made proficient in that language. He seems to have begun writing letters and essays at a very early age; and such of his early compositions as are preserved show a remarkable inquisitiveness concerning both mental and natural phenomena, and a by no means contemptible skill in explaining them. President Dwight, his biographer, has given a fragment written by him in the bantering style, when he could not have been more than twelve years old, against some one who had contended for the materiality of the soul, which shows considerable wit, reach of thought, and power of expression. There is also preserved an entertaining and instructive account of the habits of spiders, as observed by himself, which was written before he was thirteen. He was also led very early to religious meditation, and imbued with a deep sense of religion. He says of himself, in an account of his religious progress, written later in life for the benefit of his children:—"I had a variety of concerns and exercises about my soul from my childhood; but had two more remarkable seasons of awakening before I met with that change by which I was brought to those new dispositions, and that new sense of things, that I have since had. The first time was when I was a boy, some years before I went to college, at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion and my soul's salvation; and was abundant in religious duties. I used to pray five times a day in secret, and to spend much time in religious conversation with other boys. . . . I, with some of my school-fellows, joined together, and built a booth in a swamp, in a very retired spot, for a place of prayer. And besides I had particular secret places of my own in the woods, where I used to retire by myself, and was from time to time much affected."

He went to Yale College, in Newhaven, at the age of thirteen. In the second year of his residence at the college, when only fourteen, he read through Locke's 'Essay on the Human Understanding;' and President Dwight has published some of his notes on the topics treated of in the essay, which show that he could then understand and appreciate it. The same biographer has published notes on the natural sciences and on theology, which were collected by Edwards during his stay at college. It was in the fourth and last year of his collegiate life that his second 'awakening' took place, an awakening which was

speedily followed by a second relapse. "But in process of time," he observes, in continuation of what has been already quoted, "my convictions and affections wore off; and I entirely lost all those affections and delights, and left off secret prayer, at least as to any constant performance of it; and returned like a dog to his vomit, and went on in the ways of sin. Indeed I was at times very uneasy, especially towards the latter part of my time at college; when it pleased God to seize me with a pleurisy, in which he brought me nigh to the grave, and shook me over the pit of hell. And yet it was not long after my recovery before I fell again into my old ways of sin." His final and entire conversion took place shortly after his taking his B.A. degree in September 1720. The chief symptom of his 'conversion' is thus described by him:—"From my childhood up, my mind had been full of objections against the doctrine of God's sovereignty in choosing whom he would to eternal life, and rejecting whom he pleased; leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me; but I remember the time very well when I seemed to be convinced, and fully satisfied, as to this sovereignty of God, and his justice in thus eternally disposing of men according to his sovereign pleasure. . . . And there has been a wonderful alteration in my mind with respect to the doctrine of God's sovereignty from that day to this; so that I scarce ever have found so much as the rising of an objection against it in the most absolute sense, in God showing mercy to whom he will show mercy, and hardening whom he will. God's absolute sovereignty and justice, with respect to salvation and damnation, is what my mind seems to rest assured of, as much as of anything that I see with my eyes; at least it is so at times."

Edwards stayed at college two years after taking his B.A. degree, preparing for the ministry. In August 1722 he went to New York, having been invited by the English Presbyterians in that town to become their minister. His diary records constant religious meditations during his eight months' stay at New York, and on the 12th of January 1723 he relates that he solemnly dedicated himself to God. "I made a solemn dedication of myself to God, and wrote it down, giving up myself, and all that I had, to God; to be for the future in no respect my own; to act as one that had no right to himself in any respect." He left New York in April 1723, and returned home. In September of the same year he took his M.A. degree, and shortly after he was chosen tutor of Yale College, an office which he filled with great credit. Two years after he accepted an invitation from Northampton, in Massachusetts, to assist his maternal grandfather, the Rev. Solomon Stoddard, in the ministry; and, having resigned his tutorship, he was ordained colleague to his grandfather at Northampton in February 1727, in the twenty-fourth year of his age. Shortly after, he married.

Between the time of his going to New York and his settlement at Northampton, Edwards wrote out seventy resolutions, which he kept before him as his guides through the remainder of his life. They are published in President Dwight's 'Life.' They mostly refer to the governing of his morals and the performance of religious exercises.

He remained at Northampton first as assistant to his grandfather, and after his grandfather's death as sole minister for twenty-three years. He was all this while indefatigable in the discharge of his duties as minister, and diligent in self-improvement. He was an effective preacher, and acquired much fame on the occasion of a very general 'revival' in the years 1740 and 1741: ministers and congregations from all parts of New England applied to Edwards for assistance, and solicited him to come among them and preach. It was at the time of this revival, and in order to moderate men's zeal, that he wrote his treatise on 'Religious Affections.' A revival had previously taken place in his own parish of Northampton in 1734, an account of which was at the time published by himself under the title, 'A Faithful Narrative of the Surprising Work of God, in the Conversion of many hundred Souls in Northampton:' this work excited much interest among what is known as the religious public of England, where it was republished in 1736 under the editorship of Dr. Isaac Watts.

On the 22nd of June 1750, Edwards was dismissed ignominiously from his charge at Northampton. He had offended a large and influential part of his congregation, no less than six years previously, by taking some very active and, as they appeared, arbitrary measures, in consequence of a reported circulation of obscene books among the younger members of his flock. He was openly resisted in his attempts to make a public example of the offenders, and from that time his influence over his flock was greatly weakened. But the cause of the final rupture between himself and his flock, and of his dismissal, was a different one. It was a refusal to admit "unconverted" persons, or (in other words) persons who either could or would not say that they had really embraced Christianity, to a participation in the sacrament. The custom of admitting such persons had been introduced by his predecessor, and not without opposition; and now, after the custom had been established some time, a fiercer opposition was raised by an attempt to get rid of it. On Edwards's first announcement of his disapprobation of the custom, and of his determination to end it, his dismissal was immediately clamoured for. This was in the spring of 1744; and the six intervening years having been spent in continual disputes, and fruitless attempts to effect a reconciliation, he was dismissed in 1750. A council had been appointed, consisting of ten

neighbouring ministers, to adjudicate between Edwards and his flock; and this council determined by a majority of one "that it is expedient that the pastoral relation between Mr. Edwards and his church be immediately dissolved, if the people still persist in desiring it." On its being put to the people, more than two hundred voted for his dismissal, and only twenty against it.

In August 1751 Edwards went as missionary to the Indians at Stockbridge, a town in the western part of Massachusetts Bay, having been applied to for the purpose by the Boston Commissioners for Indian Affairs, and having also received an invitation from the inhabitants of Stockbridge. Here he had much leisure; and it was during his stay at Stockbridge that he wrote his 'Inquiry into the Freedom of the Will,' and his Treatise on 'Original Sin.' The first of these works, and that on which his fame chiefly rests, was written in nine months, and was published in 1754. In 1757 he was chosen, without any solicitation on his part, and much to his surprise, president of Princeton College, New Jersey. Having after some deliberation accepted the appointment, he went to Princeton in January 1758, and was installed president. He died of the small-pox on the 22nd of the following March.

It may be inferred, from the account which we have given of his life, that the character of Jonathan Edwards was eminently estimable. He was an industrious, meek, conscientious, kind, and just man. In religion he was a Calvinist; and his principal work, that on the Will, was written in defence of the Calvinistic views on that subject and against those entertained by Arminians.

Edwards's chief works are:—1, 'A Treatise concerning Religious Affections;' 2, 'An Inquiry into the modern prevailing notions respecting that Freedom of the Will which is supposed to be essential to Moral Agency, Virtue, and Vice, Reward and Punishment, Praise and Blame;' 3, 'The Great Christian Doctrine of Original Sin defended; containing a Reply to the Objections of Dr. John Taylor;' 4, 'The History of Redemption;' 5, 'A Dissertation concerning the end for which God created the World;' and 6, 'A Dissertation concerning the true nature of Christian Virtue.' The three last works were published after his death.

Jonathan Edwards's works on the 'Freedom of the Will' and 'Original Sin' are the acknowledged authorities in defence of the leading views of what is generally known as Calvinistic Divinity. The 'Inquiry into the Freedom of the Will' is beyond dispute the most comprehensive and masterly treatise in which that subject is regarded as a question of metaphysical theology; and whatever may be the opinion arrived at by the reader as regards either the principal or secondary conclusions of the author, there can be no question as to the profundity of his reasoning, or the clearness and force with which he sets forth his arguments. Edwards was in fact one of the greatest metaphysicians and most powerful reasoners of his age, and his writings, though deficient in the graces of style, will, apart from their value as exponent of the views of a great theological party, be of permanent value as examples of comprehensive investigation and acute logic.

The best and most complete edition of Edwards's works is that edited by President Dwight, in ten volumes. There is also an edition in eight volumes, published in London, 1817. The 'Inquiry into the Freedom of the Will' has been published separately, with an 'Introductory Essay' by Mr. Taylor, the author of 'The Natural History of Enthusiasm.'

EDWARDS, RICHARD, one of our earliest dramatic writers, was born in Somersetshire in 1523. He was educated at Oxford, in Corpus Christi College, where he was successively a scholar and fellow: he took his degree of Master of Arts in 1547. Removing to Lincoln's Inn, he was made, in the beginning of Elizabeth's reign, one of the gentlemen of the Queen's Chapel, and master of the children there, a post which engaged him in theatrical management. He is first heard of as a dramatic poet in the year 1564-5; and his death is said to have taken place in 1566. Although he is highly commended for his dramatic works by Putebanus (no very competent judge), who sets him down as one of the two best writers in comedy and interlude, we learn the names of no more than two of his dramas. One of these, 'Palamon and Arcite,' was never printed, and is lost: the other, 'The excellent comedie of two the moste faithfull frendes Damon and Pithias,' was printed in a black-letter 4to, in 1571, again in black-letter 4to, 1582, and is included in the first volume of Dodsley's 'Old Plays.' Edwards also wrote some of the poems inserted in 'The Paradise of Dainty Devises,' 1575, reprinted in the 'British Bibliographer,' and a death-bed poem, called 'Edwards' Soul-Knell.' His name is interesting as belonging to one of the rude founders of our drama; but his surviving play, in its artificial structure and unpoetical and undramatic details, offers little that can attract any but the student of literary antiquity.

EDWIN, King of Northumbria, was the son of Ella, who appears to have reigned in that kingdom from about A.D. 569 to 589. On the death of Ella the throne was seized by Edlfrith, or Ethilfrith, the husband of his daughter Aeca, and Edwin, an infant, of only three years old, was conveyed to the court of Cadvan, the king of North Wales. Edlfrith on this made war upon Cadvan, and defeated him near Chester, on which occasion it is said that 1200 monks of the monastery of Bangor, who had assembled on a neighbouring hill to

offer up their prayers for the success of Cadvan, were put to death by the pagan victor. After this Edwin wandered abroad for some years till he was, at last, received and protected by Redwald, king of the East Angles. It appears to have been while resident here that he married Cwenburgha, the daughter of Ceorl, king of Mercia. Edilfrid however, who had made himself by his military success very formidable to all the neighbouring princes, still pursued him, and partly by threats, partly by promises, had nearly induced Redwald to give him up, when (by a miraculous interposition, as Bede would have us believe) more generous counsels prevailed, and the East Anglian king determined to brave the hostility of Edilfrid. Redwald is the fifth in the list of the Bretwaldas, or supreme kings of Britain, as given by Bede; and as he succeeded Ethelbert of Kent, who died in 616, he probably now held that dignity. The consequence of his refusal to deliver up Edwin was a war with Edilfrid; they met on the right bank of the Idel in Nottinghamshire in 617, and in a great battle which was there fought, Edilfrid was defeated and slain. His children, of whom the names of six are recorded, fled, and Edwin ascended the throne of Northumbria. His valour and abilities eventually acquired for him great power. On the death of his friend Redwald in 624, he was acknowledged as his successor in the dignity of Bretwaldas; and two years after he made war upon the powerful state of Wessex, whose king Cuichelm is accused of having attempted to take him off by assassination, and reduced it for the moment to subjection, though it does not appear that he retained his conquest. Bede affirms that his sovereignty extended over all the English, excepting only the people of Kent, and that he also subjected to his dominions all the Britons, and the islands of Man and Anglesey. It is probable that he was accounted the leading power among the sovereigns of Britain in his time. Bede says that he was addressed by Pope Boniface as 'Rex Anglorum.'

The event for which the reign of Edwin in Northumbria is chiefly memorable is the introduction of Christianity into that kingdom. The legend is related at great length by Bede in the second book of his 'History.' Of the dreams or visions, the prophecies, and the supernatural visitations, which constitute the greater part of it, it is impossible to make anything in the absence of all other testimony except that of the credulous historian; but the result appears to have been brought about by the exertions of Edwin's second wife, Edilberga, the daughter of Augustine's patron, Ethelbert, king of Kent, and of Paulinus, a Roman missionary whom she had been allowed to bring with her from her father's court. Edwin had long stood out against the persuasions of his queen and Paulinus; but his escape from the attempt against his life by the King of Wessex, or of the West Saxons, and the birth of a daughter, happening simultaneously, powerfully affected him, and Edilberga and her chaplain, taking advantage of the moment of emotion, prevailed with him to call a meeting of his witan to discuss the question of the two religions. When the nobility of Northumbria assembled, Coifi, the high priest, was himself the first to profess his disbelief in the deities he had been accustomed to serve. This ended the dispute; the chief temple of the idols, which stood at a place still called Godmundham (that is, the hamlet of the inclosure of the God), was profaned and set fire to by the hand of Coifi; the king and all the chief men of the country offered themselves to be baptized, and the commonalty soon followed their example. Paulinus was made bishop of Northumbria, his residence being established at York, in conformity with the design of Gregory the Great, when the original mission to England was arranged. The archiepiscopal dignity was soon after conferred upon Paulinus by Pope Honorius. Edwin however did not long survive these events. The Mercians, under their king Penda, revolted against the supremacy claimed by Northumbria; and a war which arose in consequence was ended on the 12th of October 633 by a battle fought at Heathfield, or Hatfield, in Yorkshire, in which Edwin was defeated by Penda and his ally Ceadwalla, king of North Wales, and lost at once his kingdom and his life. His eldest son was slain at the same time; another, whom he also had by his first wife, was afterwards put to death by Penda; and Edilberga, with her children and Paulinus, was compelled to fly to the court of her brother in Kent. One of Edwin's daughters, Eanfled, afterwards married Oswio, a son of Edilfrid, who mounted the throne of Northumbria in 642 and reigned till 670. He defeated Penda, and regained the title of Bretwaldas, which Edwin had first brought into his house.

EDWY, or EADWIG, called the Fair, King of the Anglo-Saxons, was the eldest of the two sons of Edmund I., but, being only in his seventh or eighth year at his father's death in 946, he and his brother Edgar were set aside for the present in favour of their uncle Edred. On Edred's death in 955, Edwy became king, and his brother appears to have been at the same time appointed subregulus of Mercia. About two years after, the Mercians and Northumbrians rose in revolt, with Edgar as their leader, and a war ensued, which terminated in an agreement between the two brothers that Edwy should retain the country to the south of the Thames, and that Edgar should be acknowledged king of all England to the north of that river. In this revolt Edgar, a mere boy, seems to have been an instrument in the hands of the clerical party, whom Edwy had made his enemies almost from the moment of his accession. In whatever it was that the quarrel began, it soon led to the dismissal of Dunstan and his friends,

who had acquired so great an ascendancy in the government in the reign of the preceding king. The writers upon whom we are dependent for the history of this period were all monks, and, as he was the only obstacle to the triumph of their order, their testimony is to be cautiously received. They concur in representing Edwy as a prince of the most dissolute manners, and the kingdom as given up to oppression and anarchy under his rule. Henry of Huntingdon however says, "This king wore the diadem not unworthily; but after a prosperous and becoming commencement of his reign, its happy promise was cut short by a premature death." The tragical story of Elgiva (or Ælgyfu), as commonly told, is familiar to most readers. Edwy is said to have married this lady, though they were related within the prohibited degrees, and to have incurred the enmity of the ecclesiastics by that violation of canonical law more than by any other part of his conduct. On the day of his coronation Dunstan tore him rudely from the arms of Elgiva, to whose apartment he had retired from the drunken revelry of the feast. Dunstan's friend, Archbishop Odo, subsequently broke into one of the royal houses with a party of soldiers, and, carrying off the lady, had her conveyed to Ireland, after having disfigured her by searing her face with a red-hot iron; and when some time after she ventured to return to England, some of the archbishop's retainers seized her again, and put her to death by the barbarous process of cutting the sinews of her legs with their swords. This story has been the subject of some controversy, and the defence of Dunstan and Odo has been undertaken by Dr. Lingard, who does not however deny the main facts of the conduct imputed to them. "Ham-stringing," he says, "was a cruel but not unusual mode of punishment in that age." He attempted to show that the lady was not the wife but the mistress of Edwy; and, that being the case, he contends that Odo was justified, first, in sending her to Ireland, by a law of King Edward the Elder, which declared that "if a known whore-queen be found in any place, men shall drive her out of the realm;" and then in having her put to death on her return, inasmuch as "he believes that, according to the stern maxims of Saxon jurisprudence, a person returning without permission from banishment might be executed without the formality of a trial." But Mr. Kemble has found a document in which "Ælgyfu, the king's wife," was an attesting witness, along with her mother, and several bishops, to an exchange of lands, "by leave of King Eadwig, between Bishop Byrthelm and Abbot Ethelwold;" and, as he justly observes, "This was not a thing done in a corner, and the testimony is conclusive that Ælgyfu was Eadwig's queen." For the full discussion the reader is referred to Lingard, 'Antiquities of the Anglo-Saxon Church,' 'History of England,' and 'Vindication of his History,' 8vo; 'Letter to Francis Jeffrey, Esq.,' by John Allen, Esq., 8vo, 1827; and the articles on Dr. Lingard's two works in the 'Edinburgh Review,' vol. xxv. pp. 346-354, and vol. xlii. pp. 1-31, both in that letter acknowledged to be by Mr. Allen: see also Kemble, 'Saxons in England,' vol. ii.; and Knight, 'Pop. Hist. of Eng.,' i. 134, &c.

Edwy died in 958, within a year after the pacification with his brother. It is difficult to say whether the expressions of the chroniclers imply that he was murdered, or only that he died of a broken heart. Edgar now became sole king.

ECKHOUT, ANTHONY VANDER, was born at Brussels in 1656. It is not known under whom he studied; but he went to Italy with his brother-in-law, Lewis Deyster, a very eminent artist, and painted in conjunction with him during his residence abroad—Deyster painting the figures, and Eckhout the fruit and flowers: yet there was such a harmony in their style of colouring and touch, that their works appear to be all by one hand. Though he was received with great marks of distinction on his return to Brussels, and appointed to an honourable office, he was resolved to leave his friends and country, and the brilliant prospects which he had before him, in order to return to Italy, intending to spend there the remainder of his days. The vessel however chanced to touch at Lisbon, and he was induced to stop in that city. His pictures sold at excessively high prices; and he had made so many sketches of fine fruit and flowers in Italy, that he had sufficient for all his future compositions, in which he arranged them with infinite variety and great taste. He had not been above two years in Lisbon when a young lady of quality and large fortune married him. Unhappily his success and his wealth excited the envy of some miscreants, who, in 1695, shot him as he was taking an airing in his carriage. The assassins were never discovered.

ECKHOUT, GERBRANT VANDER, born at Amsterdam in 1621, was a disciple of Rembrandt, whose manner of designing, colouring, and pencilling, he imitated with such felicity, that it is difficult to distinguish some of his paintings from those of his master; and he rather excelled him in the extremities of his figures. His principal employment was for portraits, in which he was admirable, and he especially surpassed all his contemporaries in the power of portraying the mind in the countenance. His masterpiece was the portrait of his own father, which astonished even Rembrandt.

But though his excellence in portraits brought him continual employment in that branch, he greatly preferred painting historical subjects, in which he was equally successful. His composition is rich and judicious; and his distribution of light and shade excellent. His back-grounds are in general clearer and brighter than those of Rem-

brandt; and he was by far the best disciple of that master: on the other hand, it must be allowed that he shared in his defects, being incorrect in drawing, deficient in elegance and grace, and negligent of costume, while he was wanting in Rembrandt's originality and marvellous vigour. He died in 1674.

EFFEN, JUSTUS VAN, a Dutch man of letters of the 18th century who was connected in various ways with the literature of France and England, was born on the 11th of February (old style) at Utrecht, and studied at that university and at Leyden, where he finally took his degree as Doctor of Law. So early as at the age of fifteen he became private tutor to the son of a nobleman at the university, and spent the greater part of his life in the same line of occupation, for which he seems to have been peculiarly qualified. It was not till he was seventeen that he became acquainted with the French language, of which he made himself such a master that some of his anonymous productions in it had the honour of being attributed to Fontenelle. His first work of any consequence was 'Le Misanthrope,' a series of periodical essays in French on the plan of the English 'Spectator.' The original had been commenced at London in March 1711, and the imitation made its appearance at the Hague in May—a striking proof of the rapid popularity of the masterpieces of Addison. Three years afterwards Van Effen visited England in the capacity of secretary of embassy to the Baron Van Wassenaer Duivenwoorde, the father of his first pupil, who was sent by the States to congratulate George I. on his accession to the throne. He afterwards made a second visit as secretary of embassy to Count Van Welderen, who was sent on a similar occasion to congratulate George II. These journeys, and one which he made to Sweden as a companion to the Prince of Hesse-Philippsthal, seem to have been the only occasions of his leaving Holland.

When he was first in London he heard so much in society of Swift's 'Tale of a Tub,' and of the difficulty, if not impracticability, of transferring its force and humour to any other language, that he resolved to make the attempt, and produced a successful French translation. He afterwards rendered the same service to the 'Guardian' when it appeared, and to 'Robinson Crusoe.' His most important literary labours however were in connection with the 'Journal Littéraire,' a review published in the Hague, in which Van Effen took the principal part, sometimes writing whole numbers, and in which he had for a colleague, among others, Dr. Maty, who afterwards resided in England, and became principal librarian of the British Museum. All these works and some others, 'La Bagatelle,' 'Le Nouveau Spectateur,' &c., were in French, and Van Effen, who had never been in France, was forty-seven years of age before he published anything in his native language. In 1731 he commenced, and, as was usual with him anonymously, 'De Hollandsche Spectator,' or 'Dutch Spectator,' a fresh imitation of the English work, which he had begun his literary career by imitating. He kept it up with very little assistance till the 8th of April 1735, and he died on the 18th of September in the same year at Bois-le-duc, where he had been living for some time in easy competence, on the profits of a place which had been secured for him by one of his patrons.

The French works of Van Effen were collected and published at Amsterdam in 1742, in five volumes, with his life prefixed. Another and fuller life by Verwer is given in the second edition of his 'Hollandsche Spectator,' published at Amsterdam in 1756. The French works have long ceased to be reprinted; the Dutch one, which is by much Van Effen's best, is still in high repute for the beauty and lucidity of its style, in regard to which Van Effen may be considered as the Addison of Holland. In the select collation of the Dutch classics now publishing by Fuhri at the Hague, one volume is formed by 'Jest and Earnest, from the Dutch Spectator.' The pieces which have been taken in this selection are chiefly ethical essays or pictures of manners, one of which 'Kobus en Agnietje,' a sketch of courtship among the middle classes, is especially popular; but to an English reader some of the most interesting portions of the 'Spectator' are those which are omitted, the frequent references to English society, manners, and language, which have the recommendations of coming from an enlightened foreigner who had seen the London of Addison and Pope.

EGBERT, styled the Great, king of the West Saxons, was, according to the Saxon Chronicle, the son of Alcmund, whose descent is traced up through Eea, or Eata, and Eoppa, to Ingilsi, or Ingild, the brother of the great Ina, and the undoubted descendant of Cerdic. The 'Chronicle' states Alcmund to have reigned in Kent; but this point, as well as the whole of the genealogy of Egbert, must be considered as doubtful. All that can be certainly affirmed is, that he was of the blood of Cerdic, and that he eventually came to be regarded as the representative, if not the only remaining male descendant of that founder of the royal house of Wessex. When Beorhtic, or Brihtic, became king in 786, Egbert, then very young, or his friends for him, had claimed the throne. Brihtic is said to have soon after made an attempt on his life, upon which he took refuge at the court of Offa, the powerful king of Mercia. After a short time however he lost Offa's protection, on Brihtic marrying Eadburga, the daughter of that king. Egbert then fled to France, where he was received by the Emperor Charlemagne, and at his court he abode till the death of Brihtic in 800. He was then recalled, and by the unanimous vote of the witan appointed to the vacant throne. William of Malmesbury,

who wrote in the 12th century, is the only authority for this history of Egbert's early life. He says, that besides other accomplishments he learned the art of war under Charlemagne, in whose armies he served for three years.

At the date of Egbert's accession the Saxon states in England were reduced to three independent sovereignties: Northumbria, comprehending what had occasionally been the separate kingdoms of Deira and Bernicia; Mercia, which had reduced to subjection Kent, Essex, and East Anglia; and Wessex, with which Sussex had become incorporated. Of these three powers, Northumbria was torn by internal dissensions, and probably was indebted for the preservation of its independence chiefly to the rivalry between the other two. The conquests and the able rule of Offa however had raised Mercia to a decided pre-eminence over Wessex; and at this time the Mercian throne was occupied by Cenwulf, who was well qualified to wield the sceptre of Offa, and who had even extended the territory which he had inherited from that king. The two states were at war when Egbert became king; but a peace was soon concluded between them; and so long as Cenwulf lived Egbert made no attempt at conquest over any part of Saxon England. For the first nine years of his reign indeed he seems not to have drawn his sword. He then (809) engaged in war against the alien tribes that still remained unsubdued in the west; and between that year and 814 he is recorded to have subjugated, or at least overrun and reduced to temporary submission, all Cornwall (including Devon) and South Wales. But soon after the death of Cenwulf in 819 we find him entering upon a new career. In 823 a dispute about the succession to the Mercian crown raised the East Angles in revolt. Egbert's aid, upon being applied for, was readily given to the insurgents; and a great battle took place at Ellendune (supposed to be Wilton), which ended in the complete defeat of the Mercians. Essex and Kent were immediately seized by Egbert, or voluntarily submitted to him. The East Angles in the meantime he professed to leave independent; and Mercia itself he did not think yet sufficiently weakened to be attacked with effect. A continuance of the dispute about the succession however, and another revolt of the East Angles, soon produced the state of things he waited for. In 827 he marched against Mercia; Wiglaf, the king, fled on his approach to the monastery of Croiland, but soon after made his submission, and was permitted to retain his kingdom as the vassal or tributary of Egbert. Egbert appears to have now taken East Anglia under his own immediate government. He is affirmed by Bede to have subjected to his rule all England to the south of the Humber. Without loss of time also he led his army against the Northumbrians; their king, Eanred, offered no resistance; but meeting Egbert at a place called Dore, to the north of the Humber, acknowledged him as Bretwalda. He is the eighth Saxon king who is stated to have acquired this dignity; the last was the Northumbrian king Oswio.

In the last year of the reign of Egbert several of those descents of the Danes or northern pirates were made upon the English coasts, which produced so much public confusion and calamity when renewed in the times of his son and his grandsons. In 832 they ravaged the Isle of Sheppey; and next year, appearing with a fleet of five-and-thirty sail in the river Dart, they landed and defeated a force that Egbert sent against them. When they returned however in 835, and landed in Cornwall, they and a number of the people of that district whom they had induced to join them, sustained a decisive overthrow from the king of Wessex in person. Egbert died the next year (836), after a reign of thirty-seven years and seven months, leaving his dominions between his eldest son Ethelwulf and Athelstane, who appears to have been the son of Ethelwulf. [ETHELWULF.]

Egbert is commonly said to have been the first Anglo-Saxon king who called himself 'King of the Angles,' or of England; but though a charter exists in which he is styled Rex Anglorum, in general both he and his successors down to Alfred inclusive call themselves only kings of the West Saxons. And although Egbert asserted a supremacy over the other states, which remained ever after with his kingdom of Wessex, it is to be recollected that he did not incorporate either Mercia or Northumbria with his own dominions. It does not appear that he even assumed to himself the appointment of the kings of those states. The reigning families seem to have continued in possession, with merely an acknowledgment of his supremacy as Bretwalda.

EGEDE, HANS, the apostle of Greenland, from whose arrival in that country the Greenlanders date a new era, was by birth a Norwegian. His father, a sorenskriver, or village judge, at Harstad, in the district of Nordlandene, in Norway, was the son of a Dane, the parish priest of Vester-Egede in Siælland, who was the first of the family to assume the surname of Egede, which he took from his parish. Hans Egede was born at Harstad on the 31st of January 1686, studied at Copenhagen, which, before the foundation of the University of Christiania, was the only university open to the natives of Norway; and in 1707, at the age of twenty-one, was ordained priest of Vaagen in northern Norway, and married a neighbour's daughter, Gertrude Rask, of the age of thirty-four. He had been married about a year when his mind began to dwell on the circumstance which he had seen mentioned in a description of Norway, that formerly there had been Christians in Greenland, where now there were only heathens, and he could not help considering with interest if it were possible that some descendants of the old Norwegians who had colonised the country

might be living ignorant of the Gospel. Greenland had in fact been discovered and colonised, not long before the year 1000, by the Norwegians settled in Iceland, who, conscious of the bad effect of the name of 'Iceland,' had taken care to give to their new, and still less attractive, discovery the seductive appellation of 'Greenland,' which had probably a great effect in drawing to those coasts the emigration which might otherwise have set in to their third discovery, Vinland, supposed by modern northern antiquaries to be Massachusetts. The 'black death,' or destructive plague of the year 1349, and the attacks of the native Skrællings, or Esquimaux, had put an end to the main or 'western colony' of the Norwegians in Greenland, but in the time of Egede the eastern coast had been for some centuries almost inaccessible from ice, and it was supposed by many that the 'eastern colony,' spoken of by the old Icelandic writers, was on the eastern coast, and might therefore be still existing unknown to the rest of the world. Egede, after receiving some suggestions to this effect from a friend in Bergen, became so enthusiastic on the subject, that he wrote to the bishops of Bergen and Trondhjem in 1710, proposing an expedition to convert the Greenlanders; and on its striking him that such a recommendation would come with an ill grace from one who did not offer to undertake it himself, he made the offer, supposing however, as he himself tells us, that as it was war-time, and the expedition would require some money, the proposal would not be accepted. He received in reply a strange letter from the bishop of Trondhjem, Krog, in which the prelate suggested that "Greenland was undoubtedly a part of America, and could not be very far from Cuba and Hispaniola, where there was found such abundance of gold;" concluding that it was very likely that those who went to Greenland would bring home "incredible riches." Egede had made this offer, very oddly, without acquainting his wife; and as soon as she became aware of it, by the receipt of the bishop's letters, she with her mother and his mother assailed Egede with such strong remonstrances, that, he says in his own account, he was quite conquered, and repulsed his folly with a promise to remain in the land which "God had placed him in."

Matters remained in this state till some quarrels with a neighbouring clergyman, and the trouble they occasioned, led Egede, "fishing," as he says, "in troubled waters," to mention the project again to his wife, when he no longer found her so unwilling, and having obtained her consent he thought lightly of any other obstacle. So strongly were both their minds now set on the undertaking that in 1717 he threw up his benefice at Vaagen, and went with his wife and four children to Bergen to endeavour to found a company to trade with Greenland, which he considered an indispensable part of his plan for founding a mission. Most of the merchants laughed at his project, and some considered him mad; but just about this time Charles XII. of Sweden was killed at Frederikshald, when apparently on the point of conquering Norway, peace was restored, and Egede determined to lay his plans before the king at Copenhagen. Frederick IV. of Denmark, who had already in 1714 founded a college for the propagation of the Gospel, sent Egede back to Bergen with his approbation; a company was formed, to which Egede put down his name for the first subscription of 800 dollars, and finally on the 3rd of May 1721, a ship called 'Haabet,' or 'The Hope,' set sail for Greenland, with forty-six souls on board, including Egede and his family. On the 3rd of July, after a dangerous voyage, they set foot on shore at Baaerevier on the western coast, and were on the whole hospitably received by the natives. The very appearance of the Greenlanders at once put a negative on the supposition that they were descended from the Northmen, and their language, which it was now the missionary's business to learn, was found to be entirely of a different kind, being in fact nearly related to that spoken by the Esquimaux of Labrador. The climate and the soil were both harsher and ruder than the Norwegians had expected, and the only circumstance that was in their favour was the character of the inhabitants, which, though at first excessively phlegmatic, so as to give the idea that their feelings had been frozen, was neither cruel, nor, as was found by further experience, unadapted to receive religious impressions. The natives however grew apprehensive when they found that their visitors built a house and intended to stay out the winter, and they were encouraged in their fears by the Dutch captains who visited the coast for the purpose of trade. The Dutchmen, Egede remarked, did more trade in half an hour with the natives than the Danes could succeed in doing in half a year, by the simple expedient of giving more wares in exchange and of better quality. For some years following both the mission and the factory had a hard battle for life. The settlers, unable to obtain sufficient food by fishing and the chase, were entirely dependent on the supply of provisions sent them by annual store-ships from Denmark, and when this supply was delayed, were reduced to short rations and the dread of starvation. On one occasion even Egede's courage gave way, and he had made up his mind to abandon the mission and return to Europe unless the provisions arrived within fourteen days. His wife alone opposed the resolution and refused to pack up, persisting in predicting that the store-ship would arrive in time, and ere the time had elapsed the ships, which had missed the coast, found their way, and brought tidings that rather than give up the attempt to Christianise Greenland, the king had ordered a lottery in favour of it, and on the lottery's failing had imposed a special tax on Denmark and Norway under the name of the Greenland Assessment.

In 1727 the Bergen company for trading with Greenland was dissolved, from the losses it had sustained, and the Danish government then resolved on founding a colony in Greenland, and sent in 1728 a ship of war, with a body of soldiers under the command of a Major Puaar, and several horses, a sufficient proof that the nature of the country was not understood in Denmark, as horses among the rocks of Greenland were totally useless. The soldiers grew mutinous when they saw to what a country they had been sent, and Egede found his life in more danger from his countrymen than it had ever been from the natives. The death of King Frederick IV. in 1731 occasioned a change of affairs. The new king, Christian VI., determined to break up the colony and recall all his subjects from Greenland, with the exception of such as chose to remain of their own free will, to whom he gave directions that provisions were to be allowed for one year, but that they were to be led to expect no further supply. Egede had then been ten years in Greenland, and his labours were beginning to bear fruit. His eldest son Paul, who was a boy of twelve when they landed, had been of much assistance in learning the language and in other ways; his wife and the younger children had aided greatly in producing a favourable effect on the natives, who had seen no Europeans before except the crews of the Dutch trading-vessels. The Angkoks, or conjurers, who might almost be called the priests of the native religion, had been awed, some into respect and others into silence, by the mildness and active benevolence of the foreign Angkok; the natives had seen with wonder the interest he took in their welfare, and if they refused to believe the new doctrines themselves, had not forbidden them to their children, of whom Egede had a hundred and fifty baptised. The elder Greenlanders, when Egede told them of the efficacy of prayer, asked him to pray that there should be no winter, and when he spoke of the torment of fire said they should prefer it to frost. Egede, confirmed by his wife, resolved to remain, and this resolution greatly increased his influence over the Greenlanders, who knew that it could only proceed from zeal in their behalf.

The king of Denmark, unable to resist his constancy, sent another year's provision beyond what he had promised, and finally, in 1733, announced that he had changed his mind and determined to devote a yearly sum to the Greenland mission. A dreadful trial was approaching. The Greenland children, of whom some had occasionally been sent to Denmark, almost all died of the small pox. Two of them were returning home from Copenhagen in the vessel which came in 1733, one of them died on the voyage, the other brought the disorder to Greenland, and the mortality was dreadful. From September 1733 to June 1734 the contagion raged to a degree that threatened to depopulate Greenland. When the trading agents afterwards went over the country they found every dwelling-house empty for thirty leagues to the north of the Danish colony, and the same devastation was said to have extended still farther south: the number of the dead was computed at 3000. That winter in Greenland offered a combination of horrors which could seldom be equalled, but they were met with admirable constancy by Egede and his indefatigable wife. The same ship that brought the small pox had brought the assistance of some Moravian missionaries, the first of that devoted band who were to continue in Greenland the work that Egede had begun. In the year 1734 his son Povel Egede returned from Copenhagen, whither he had been sent to study, and the elder Egede, finding his health begin to fail, applied for leave to return home. He was now unable to continue his active labours as a missionary, but thought he might be of use in instructing in the language those who might devote themselves to the work, and would otherwise have to lose a portion of their time on arriving at the spot in studying the rudiments. The permission reached him in 1735, but his return was delayed from the illness of his wife, who longed to see her native land again, but was denied that gratification, dying finally in Greenland on the 21st of December 1735, at the age of sixty-two. Egede carried her coffin with him to Denmark, and she was buried in Copenhagen, where she was followed to the grave by the whole of the clergy of the city. A seminary for the Greenland mission was established there in 1740, and Egede was appointed superintendent with the title of bishop. In the same year he preferred a memorial for an expedition to be sent out to discover the lost 'eastern colony' of the old Norwegians, and offered to accompany it in person, but the proposal was not adopted. He had when in Greenland made a land expedition with a similar view, and discovered some ruins of buildings of a different character from those of the Greenlanders. It is now generally believed, since the researches of Graah and others, that the 'eastern colony' or 'Osterbygd' was so named merely from its position with regard to the other, and that both the 'eastern' and 'western' colonies were on the western coast. In 1747 Egede retired from his office at Copenhagen, and spent most of the remainder of his life at the house of his daughter Christine, who was married to a clergyman of the island of Falster. While he was at Copenhagen he had married a second wife, who accompanied him to Falster, but before his last illness he expressed his wish that he should be buried by the side of his first wife at Copenhagen, and said that if they would not promise to carry this wish into effect, he would go to Copenhagen to die there. He died at Falster on the 5th of November 1758.

Egede was the author of two works on the subject that occupied his life. One, the history of his mission, 'Omstændelig Relation

angaaende den Gronlandske Missions Begyndelse, published at Copenhagen in 1738, is rich in materials, but is in itself of a somewhat dry and unattractive character. Its chief recommendation is its plain sincerity. The reader is disposed to give entire confidence to the missionary, who not only tells him that on one occasion he laboured earnestly in his vocation, but that on another he occupied himself for days in the study of alchemy, who not only speaks of the ardour of his faith at times, but tells us that at others he was seized with a hatred of his task and of religion altogether. This book has been translated into German, but not as yet into any other language. Egede's second work, *'Den gamle Gronlands nye Perlestrat'* (Copenhagen, 1741-4), was translated into English in 1745 under the title of *'A Description of Greenland'*, and the translation was reprinted in 1818. It comprises his observations on the geography and natural history of Greenland, and the manners of its inhabitants.

The account of the mission was continued by his son POVEL or PAUL EGEDE, who, as has been stated, had gone to Greenland in 1720 in his twelfth year, had afterwards studied at Copenhagen, returned to Greenland in 1784, finally left it in 1740, became like his father superintendent of the mission with the title of bishop, and died in 1789. He wrote and published a Greenland Grammar and Dictionary, which have been since improved by Fabricius, translated the New Testament into the language, and was the author of a work *'Efterretninger om Gronland'* (*'Information on Greenland'*), which is one of the most interesting in Danish literature. It gives a history of the mission from 1720 to 1788 in a more interesting style than his father was master of.

Another son of Hans Egede, NIELS EGEDE, who had spent his youth in Greenland, returned there in 1738 from Denmark, disgusted with the coldness of the reception he met with in Europe, and wished to spend the rest of his life among the Greenlanders, but was compelled to return by the state of his health in 1743. He founded the settlement of Egedesminde, so named in remembrance of his father.

EGERTON, THOMAS, Lord Chancellor of England, was born in 1540, in the parish of Doddlestone, Cheshire. He was the natural son of Sir Richard Egerton, of an ancient family in that county. Having been well grounded in Latin and Greek by private tuition, he was entered in 1556 of Brasenose College, Oxford, where he remained three years; and then, having taken his Bachelor's degree, removed to Lincoln's Inn, London. In due time he was called to the bar, and soon acquired reputation and practice. It was not long before Queen Elizabeth discovered his value, and made him one of her counsel, which entitled him to wear a silk gown, and to have precedence of the other barristers. He was appointed solicitor-general June 28, 1581, and he held this office till June 2, 1592, when he became attorney-general. Meantime, in 1582, he was chosen Lent Reader to Lincoln's Inn; he was also made one of the governors of that society, and so continued for twelve years successively. He was knighted in 1593, and was appointed chamberlain of the county-palatine of Chester. On the 10th of April 1594 he was made Master of the Rolls; and on the 6th of May 1596 he succeeded Sir John Puckering as Lord Keeper, the queen herself delivering the great seal to him at Greenwich. As a special mark of her favour, he continued to hold the office of Master of the Rolls, together with that of Keeper of the Great Seal, during the remainder of her reign. He was also sworn of her Majesty's privy council. Besides the performance of his duties as a lawyer and a judge, he was consulted and employed by the queen in her most secret councils and most important state affairs, and continued an especial favourite till her death. In August 1602 she paid him a visit of three days at his country-house of Harefield, near Uxbridge, Middlesex, where, among other entertainments provided for her, Shakespeare's tragedy of *'Othello'* was played by Burbidge and his company. In her last illness at Richmond, in March 1603, she named to him the King of Scotland as her successor.

After Elizabeth's death, King James, by sign-manual, dated Holyrood House, Edinburgh, April 5, 1603, directed him to retain the office of Lord Keeper till further orders; and, having arrived in London, James, on the 19th of July caused the great seal to be broken, and placed a new one in Sir Thomas Egerton's hands, accompanied by a paper in his own writing, by which he created him Baron of Ellesmere, "for his good and faithful services, not only in the administration of justice, but also in council." On the 24th of July 1603 he was named Lord High Chancellor of England. After being made Lord Chancellor, he resigned the office of Master of the Rolls, which he had held nine years. In 1605 Lord Ellesmere was appointed High Steward of the City of Oxford, and on the 2nd of December 1610 was elected Chancellor of the University of Oxford.

On the 7th of November 1616, the king, with much reluctance, granted him permission to retire from office, and at the same time created him Viscount Brackley. On the 3rd of March 1617 he resigned the great seal, when Lord Bacon was appointed his successor. While he lay ill the king sent Buckingham and Lord Bacon to offer him the title of Earl of Bridgewater, and a pension of 3000*l.* a year. He refused both, saying "these things were now to him but vanities." He expired at York House, London, March 15, 1617, in the seventy-seventh year of his age, having held the great seal for a longer period continually than any of his predecessors or successors. He was

buried in the chancel of Doddlestone Church, Cheshire. His son, John Egerton, was created Earl of Bridgewater.

Thomas Egerton was a tall and athletic man, and very handsome, and retained his good looks to the last. Ben Jonson says, "He was a grave and great orator, and best when he was provoked." Lord Campbell, speaking of him as an equity-judge, makes the following observations:—"With a knowledge of law equal to Edward the Third's lay-chancellors Parryng and Knyvet, so highly eulogised by Lord Coke, he was much more familiar with the principles of general jurisprudence. Not less noted for despatch and purity than Sir Thomas More, he was much better acquainted with the law of real property, as well as the practice of the court, in which he had long practised as an advocate; and exhibiting all the patience and suavity of Sir Nicholas Bacon, he possessed more quickness of perception, and a more vigorous grasp of intellect." (*'Lives of the Chancellors'*, vol. ii.)

*EGG, AUGUSTUS, A.R.A., was born in London in 1816. After the usual educational course in the schools of Mr. Sass and of the Royal Academy, Mr. Egg became for the first time in 1838 a contributor to the Academy exhibition by sending a *'Spanish Girl'*; he also in these early years sent pictures to the Society of British Artists, and to the provincial exhibitions. The peculiar turn of his mind was perhaps first distinctly shown by the picture he exhibited at the Academy in 1840, *'A Scene in the Boar's Head, Cheapside'*; and he has since been a pretty constant contributor of pictures illustrating scenes of humour from the pages of Shakespeare, Scott, Le Sage, &c., of the order technically styled *'genre'*. Their clear bright colouring, vivacity, and a certain coarse theatrical freedom and geniality, made them favourites with those who relish a less refined fare than was afforded by Mr. Leslie, previously the chief caterer in the same walk. Without any marked departure from his original manner, Mr. Egg has shown a steady advance in the mechanical departments of his art, and he has on more than one occasion shown too that he has as yet done but imperfect justice to his talents. The following are the principal works he has contributed to the Royal Academy exhibitions since 1840:—*'Scene from Romeo and Juliet'*, and an *'Italian Festa'*, in 1841; *'Cromwell discovering his chaplain Jeremiah White making love to his daughter Frances'*, 1842; *'The Introduction of Sir Piercie Shafton to Herbert Glendinning'*, 1843; *'Scene from the Devil on Two Sticks'*, 1844, now in the Vernon Gallery; *'Scene from the Winter's Tale'*, 1845; *'Buckingham Rebuffed'*, 1846; *'The Wooing of Katherine—from the Taming of the Shrew'*, 1847; *'Queen Elizabeth discovers she is no longer young'*, 1848, a ridiculous caricature in the very lowest grade of broad farce; *'Henrietta Maria in Distress relieved by Cardinal du Retz'*, and *'Launce's substitute for Proteus's Dog'*, 1849; *'Peter the Great sees Katherine, his future Empress, for the first time'*, 1850; *'Pepys's Introduction to Nell Gwynne'*, 1851, like the last, a very clever rendering of a subject not remarkable for its pictorial capability; *'Dame Ursula and Margaret'*, 1854; and *'The Life and Death of Buckingham'*, 1855. The *'Life and Death of Buckingham'* is represented in dramatic fashion—within the same frame the profligate duke and his sovereign revelling with the courtiers and the courtizans of "the merry monarch," and the death of the debauchee, according to Pope's version of it, "in the worst inn's worst room"—both scenes being wrought out with uncompromising fidelity. In power it far surpassed any of Mr. Egg's previous productions, but it was sickening and repulsive, exactly in proportion to its truth and force. Mr. Egg was elected an associate of the Royal Academy in 1848.

EGINHARDT, a native of Austrasia or East France, was instructed by Alcuin, and by him introduced to Charlemagne, who made him his secretary, and afterwards superintendent of his buildings. His wife Emma, or Imma, is said by some to have been a daughter of that prince, and a curious story is related of their amours previous to their marriage, but the whole seems an invention. Eginhardt himself does not reckon Emma in his enumeration of the children of Charles. After the death of that monarch, Eginhardt continued to serve his successor, Louis le Débonnaire, who entrusted him with the education of his son Lotharius. But after a time Eginhardt resigned his offices, left the court, and withdrew to the monastery of Fontenelle, of which he became abbot: his wife also retired into a nunnery. After remaining seven years at Fontenelle, he left it about A.D. 823, and went to another monastery, but in 827, having received from Rome the relics of the martyrs Marcellinus and Petrus, he placed them in his residence at Mulinheim, which he converted into an abbey, which took afterwards the name of Seligenstadt, where he fixed his residence. (*'De Translatione SS. martyrum Marcellini et Petri'*, in the *'Acta Sanctorum'* of Bollandus. The account is written by Eginhardt.) Eginhardt seems to have still repaired to court from time to time, when his advice was needed, and he appears by his own letters to have endeavoured to thwart the conspiracy of Louis's sons against that unfortunate monarch. He spent his latter years in retirement and study: according to one account he was still living in 848, when he attended the council of Mayence, but by others he is said to have died about 841. His wife had died before him, a loss by which he was greatly grieved, although they had lived separately for many years. Eginhardt wrote, 1, *'Vita et Conversatio gloriosissimi Imperatoris Karoli Regis magni'*, divided into two parts, one relating to

the public and the other to the private life of his hero. It has gone through many editions, and has been also translated into various languages. The style is remarkably good for the times. 2, 'Annales Regum Francorum, Pipini, Karolomagni, et Ludovici Pii, ab anno 741 ad annum 829.' 3, 'Epistolæ,' which are found in Duchesne's 'Historia Francorum Scriptores,' vol. ii. These letters, of which only sixty-two have been preserved, show Eginhardt's character to great advantage, and afford considerable information on the manners of that period. 4, 'Breviarium Chronologicum ab orbe condito ad ann. D. 829,' which is an abridgment of Bede's Chronicle. There is a notice of Eginhardt by Duchesne, prefixed to his life of Charlemagne, in the collection already mentioned. There is also a life of Eginhardt by M. Teulet, prefixed to his edition, with a translation into French, of the works of Eginhardt, in 2 vols. 8vo, Paris, 1840.

EGMONT, Count of Lamoral, Prince of Gavre, a descendant of those dukes of Guelders who had signalled themselves against the house of Austria, was born in 1522 in Amsterdam. The fame of his ancestors is celebrated in the annals of his country, one of whom enjoyed, during the reign of Maximilian, the supreme magistracy of Holland.

Egmont's marriage with Sabina, duchess of Bavaria, reflected additional lustre upon his noble birth, and increased his influence by powerful alliances. In the year 1546 Charles V. conferred upon him the order of the Golden Fleece. Under this emperor he learned the art of war, and, being appointed by Philip II. commander of the cavalry, he gathered his first laurels in the fields of St. Quentin and Gravelingen (1557, 1558).

The Flemish people, chiefly occupied with commerce, and indebted for the preservation of their prosperity to these victories, were justly proud of their countryman, whose fame was spread through all Europe. The circumstances of Egmont being the father of a numerous family served also to increase their affection, and they saw with delight the prospect of this illustrious family being perpetuated among them.

Egmont's demeanour was courteous and noble; his open countenance was an index of the singleness of his mind; his life was one of mercy and philanthropy; far from being a bigoted Romanist, or a reckless reformer, he elevated himself above the contending parties, and laboured to bring about a peaceful reconciliation. It was only towards the close of his life, when all attempts to disarm the fury of the Spaniards against his Protestant countrymen had failed, that he showed himself willing to defend them against their oppressors. His motives however do not appear to have been any predilection for the Protestant doctrine, but pure love of justice, peace, and humanity.

A man possessed of such qualities, and enjoying so much popular influence, naturally awoke suspicion and jealousy in the hearts of the Spanish despots whenever the interests of the Flemish came into collision with those of the crown. Philip however, in order to conceal his dark designs against the supposed protectors of the religion of his rebellious subjects, on visiting Brabant gave to Egmont the government of Artois and Flanders, and exempted his estates from taxation. But upon his return to Madrid the tyrant changed his plans, and sent his favourite, Alva, to Flanders, with instructions to get rid of Egmont and his friend Count Horn.

In order to secure them both, Alva invited them to dinner, under the pretence of wishing to consult them on public affairs. When they had entered his private room, they were seized, and thrown into prison in Ghent, where they remained during nine months. At the expiration of this time they were carried to Brussels under an escort of ten companies of Spanish soldiers. Here Alva, invested with the power of captain-general and supreme judge, compelled the criminal court to pronounce Egmont guilty of high treason and rebellion, and to sentence him to be beheaded. This sentence was pronounced on the 4th of June 1568, without any substantial evidence, and was supported only by the depositions of his accusers. His estates were also confiscated. During his imprisonment the emperor of Germany, the knights of the Golden Fleece, the electors, the duchess of Parma, and his wife, used every possible exertion to save his life; but Philip was immovable. The sentence was executed on the 5th of June 1568, and both Egmont and Horn fell by the sword of the executioner on a scaffold erected in one of the principal squares of Brussels. Egmont died with courage, after having written a dignified letter to the king and a tender one to his wife.

He was but forty-six years of age. The people, who assembled in crowds to witness this mournful spectacle, were loud in their lamentations; they rushed towards the scaffold and dipped their handkerchiefs in the blood of the martyrs of Flemish independence. His friend, Count Horn, was executed immediately after him. Egmont's wife died the 19th of June 1568. It is said that the bishop of Ypres, a most pious and upright prelate, who had been deputed by Alva to prepare the two prisoners for their execution, after hearing the confession of Egmont, was so persuaded of his innocence that he went to Alva and begged him on his knees to suspend the execution. But Alva, besides his natural ferocity, bore a mortal enmity to Egmont on account of his military reputation, and rejected the bishop's intercession with insolent contempt. When Philip II. heard that these two noble lords had been executed he exclaimed, "I have caused these two heads to fall because the heads of such salmon are worth more

than many thousand frogs." But the perfidy of the monarch proved to be an ill policy. The judicial murder of Egmont and Horn exasperated the people beyond all endurance, and the revolt became general and irrepressible, and the last years of Philip were rendered miserable by the failure of all his efforts to restore his authority in the Netherlands.

The death of Egmont has supplied to Göthe an admirable subject for one of the best of his historical tragedies, for which Beethoven composed one of his finest overtures and some beautiful melodies to the songs interspersed through the play.

The latest life of Egmont is that by Clouet, 'Éloge historique du Comte d'Egmont,' Bruxelles, 1825.

* EHRENBERG, CHRISTIAN GODFREY, the celebrated German naturalist and microscopist, was born on the 19th of April 1795, at Delitzsch in Prussian Saxony. He received his early education at Schulpforte, and commenced the study of medicine at Leipzig in 1815. In 1817 he was called to Berlin by the law of military service. Here he became acquainted with the celebrated Hemprich, and afterwards accompanied him in his travels in the East. At Berlin Ehrenberg gave himself up to the study of organic life, and his first essay was 'On the Structure and Classification of the Fungi.' This paper appeared in the 'Annales des Botanique' of Schroder, Sprengel, and Link in the year 1818. He took his degree of Doctor of Medicine the same year, taking as the subject of his inaugural thesis, 'Sylvæ Mycologice Berolinenses.' In this paper he described two hundred and forty-eight species of cryptogamic plants, sixty-two of which were new. In 1819 and 1820 he published other papers on cryptogamic botany, more especially one on the Flora of Ratisbon, in the 10th volume of the 'Memoirs of the Leopoldine Academy of Naturalists of Berne,' of which academy he had at that time been elected a member.

In April 1820 he embarked with his friend Hemprich on his travels in Egypt. They first visited Alexandria, and explored the coasts of Libya, and in 1821 visited Middle Egypt, especially the Pyramids. They arrived at Dongola in February 1822, where the governor was so much struck with the genius of M. Ehrenberg that he insisted on his giving him a plan of a fortress. The naturalist pleaded in vain his want of knowledge, and at last gave the plan of the fortress of Kasr-Dongola-el-Gedide, which to this day is the residence of the governor. Under the protection of the governor, the travellers penetrated as far as Ambukohl, in Upper Dongola. The travellers after returning to Cairo visited Sinai, the height of which mountain Ehrenberg accurately ascertained by means of the thermometer. Various scientific expeditions were made into Syria and Arabia, and Ehrenberg returned to Berlin in 1826. He lost however his friend Hemprich, who died of a fever at Massawa, an island in the Arabian Gulf. Berghaus has given to two groups of islands to the south and north of Dhalak the names of the islands of Hemprich and the islands of Ehrenberg.

On his return Ehrenberg was named one of the professors of the Faculty of Medicine, a position he still occupies. Soon after arranging his materials he commenced publishing his observations upon various departments of natural history. Besides a complete history of his travels he produced many monographs on various branches of natural history. The principal series was the 'Symbolæ Physicæ seu Icones et Descriptiones Animalium ex Itinere per Africam borealem et Asiam occidentalem,' &c., published at Berlin from 1823 to 1832. Another paper should be mentioned, 'On the Acalephæ of the Red Sea,' in which he contributed largely to the existing knowledge of the *Medusa*. During his travels Ehrenberg made many observations, which have been published, on the useful plants growing in the districts which he visited.

In 1829 he accepted an invitation to join in the journey of Alexander von Humboldt into the Ural Mountains, an expedition which was prolonged into the Altai. It was during this journey that Ehrenberg's attention was more especially directed to the importance of investigations with the microscope. This instrument, which was gradually attracting attention, more especially through the important labours of our own countryman, Robert Brown [BROWN, ROBERT], became in his hands a mighty instrument of research. It would not be consistent with our present notice to refer to all Ehrenberg's papers on microscopic objects. Between sixty and seventy are referred to in Agassiz's 'Bibliography,' and probably as many more are extant. They are diffused throughout the transactions of the scientific societies and the pages of the scientific journals of Europe. When Ehrenberg commenced his labours, little had been done towards studying the structure of or classifying the organic beings whose existence could only be learned by the aid of the microscope. This instrument opened up to his view a new world, and if in his enthusiasm he too rapidly interpreted some of the phenomena, it should never be forgotten that Ehrenberg was the first to demonstrate the existence of the large mass of beings known as microscopic plants and animals. His observations, as far as they had gone, were published in his great folio work in 1838, entitled 'Die Infusionsthierchen als vollkommene Organismen an den Grenzen der Seh-Kraft.' This work comprised a general history, with a detailed account, of the structure of several hundred species of organic beings. He regarded these all as animals, and included them all in one group, which he called *Infusoria*. Since the publication of this work it has been shown that a portion of these

organisms, the Wheel-Animalcules [ROTIFERA, in NAT. HIST. DIV.], are much higher in organisation than the rest. His division *Polygastrica*, or many-stomached, has also been shown to be unfounded; whilst a large number of them have been demonstrated to belong to the vegetable kingdom. [INFUSORIA, DIATOMACEÆ, DESMIDÆ, in NAT. HIST. DIV.]

A very imperfect idea would be formed of Ehrenberg's labours from his great work on 'Infusorial Animalcules.' Since the publication of that work he has devoted himself with great success to the investigation of the fossil forms of microscopic organic beings, and shown that their siliceous and calcareous skeletons constitute a very important element in the constitution of many of the strata of the earth's surface. These researches he has also published in a large work entitled 'Micro-geologie.'

EICHHORN, JOHANN GOTTFRIED, an eminent professor of oriental and biblical literature in the University of Göttingen, and one of the most learned and distinguished scholars of Germany, was born in October 1752 at Dorrenzimmern, in the principality of Hohenlohe Oeringen, and at first was rector of the school at Ohrdruf, in the principality of Gotha. Having applied with great success to the study of the oriental languages, he obtained in 1775 a professor's chair in the University of Jena, where he continued thirteen years, giving instruction in Hebrew, Arabic, &c., and was made in 1783 a court councillor by the Duke of Saxe-Weimar. In 1788 he was appointed to the professorship previously held by Michaelis in the University of Göttingen, of which institution he continued a very distinguished ornament during the remainder of his life, as professor of oriental and biblical literature.

His reputation was equally high as a proficient in oriental, classical, and scriptural antiquities; in philosophical criticism; in the history of nations, and of ancient and modern literature and science; and in universal bibliography. He was made in 1811 a doctor of divinity; in 1813 the directorship of the Royal Scientific Society of Göttingen was conferred on him, and he received the appointment of pro-rector of the University of Göttingen; in 1819 he was appointed privy councillor of justice for the kingdom of Hanover (Geheimer Justizrath). He died on the 25th of June 1827, at the age of seventy-five. In completing the present notice it is only necessary to enumerate the principal works of Eichhorn, and to give a brief and general account of his doctrines as a divine and a critic.

While at Jena, Eichhorn first displayed his knowledge of oriental literature in a history of East Indian commerce prior to the time of Mohammed ('Geschichte des Ostindischen Handels vor Mohammed'), Gotha, 1775. This was followed by a survey of the most ancient monuments of the Arabs ('Monumenta antiquissimæ Historiæ Arabum, post Schultensium collecta atque edita, cum animadversionibus'), Gotha, 1775; and a treatise on the ancient numismatical history of Arabia, Gotha, 1775. He next published a large collection of learned and valuable treatises, entitled a repertory of biblical and oriental literature ('Repertorium für biblische und morgenländische Litteratur'), 18 vols., Leipzig, 1777-86. After removing to Göttingen he devoted his attention almost exclusively to the archaeology of biblical literature, and the results of his studies appeared in a general repository of biblical literature ('Allgemeine Bibliothek der biblischen Litteratur'), 10 vols., 1788-1801; and in a disquisition on primitive history ('Urgeschichte'), 2 vols., Altdorf and Nürnberg, 1790-93, with an introduction and notes by the learned Gabler. This work contains a searching and bold criticism of the Mosaic Pentateuch. The two next are among the most important of the author's productions, namely, the introduction to the Old Testament ('Einleitung in das Alte Test.'), of which he published a fourth and improved edition in 5 vols., at Gotha, in 1824; and the introduction to the New Testament ('Einleitung in das Neue Test.'), new edition, in 2 vols., 1827. These were accompanied with an introduction to the apocryphal writings of the Old Testament ('Einleitung in die apokryphischen Schriften des Alten Test.'), Leipzig, 1795, Göttingen, 1798; and a revised and uniform edition of the three, with the title of critical writings ('Kritische Schriften'), was published at Leipzig in 7 vols., 1804-14.

The other works of Eichhorn on biblical criticism and philology are a commentary on Revelations ('Commentarius in Apocalypsin Joannis'), 2 vols., Göttingen, 1791; a revised and enlarged edition of Professor Simon's Hebrew and Chaldaic Lexicon, Halle, 1793; a critical translation and exposition of the writings of the Hebrew prophets ('Die Hebräischen Propheten'), 3 vols., Göttingen, 1816-20; commentaries on the prophetic poetry of the Hebrews ('Commentationes de Prophetica Poesi Hebræorum'), 4to, Göttingen, 1823; preface to the 'Nova Bibliotheca Hebraica' by Koecherus; and numerous critical treatises in a learned periodical work entitled 'Mines of the East' ('Fundgruben des Orients'), and in the Commentaries of the Göttingen Royal Society of Sciences ('Commentarii Societatis Reg. Scientiarum Göttingensis').

In 1796 he published the plan of a comprehensive history of arts and sciences from their revival in Europe to the end of the 18th century, and wrote as a part of the work a general history of civilisation and literature in modern Europe ('Allgemeine Geschichte der Cultur und Litteratur des neuern Europa'), 2 vols., Göttingen, 1796-99. The 'History of Modern Poetry and Eloquence' by Bouterwek, and the 'History of Military Science' by Hoyer, constituted other parts of the undertaking, which was left unfinished. The first three parts, and

the fifth part, of a similarly extensive and uncompleted work, were written by Eichhorn, namely, the history of literature, ancient and modern, from its commencement to the present time ('Geschichte der Litteratur von ihrem Ursprunge bis auf die neuesten Zeiten'), 6 vols., Göttingen, 1805-11. He also wrote literary history ('Literargeschichte'), 2 vols., Göttingen, 2nd edition, 1813-14; a history of all parts of the world during the last three centuries ('Geschichte der drey letzten Jahrhunderte,' &c.), 6 vols., Göttingen, 3rd edition, 1818; an historical survey of the French revolution ('Uebersicht der franz. Revolution'), 2 vols., Göttingen, 1797; and a universal history ('Weltgeschichte') on the plan of Gatterer's universal statistics ('Weltstatistik'), 4 vols., Göttingen, 3rd edition, 1818-20. The two following laborious and judicious compilations have obtained a high repute in the schools of Germany, namely, a history of ancient Rome, composed entirely of connected passages from the ancient Roman writers ('Antiqua Historia ex ipsis veterum script. Roman. narrationibus contexta'), 2 vols., Göttingen, 1811; and a history of ancient Greece, constructed on the same plan, from the ancient Greek historians ('Antiqua Historia,' &c.), 4 vols., Leipzig, 1812. His last historical work was a curious research on the early history of the illustrious house of the Guelphs, in which the ancestors of the present royal family of England are traced up to the middle of the 5th century ('Urgeschichte des erlauchten Hauses der Welfen, von 449-1055'), 4to, Hanover, 1817. From the year 1813 to his death in 1827, Professor Eichhorn was the editor of the Göttingen 'Literary Gazette' ('Göttingische gelehrte Anzeigen'). His critical writings display extensive and exact learning, which in his biblical treatises he employs for the development of doctrines often the reverse of those which are generally regarded as orthodox. Eichhorn applies to the Hebrew Scriptures the principles on which Heyne explained the mythology of the Greeks, and his name is conspicuous in the theological school commenced by Michaelis and Semler, and extended by Rosenmüller, Kuhnoel, Döderlein, Rohr, Teller, Schmidt, Henke, Ammon, Steinbart, Wegscheider, &c., as an ultra-rationalist, and a promoter of the system of logical religion and morality, founded on the Kantian transcendental theory of ideology, at that time so generally prevalent in the universities of Germany, and which in truth is a system of mere moral philosophy and philosophical theism, exhibited under the ostensible profession of Christianity; since all traditional doctrines and statements are made to give way to the operation of "abstract, universal, and eternal principles of reason." By his superior knowledge of oriental antiquities, and by his bold mode of thinking, Eichhorn established a new system of scriptural explication, in which he displays a degree of learned and philosophical scepticism much beyond that of his predecessor Michaelis. He denies all supernatural revelation to the Hebrew prophets, believing them to have been clever and experienced persons, who, from their peculiar abilities, were likely to foresee political and other events. He examines, questions, and rejects the authenticity of several books of the Old Testament, and of some of the epistles in the New Testament; and asserts generally that miraculous appearances, visions, voices, &c., are explainable by the laws of nature and the principles of human physiology and psychology, and that supernatural communications are chiefly referable to the mysterious traditions and superstitious notions common to all people in a state of ignorance and barbarism. His theory of the origin of the canonical gospels, which regards them as compilations from anterior documents, has been adopted by many subsequent critics. (See Dr. Schleiermacher's work on the 'Gospels.') Many of the sceptical positions of Eichhorn have been attacked in Germany by the anti-rationalist class of divines. On this point see 'The Present State of Protestantism in Germany,' by the Rev. Hugh Rose, 2nd edition, 1829, and the controversial publications which it elicited.

EICHHORN, CHARLES FREDERICK, son of the preceding, obtained considerable celebrity as an able and learned juriconsult. He was born at Jena on the 20th of November 1781; and after passing through the usual course of academic and legal training, was named in 1805 Professor of German Law at Frankfurt-on-the-Oder. In 1811 he removed to Berlin, and in 1817 to Göttingen, in each place holding the same chair as at Frankfurt. Ill-health however compelled him in 1823 to resign, and to retire to an estate he possessed near Tübingen. Having somewhat recovered, he was in 1831 again summoned to Berlin, and along with his professorship he received an appointment in the ministry of foreign affairs. At length in 1833 he resigned his professorship, and devoted himself entirely to his official duties and to writing. About this time he was made a member of the Prussian council of state, and of the commission of legislation. He died in July 1854.

Charles Eichhorn was one of the most erudite expounders of the ancient Germanic law, of its origin, its growth, and its various bearings. As the associate and fellow-labourer of Savigny, though taking a somewhat different branch of the subject as the main object of his investigations, and as holding the chair of German law for so many years, Eichhorn exercised an important influence on the study of law in Prussia. His principal writings are—'Deutsche Staats und Rechtsgeschichte,' 4 vols. 8vo, Göttingen, 1808-18, which work has passed through eight editions; 'Grundsätze des Kirchenrechts der Katholischen und Evangelischen Religionspartei in Deutschland,' 2 vols. 8vo, Göttingen, 1831-33; and 'Einleitung in das Deutsche Privatrecht mit Einschluss des Lehnrechts.' In conjunction with Savigny and

Goschen he also carried on the 'Zeitschrift für geschichtliche Rechtswissenschaft,' Berlin, 1815-1843.

*EICHWALD, EDWARD, a Russian naturalist, was born at Mittau on the 4th of July 1795, and was educated in the gymnasium of that town till 1814, when he went to Berlin, where he studied medicine and natural history. In 1817 he began to travel, and visited Germany, Switzerland, France, and England. After residing at Wilna and Dorpat during the years 1819-23, he was appointed professor of zoology and midwifery in the university of Casan. Two years afterwards he undertook a scientific journey to the Caspian Sea, to the Caucasus, and into Persia. On his return in 1827 he was made professor of zoology and comparative anatomy in the university of Wilna, and again set out to investigate the western provinces of Russia as far as the Black Sea. The university of Wilna was suppressed, but Eichwald remained as secretary of the Medico-Chirurgical Academy there till 1838, when he removed to St. Petersburg as professor of mineralogy and zoology in the academy of that city. On receiving the appointment he undertook a new journey and traversed Esthonia, Finland, the government of St. Petersburg, and the Scandinavian provinces. In 1840 he made a geological journey through Italy, Sicily, and Algeria. The results of his journeys have been published in numerous works, of which the more important are—'Zoologia specialis,' 1829; 'Sketches of Natural History from Lithuania, Volhynia, and Podolia,' 1830; 'Plantarum novarum quas in Itinere Caspio-Caucasico observavit,' 1831-33; 'Memoria Bojani,' 1835; 'Treatise on the Mineral Wealth of the Western Provinces of Russia,' 1835; 'Ancient Geography of the Caspian Sea, of the Caucasus, and of the Southern Provinces of Russia,' 1838; 'On the Strata of the Silurian System of Esthonia,' 1840; 'Faunia Caspio-Caucasica,' 1846; 'Observations in Natural History during a Journey through the Tyrol,' 1851; 'The Paleontology of Russia,' 1851. Eichwald has been created a councillor of state by the Emperor of Russia, and he is member of a number of scientific societies.

ELAGABALUS, called also HELIOGABALUS, was the grandson of Mæsa, sister to the empress Julia, the wife of Septimius Severus. Mæsa had two daughters, Sæmis, or Semiamira, the mother of Varius Avitus Bassianus, afterwards called Elagabalus, who was reported to be the illegitimate son of Caracalla and Mammaea, mother of Alexander Severus. Elagabalus was born at Antioch A.D. 204. Mæsa took care of his infancy and placed him, when five years of age, in the temple of the Sun at Emesa to be educated by the priests; and through her influence he was made, while yet a boy, high priest of the Sun. That divinity was called in Syria 'Elagabal,' which name the boy assumed. After the death of Caracalla and the elevation of Macrinus, the latter having incurred by his severity the dislike of the soldiers, Mæsa availed herself of this feeling to induce the officers to rise in favour of her grandson, whom she presented to them as the son of the murdered Caracalla. Elagabalus, who was then in his fifteenth year, was proclaimed emperor by the legion stationed at Emesa. Having put himself at their head he was attacked by Macrinus, who at first had the advantage, but he and his mother Sæmis, with great spirit, brought the soldiers again to the charge, and defeated Macrinus, who was overtaken in his flight and put to death A.D. 218. Elagabalus having entered Antioch, wrote a letter to the senate, professing to take for his model Marcus Aurelius Antoninus, a name revered at Rome: Elagabalus also assumed that emperor's name. The senate acknowledged him, and he set off for Rome, but tarried several months on his way amidst festivals and amusements, and at last stopped at Nicomedia for the winter. In the following year he arrived at Rome, and began a career of debauchery, extravagance, and cruelty, which lasted the remaining three years of his reign, and the disgusting details of which are given by Lampridius, Herodianus, and Dion. Some critics have imagined, especially from the shortness of his reign, that there must be some exaggeration in these accounts, for he could hardly have done in so short a time all the mischief that is attributed to him. That he was extremely dissolute and totally incapable is certain; and this is not to be wondered at, from his previous eastern education, his extreme youth, the corrupt example of his mother, his sudden elevation, and the general profligacy of the times. He surrounded himself with gladiators, actors, and other base favourites, who made an unworthy use of their influence. He married several wives, among others a vestal. The imperial palace became a scene of debauch and open prostitution. Elagabalus being attached to the superstitions of the East, raised a temple on the Palatine hill to the Syrian god whose name he bore, and plundered the temples of the Roman gods to enrich his own. He put to death many senators; he established a senate of women, under the presidency of his mother Sæmis, which body decided all questions relative to female dresses, visits, precedence, amusements, &c. He wore his pontifical vest as high priest of the Sun, with a rich tiara on his head. His grandmother Mæsa, seeing his folly, thought of conciliating the Romans by associating with him as Caesar his younger cousin, Alexander Severus, who soon became a favourite with the people. Elagabalus, who had consented to the association, became afterwards jealous of his cousin, and wished to deprive him of his honours, but he could not obtain the consent of the senate. His next measure was to spread the report of Alexander's death, which produced an insurrection among the prætorians, and Elagabalus having repaired to their camp to quell the mutiny, was murdered together

with his mother and favourites, and his body was thrown into the Tiber, March, A.D. 222. He was succeeded by Alexander Severus. [SEVERUS.] The coins of Elagabalus bear the names of Marcus Aurelius Antoninus, like those of Caracalla, with which they are often confounded. The names of Varius Avitus Bassianus, which he also bore before his elevation to the throne, are not found on his medals. He took the name of Varius from Sextus Varius Marcellus, who was his mother's husband.



Coin of Elagabalus.

British Museum. Actual size. Copper. Weight 380 grains.

ELDON, JOHN SCOTT, EARL OF, rose to the eminent station which he ultimately held from a humble beginning. All that is known about his ancestry is that his grandfather is reported by tradition to have been a clerk in the office of a coal-fitter at Newcastle, and a man of very good repute; he is described in a written document, of the year 1716, as William Scott, of Sandgate (one of the streets of that town), yeoman. His son, Mr. William Scott, the father of Lord Eldon, followed the business of what is called a coal-fitter, defined by his son's biographer to be "the factor who conducts the sales between the owner and the shipper, taking the shipper's order for the commodity, supplying the cargo to him, and receiving from him the price of it for the owner." In this line he prospered so much that at his death, at the age of seventy-nine, 6th November 1776, he appears to have left to his family, including what some of them had previously received from him, property to the amount of between thirty and forty thousand pounds. Mr. William Scott was twice married. By his first wife, Isabella Noble, who died January 1734, he had three children, all of whose descendants are extinct; by his second, Jane Atkinson, daughter of Henry Atkinson, Esq., of Newcastle, whom he married in August 1740, he had thirteen children, of whom the eldest son, William, afterwards Lord Stowell, was born in 1745, and of whom John, the future chancellor, was the eighth.

John Scott was born in 1751—as he believed, on the 4th of June—at his father's house in Love-lane, Newcastle, the site of which is now partly occupied by other smaller houses, partly taken in to widen Forster-street. He was educated, with his elder brothers, William and Henry, at the grammar school of his native place, commonly called the Head School, where the head master was the Rev. Hugh Moises, a respectable scholar and an excellent teacher, but one who did not spare the rod. William went to Oxford in 1761. [STOWELL, LORD.] It was their father's intention to bring up John to his own business; but when he was making arrangements for that purpose in 1766, William wrote home from Oxford, advising that he should be sent up to him: "I can," he said, "do better for him here." Accordingly, on the 15th of May of that year, he was entered a commoner of University College. On the 11th of July 1767, he was elected to a fellowship in his college, having then just completed his sixteenth year; he took his Bachelor's degree 20th February 1770; gained, in 1771, the chancellor's prize of 20*l.* for an English prose essay on 'The Advantages and Disadvantages of Foreign Travel' (published in 'Talboys's Collection of the Oxford English Prize Essays,' 1830); but forfeited his fellowship by running off, on the 18th of November 1772, with Miss Elizabeth Surtees, daughter of Aubone Surtees, Esq., banker of Newcastle, whom he married at Blackshields, in Scotland, the next day. The lady's father was very angry; and it was some little time before he was reconciled; but at last he agreed to give his daughter a portion of 1000*l.*, Mr. Scott making over to his son an equal sum. Meanwhile, it is said, a grocer of Newcastle, a friend of the family, who was well to do in the world, had kindly offered to take the young man into partnership; and it was only another interference of his elder brother William which prevented the father closing with this proposal. It was then determined that he should enter into holy orders if a University College living fell vacant during the twelve months of grace, as they are called, for which he was still allowed to hold his fellowship; that event did not happen, and he then made up his mind, it is said with some reluctance, to try the profession of the law. He had entered himself a student of the Middle Temple in January 1773; and he took his degree of Master of Arts on the 13th of February in the same year.

During the years 1774 and 1775 he held the office of a tutor of University College, where his brother William was at the time senior tutor; but it is believed that all he did in that capacity was to attend to the law studies of some of the members of the college. He received none of the emoluments of the office. One or both of these

years also he read the law lectures, as deputy for Sir Robert Chambers, the Vinerian professor; and for this service he had 60*l.* a year. Awkwardly enough, the first lecture he had to read was upon the statute 4 and 5 Phil. and M., c. 8, 'Of young men running away with maidens;' and it so chanced that he had to deliver it immediately after it was put into his hands, and without knowing a word that was in it. "Fancy me reading," he said, when telling the story long afterwards, "with about 140 boys all giggling at the professor. Such a tittering audience no one ever had."

Mr. Scott was called to the bar on the 9th of February 1776, on which he came up with his wife to London, and took a small house in Cursitor-street, from which he soon after removed to another in Carey-street. He naturally joined the Northern Circuit; but it was, as usual, some time before he began to make much by his practice. Indeed after a trial of two or three years his prospects of success in London seemed so unpromising, that he had made arrangements for settling as a provincial counsel in his native town, when, in July 1778, he was brought into considerable notice by his argument in the cause of *Ackroyd v. Smithson* (1 Bro. C. C. 503), heard before Sir Thomas Sewell, Master of the Rolls; and he obtained still more repute when Sir Thomas's judgment, which was adverse to his client, was reversed in March 1780, by Lord Chancellor Thurlow, in accordance with Scott's reasoning, which has decided all similar questions ever since. The question was what should be done with one of a number of shares into which a testator had directed that the money obtained by the sale of his real estates should be divided, the party to whom he had given the share by his will having died in the testator's lifetime. Mr. Scott contended that the share, being land, at the death of the testator came to the heir-at-law. Even for some time after this success however he still retained the idea of settling in Newcastle; and had actually made a house be taken for him in that town, of which he had also accepted the Recordership. One year, apparently 1780, he did not go the circuit, because he could not afford it; he had already, to use his own words, borrowed of his brother for several circuits, without getting adequate remuneration. But when matters were in this state he unexpectedly found such an opportunity of distinguishing himself in an election case (that of Clitheroe) before a committee of the House of Commons as at once changed his position, and with that his plans for the future. Having been applied to in the absence of the counsel who was to have led, Mr. Scott, upon the refusal of the next counsel to lead because he was not prepared, was persuaded to take the conduct of the case at a few hours' notice. It lasted for fifteen days. "It found me poor enough," said he, relating the circumstances in his old age, "but I began to be rich before it was done: they left me fifty guineas at the beginning; then there were ten guineas every day, and five guineas every evening for a consultation—more money than I could count. But, better still, the length of the cause gave me time to make myself thoroughly acquainted with the law." He was beaten in the committee by one vote; but the ability he had shown did not the less establish his reputation.

All thought of leaving London was now abandoned; his practice from this time increased rapidly; and in June 1783, on the formation of the coalition ministry of Lord North and Mr. Fox, and the great seal on Lord Thurlow's resignation being put into commission, he was one of several junior counsel who were called within the bar. Erskine was another; and it was at first intended to give precedence to him and Mr. Pigott, both of whom were Scott's juniors; but to this arrangement the latter firmly refused to submit; and his patent, as ultimately drawn out, gave him precedence next after the king's counsel then being, and after Harry Peckham, who had been made one a few days previously, and had been placed before Erskine, though Erskine's patent was of earlier date. A few days after he received this promotion, he was made a bencher of his Inn of Court.

About the same time he was returned to parliament for the borough of Weobly, through the patronage of Lord Weymouth, with whom however he stipulated that he should not be expected uniformly, or as a matter of course, to represent his lordship's opinions. The election took place on the 16th of June. He and Erskine both made their maiden speeches in the same debate, that on the 20th of November, about a week after the opening of the session, on a motion connected with the famous India Bill, which eventually upset Fox's government. The two young lawyers were however on opposite sides—Erskine with ministers, Scott with Pitt and the party destined soon after to come into power. The Coalition ministry was turned out on the 18th of December; and on the 24th of March 1784, the king prorogued, and the next day dissolved parliament, after the opposition to Pitt and the new government had been gradually brought down in the course of a long series of divisions to a majority of one. Mr. Scott was again returned for Weobly; and in the new parliament he took a prominent part in most of the legal questions that came before the House. In the session of 1785, on the 9th of March, he spoke and voted with Fox against ministers on one of the questions connected with the great Westminster scrutiny; and his speech was considered to have established the doctrine "that the election must be *finally* closed before the return of the writ, and that the writ must be returned on or before the day specified in it." This principle the government soon after consented to enact as law by the statute 25 Geo. III. c. 84, "To limit the duration of polls and scrutinies."

In March 1787 Mr. Scott was appointed chancellor of the bishopric and county palatine of Durham, by the bishop, who was a brother of Lord Thurlow, and had just been translated to the see. In June 1788, on Lord Mansfield's resignation and the appointment of Sir Lloyd Kenyon as his successor in the chief-justiceship of the King's Bench, the attorney-general, Mr. Pepper Arden, was made master of the rolls, in room of Kenyon; the solicitor-general, Sir Archibald Macdonald, became attorney-general; and the office of solicitor-general was conferred on Scott. At the same time he was also knighted. A few days afterwards he was re-elected for Weobly; and he was a fourth time returned for the same place to the new parliament which met in November 1790. He held the office of solicitor-general till February 1793, when he was made attorney-general on the promotion of Sir Archibald Macdonald to the place of Chief Baron of the Exchequer. On this occasion he was returned a fifth time for Weobly. To the next parliament, which met in September 1796, the last in which he sat as a member of the House of Commons, he was returned, along with Sir Francis Burdett, for the Duke of Newcastle's borough of Boroughbridge.

The period of Sir John Scott's tenure of the office of attorney-general extends to the year 1799. It is memorable for the state trials connected with the political excitement produced in this country by the breaking out of the French Revolution. Muir, Palmer, Skirving, Margat, and Gerald, had all been convicted of sedition in Scotland, and sentenced to fourteen years transportation, when in October 1794, Hardy, Horne Tooke, Thelwall, Holcroft, and their associates, were indicted for high treason at the Old Bailey. Only Hardy, Tooke, and Thelwall were tried; all three were acquitted; and the prosecutions against the other prisoners were dropped. There has been much difference of opinion as to the wisdom of the course taken by the government on this occasion, but perhaps too much stress has commonly been laid on the single fact that none of the trials issued in a conviction. There can be no doubt that the evidence, although it was held insufficient to support the charge of high treason, produced an immense effect upon the public mind; and the accused were dismissed from the bar unharmed, but to a great extent disarmed. The attorney-general naturally came in for a principal share of the obloquy which the proceedings excited; but his demeanour in the conduct of the trials was admitted on all hands to have been characterised by moderation and good temper. His answer to the question so often asked,—Why he had not prosecuted for a misdemeanour? always was, that in his deliberate opinion the offence was treason or nothing; but he never could get over the next question, How could anyone expect a jury to convict of treason, when it required a speech of eleven hours to state the charge? In his own written account however, as quoted by Mr. Twiss from the 'Anecdote-Book,' vol. i. pp. 282-86, he lays the principal stress upon the desirableness of bringing out all the evidence. His words are, "The mass of evidence, in my judgment, was such as ought to go to the jury for their opinion, whether they were guilty or not guilty of treason. Unless the whole evidence was laid before the jury, it would have been impossible that the country could ever have been made fully acquainted with the danger to which it was exposed; . . . and it appeared to me to be more essential to securing the public safety that the whole of their transactions should be published, than that any of these individuals should be convicted."

In July 1799, on the death of Sir James Eyre, chief justice of the Common Pleas, Sir John Scott claimed and obtained that office, agreeing at the same time to go into the House of Lords. His title of Baron Eldon was taken from a manor of that name, consisting of above 1300 acres, in the county of Durham, which he had purchased for 22,000*l.* in 1792. It appears from Lord Eldon's fee books, as far as they have been preserved, that his annual receipts when at the bar had been in 1785, 6054*l.*; in 1786, 6833*l.*; in 1787, 7600*l.*; in 1788, 8419*l.*; in 1789, 9559*l.*; in 1790, 9684*l.*; in 1791, 10,213*l.*; in 1792, 9080*l.*; in 1793, 10,330*l.*; in 1794, 11,592*l.*; in 1795, 11,149*l.*; in 1796, 12,140*l.*; in 1797, 10,861*l.*; and in 1798, 10,557*l.* His removal to the bench was a great sacrifice of income, but he considered that his health and comfort required his retirement from the laborious office of attorney-general. His claim however was at first opposed by both Pitt and Loughborough the chancellor, who were desirous of giving the office to Sir R. Pepper Arden, then master of the rolls.

When it became known that Sir John Scott was to be the new chief justice of the Common Pleas, Lord Kenyon, then chief justice of the King's Bench, publicly congratulated the profession upon the appointment of one, who, he said, would probably be found "the most consummate judge that ever sat in judgment;" and Lord Eldon proved an admirable common law judge. "On the bench of a common law court," it is remarked by his biographer, "no scope was allowed to his only judicial imperfection, the tendency to hesitate. . . . Compelled to decide without postponement, Lord Eldon at once established the highest judicial reputation; a reputation indeed which afterwards wrought somewhat disadvantageously against himself when lord chancellor, by showing how little ground there was for his diffidence, and consequently how little necessity for his doubts and delays." He was also much attached to his office, and to the end of his life used to express the strong regret with which he had left the Court of Common Pleas.

But on Lord Loughborough's resignation of the great seal in April 1801, about a month after Mr. Pitt had been succeeded as prime minister by Mr. Addington, Lord Eldon became lord chancellor (April 14th). His own account was, that when he was made chief justice of the Common Pleas, the king had insisted upon his giving a promise, that whenever he should be called upon to take the office of chancellor he would do so. He continued to hold this office till the 7th of February 1806, when, on the accession of the Whig ministry of Mr. Fox and Lord Grenville, he was succeeded by Lord Erskine; he resumed it on the 1st of April 1807, on the return of his party to power; and he finally resigned it on the 30th of April 1827, when Mr. Canning became prime minister, and the great seal was given to Lord Lyndhurst. He was raised to the dignities of Viscount Encombe and Earl of Eldon in 1821.

Lord Eldon's judicial character has been elaborately drawn by several competent pens. The reader may be especially referred to the volumes of his biographer, Mr. Twiss; to a series of articles in the 'Law Magazine,' Nos. 41 to 44 inclusive; to the second series of Lord Brougham's 'Historical Sketches of Statesmen who flourished in the time of George III. ;' and to Lord Campbell's 'Lives of the Chancellors.' It is admitted on all hands that in legal learning he never had a superior, if he had an equal, in Westminster Hall; and, although his intellect was not capacious, nor his general powers of mind of a commanding order, in the acuteness and subtlety with which he applied his professional knowledge he was perhaps unrivalled by any judge that ever sat upon the bench. The great fault that is imputed to him is the hesitation which he showed in coming to a decision, or at any rate, as has been said to have been rather the case, in pronouncing one. But this habit, however distressing to individual suitors, was not so permanently mischievous as might be feared. Indeed the anxious consideration with which his judgments were formed enhances their value and authority.

During nearly all the time that Lord Eldon sat on the woolsack he took a leading part in the general debates of the House of Lords; he was also understood to be one of the most influential members of the cabinet; and he was certainly one of the staunchest and most uncompromising supporters of all the great principles of the old Tory or Conservative party. The two great measures of Parliamentary Reform and Roman Catholic Emancipation in particular were steadily opposed by him on all occasions, and to the last. Indeed it was his inflexibility on the latter question that occasioned his final retirement from office.

Opinions will of course be divided on Lord Eldon's character as a public man. The facts of his long career are now generally known; and sufficient time has elapsed to enable the present generation to form a tolerably correct estimate of the men who directed affairs in the eventful period of the latter part of the reign of George III. and the regency. So much we may affirm without incurring the imputation of judging in a mere party spirit; that the reputation of Lord Eldon as a profound lawyer will be permanent, while his career as a statesman was not marked by any measure that places him among the great men of his age or country.

Lord Eldon survived in retirement till the 13th of January 1838, and was succeeded in his peerage by his grandson, the late earl, the son of his eldest son John, who was born at Oxford on the 8th of March 1774, and died on the 24th of December 1805. Lord Eldon's other children were Elizabeth, born in 1783, who married George Stanley Repton, Esq.; Edward William, born in 1791, and Henry John, born in 1793, who both died in infancy; William Henry John, born in 1795, who died in 1832; Frances Jane, born in 1798, who married the Rev. Edward Banke, rector of Corfe Castle and prebendary of Gloucester and Norwich, and died in 1838. Lady Eldon died in 1831. John, second earl of Eldon, was declared of unsound mind in 1853, and died in September 1854. His son John, the present earl, was born in 1845, and succeeded to the title on the death of his father.

(*The Public and Private Life of Lord Chancellor Eldon, with Selections from his Correspondence*, by Horace Twiss, Esq., one of her Majesty's Counsel, 3 vols. 8vo, Lond., 1844.)

ELGIN, EARL OF. THOMAS BRUCE, seventh earl of Elgin and Kincardine, was descended from the royal family of Bruce, and was born in 1777. After having passed some years at Harrow and Westminster, he went to the University of St. Andrews; thence he proceeded to Paris, where he studied law; and he afterwards prosecuted military studies in Germany. He subsequently entered the army, in which he rose gradually to the rank of general. The greater part of his life however was spent in diplomatic posts. He was appointed envoy at Brussels in 1792, and accompanied the Prussian army during its operations in Germany in the following year. In 1795 he was sent to Berlin as envoy extraordinary, and in 1799 to Constantinople in the same capacity. Here he continued until the French were driven out of Egypt in 1802. On his appointment to the embassy to Turkey it had been suggested to him as desirable to obtain some better knowledge of the remains of art at Athens than then existed. Lord Elgin submitted the proposition to the British government, but it was not encouraged. On his way however he stopped at Palermo, where he was persuaded by Sir William Hamilton to pursue the design, and accordingly he engaged six artists at his own expense,

who reached Athens in August 1800, and they were eventually able to secure and to bring over to England a large number of casts, monuments, statues, bas-reliefs, medals, and fragments of architecture of the best age of Athenian art. In spite of considerable censure and opposition, in 1816 the collection was purchased by the government, and placed in the British Museum, where it is known as the 'Elgin Marbles.' From this time forward Lord Elgin held no public appointment. He was a Scotch representative peer for fifty years, but, except when employed as a diplomatist, he lived a very private and retired life. He died at Paris, in November 1841.

* ELGIN, EARL OF. JAMES BRUCE, eighth earl of Elgin and Kincardine, son of the preceding nobleman, was born in 1811, and received his early education at Eton, and at Christchurch, Oxford, where he graduated B.A. in 1833, as a first class in classical honours. He was subsequently elected Fellow of Merton College. In 1841 he was chosen one of the representatives for Southampton, but succeeded to the Scottish earldom on his father's death before the close of the year. In 1842 he was appointed governor of Jamaica, and held that post for four years. The ability which he here displayed induced the existing government to select him as successor of Lord Cathcart in the still more arduous post of governor-general of Canada, whither he proceeded in 1846. Here his policy was liberal and enlightened, and correspondingly popular. He carried out the principles of administration recommended by the late Earl of Durham, by cherishing a representative system and self-government. Maintaining a dignified neutrality among the extremes of contending parties in Canadian politics, he interested himself in the development of the agricultural and commercial resources of the province, and especially in its export manufactures, thus securing the good opinion at once of the colonists themselves and of more than one ministry at home. In 1849 he was rewarded with an English peerage, and the lord-lieutenancy of Fifeshire was conferred upon him in 1854. He has been twice married; his present wife is a daughter of the first earl of Durham.

ELI, the High Priest of the Jews, who succeeded Samson as judge of Israel, or, as is generally supposed, was his colleague for the last twenty years of his government. He was the first high priest of the race of Ithamar, the second son of Aaron—the race of Eleazar, which was not extinct, being for some reason superseded, and it was not restored till the time of Solomon, who expelled Abiathar, and appointed Zadok, of the elder race, in his place. Eli flourished, according to Hales, about B.C. 1182, and his government endured for about thirty years. He was a good and pious man, but deficient in firmness. We first hear of him in the first book of Samuel, when he mistook the fervour of Hannah for drunkenness, as she prayed for issue in the temple. But she remonstrated, "Count not thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken hitherto:" and Eli blessed her, saying, "Go in peace; and the God of Israel grant thee thy petition that thou hast asked of him." As Eli advanced in years he delegated much of his power to his two sons, Hophni and Phinehas. They were dissolute and violent young men, who not only abstracted the sacrifices brought to the temple, but were guilty of other enormities, so that "men abhorred the offering of the Lord." A prophet was sent, who told Eli of the misconduct of his sons, and denounced vengeance upon their crimes. This seems to have been ineffectual in restraining them, for, still later, "when his eyes began to wax dim, and he could not see," Samuel was commissioned to announce to him that his house would be judged, "because his sons made themselves vile, and he restrained them not;" to which he answered, "Let the Lord do what seemeth him good." A war with the Philistines occurred shortly afterwards, and the Israelites were defeated at Eben-eser, whereupon they fetched the ark from Shiloh, and it was accompanied by Hophni and Phinehas. Another battle took place; the ark was captured; and Hophni and Phinehas were slain, together with thirty thousand Israelites. On learning this disastrous news, Eli fell back from his chair and broke his neck, at the age of ninety-eight. He was succeeded as judge by Samuel, who held the office until the nomination of Saul as king.

* ELIE DE BEAUMONT, JEAN-BAPTISTE-ARMAND-LOUIS-LÉONCE, was born at Canon, in the department of Calvados, on the 25th of September, 1798. He was educated at the Lycée Henri IV., where he gained the first prize in mathematics in 1817, and with it the privilege of entering the École Polytechnique. On quitting this in 1819 he studied for two years in the École des Mines, and then commenced the series of mineralogical and geological travels that have given him renown. In 1823, in company with M. Dufrenoy, he visited England and Scotland. In 1825, again in conjunction with M. Dufrenoy, he prepared a geological chart of France on a large scale. From this time his studies have been chiefly devoted to geology, although in January 1852 he was nominated by the President to a seat in the Senate, but M. de Beaumont has always abstained from politics. His chief works are 'Coup d'œil sur les Mines,' 1824; 'Observations Géologiques sur les différentes Formations qui, dans le Système des Vosges, séparent la Formation Houillère de celle du Lias,' 1829; 'Sur la Constitution Géologique des Îles Baléares,' 1829; 'Recherches sur quelques-unes des Révolutions de la Surface du Globe,' 1829; 'Leçons de Géologie,' 1845. M. de Beaumont was elected a foreign member of the Royal Society of London in 1835; he is also a member of several

other scientific societies; and on the death of Arago in 1853 he succeeded him as perpetual secretary to the Académie des Sciences.

ELIOT, JOHN, often called the 'Apostle of the Indians,' was a native of England, born in 1604. He was educated at the University of Cambridge, and distinguished himself by proficiency in theology and in ancient languages. Having seceded from the established church and embraced the ministry, he emigrated, like many other sufferers for conscience, to New England, and arrived at Boston in 1631. In the following year he married, and finally established his abode at Roxbury, only a mile distant, as minister of a small congregation, composed chiefly of friends to whose religious service he had previously engaged himself, in case they should follow him across the Atlantic. In discharging the duties of his function he was zealous and efficient; and he was also earnest in spreading the blessings of education, by promoting the establishment of schools. One of his occupations was the preparing, in conjunction with Richard Mather and another minister named Wilde, a new metrical version of the Psalms for congregational use.

Having qualified himself, by learning their language, to become a preacher to the Indians, he commenced his missionary labours on the 28th of October 1646, before a large assemblage collected by his invitation on the site of what is now the town of Newton, a few miles from Roxbury. Many, it is said, on this and on a subsequent occasion seemed deeply touched; and it is evident, by the questions asked of the preacher, that the understandings as well as the feelings of his audience, were roused. From the chiefs and priests, or medicine-men, both of whom felt interested in maintaining ancient manners and superstitions, he usually met with opposition. Still no small number were converted: and these, abandoning their savage life, united in communities, to which lands were granted by the provincial government. In 1674 there were seven Indian 'praying-towns,' containing near 500 persons, thus settled in Massachusetts, under the care of Eliot, besides a still greater number of converts, to whom land had not been thus assigned.

In travelling among the woods Eliot underwent great physical labour and hardship, and his mental labour was unremitting. He translated the Old and New Testament, and several religious treatises, into the Indian tongue, which were printed for distribution chiefly at the expense of the Society for Propagating the Gospel; he composed an Indian grammar, and several treatises on subjects not directly religious, for the use of his converts and pupils, and also wrote a number of English works. Nevertheless, he lived to the age of eighty-six, and resigned his pastoral charge at Roxbury only two years before his death, which took place on the 20th of May 1690. A colleague had been appointed to assist him in 1650, in consequence of his necessary and frequent absence. His private character appears to have been very beautiful: he was not only disinterested and zealous, but benevolent, self-denying, and humble. Baxter says, in one of his letters, "There was no man on earth whom I honoured above him." A handsome memorial to the 'Apostle of the Indians, and the pastor for fifty-eight years of the first church in Roxbury,' has been erected in the picturesque 'Forest Hills Cemetery,' Roxbury.

(Cotton Mather, *Ecc. Hist.*, b. iii., and *Life of John Eliot*. A modern *Life of John Eliot*, Edinburgh, 12mo, 1828, contains a good deal of information concerning the early attempts to convert the Indians.)

ELLIOT, GEORGE AUGUSTUS, LORD HEATHFIELD, was born at Stobbs in Scotland in 1718. He studied the mathematics and other sciences at Edinburgh, and afterwards went to the University of Leyden, where he made great proficiency in classical literature, and was remarkable for the elegance and fluency with which he spoke the French and German languages. His knowledge of tactics was acquired in the celebrated school at La Fère. Having attained the rank of lieutenant-colonel, he accompanied George II. to Germany in 1743 as his majesty's aide-de-camp, and was wounded in the battle of Dettingen. In the Seven Years War, he fought in 1757 under the Duke of Cumberland and Prince Ferdinand of Brunswick, and greatly distinguished himself at the head of his celebrated regiment of light-horse, raised and formed by himself, and called by his name. He was second in command in the expedition against the Havannah, the capture of which important place was highly honourable to the courage and perseverance of the British troops. After the peace he obtained the rank of lieutenant-general, and was appointed in 1775 to the government of Gibraltar. His memorable defence of that important fortress against the combined efforts of France and Spain was the last exploit of his life, the splendour of which so far eclipsed all that had preceded it, that he is most familiarly known as 'the gallant defender of Gibraltar.' This last and most memorable of all the sieges of Gibraltar was commenced in 1779, and did not terminate till the 2nd of February 1783. For a detailed account of the siege the reader is referred to the interesting work of Captain John Drinkwater and M. Bourgoing, to the 'Life of General George Augustus Elliot (afterwards Lord Heathfield),' and to chap. lxiv. of Malvón's 'History of England.' The conduct of the governor and brave defender of Gibraltar throughout forms one great example of moral virtue and military talent. The grand attack took place on the 13th of September 1782. On the land side, besides stupendous batteries mounting 200 pieces of heavy ordnance, there was an army of 40,000 men, commanded by a victorious general, the Duc de Crillon, and

animated by the immediate presence of two princes of the crown of France. In the bay lay the combined fleets of France and Spain, consisting of 47 sail-of-the-line, numerous frigates and smaller armed vessels, besides 10 battering ships, which alone had cost upwards of 500,000*l.* Four hundred pieces of the heaviest artillery (reckoning both sides) were playing at once. The battering ships were found to be of so formidable a construction that the heaviest shells rebounded from them. Eventually however two of them were destroyed by the incessant discharge of red-hot shot from the garrison, and the remaining eight were burnt by the enemy to prevent them from falling into the hands of the besieged. The remainder of the enemy's squadron also suffered considerably; but notwithstanding their failure the assailants kept up a less vivid fire for more than two months, and the siege did not finally terminate till the 2nd of February 1783, when it was announced that the preliminaries of a general peace had been signed. The expenditure of the garrison exceeded 8300 rounds (more than half of which were hot balls), and 716 barrels of powder. That of the enemy could not be ascertained, but their loss, including prisoners, was estimated at 2000, while that of the garrison only amounted to 16 killed and 68 wounded. While the floating batteries were on fire a detachment of British marines under Brigadier Curtis, was humanely and successfully employed in rescuing numbers of the enemy from their burning citadels. The failure of this memorable attempt to wrest Gibraltar from the possession of England has been partly attributed to a want of co-operation among the enemy's forces, but the principal cause was, no doubt, the gallant defence made by General Elliott and his brave garrison, notwithstanding their frequent and extreme suffering from want of provisions and from the prevalence of disease.

After the peace General Elliott was created a peer by the title of Lord Heathfield of Gibraltar. His lordship died at his favourite country seat Kalkofen, near Aix-la-Chapelle, whither he had gone in 1790, in the seventy-third year of his age.

ELIZABETH, Queen of England, the daughter of Henry VIII. by his second wife, Anne Boleyn, was born at Greenwich, 7th of September 1533. She was not three years old therefore when her mother was brought to the block in May 1536. Very soon after her birth it was declared, by the Act 25 Henry VIII., c. 22, that if Queen Anne should debase without issue male, to be begotten of the body of the king, then the crown, on the death of the king, should go "to the Lady Elizabeth, now princess, and to the heirs of her body lawfully begotten." By this act therefore Henry's female issue by his present queen was placed in the order of succession before the male issue he might have by any future wife. By the 28 Henry VIII., c. 7, however, passed after his marriage with Jane Seymour, his two former marriages were declared to be unlawful and void, and both Elizabeth and her elder sister Mary were bastardised. But finally, by the 35 Henry VIII., c. 1, passed soon after his marriage with his last wife, Catharine Parr, it was declared that if Prince Edward should die without heirs, then the crown should remain first to the Lady Mary, and, failing her, to the Lady Elizabeth. This was the last legal settlement of the crown, by which her position was affected, made previous to Elizabeth's accession; unless indeed she might be considered to be excluded by implication by the Act 1 Mary, st. 2, c. 1, which legitimatised her sister Mary, declared the validity of Henry's first marriage, and pronounced his divorce from Catherine of Aragon to be void.

In 1535 a negotiation was entered into for the marriage of Elizabeth to the Duke of Angoulême, the third son of Francis I. of France; but it was broken off before any agreement was come to. In 1546 also Henry proposed to the Emperor Charles V., with the view of breaking off a match then contemplated between the emperor's son, the prince of Spain, afterwards Philip II., with a daughter of the French king, that Philip should marry the Princess Elizabeth; but neither alliance took place. Elizabeth's next suitor, though he does not seem to have formally declared his pretensions, was the protector Somerset's unfortunate brother, the Lord Seymour of Sudley. He is said to have made some advances to her even before his marriage with Queen Catharine Parr, although Elizabeth was then only in her fourteenth year. Catharine, who died a few months after her marriage (poisoned, as many supposed, by her husband), appears to have been made somewhat uncomfortable while she lived by the freedoms the princess continued to allow Sudley to take with her, which went beyond ordinary flirtation; the scandal of the day indeed was, that "the Lady Elizabeth did bear some affection to the admiral." After his wife's death he was accused of having renewed his designs upon her hand; and it was part of the charge on which he was attainted that he had plotted to seize the king's person and to force the princess to marry him; but his execution in the course of a few months stopped this and all his other ambitious schemes.

In 1550, in the reign of Edward VI., it was proposed that Elizabeth should be married to the eldest son of Christian III. of Denmark; but the negotiation seems to have been stopped by her refusal to consent to the match. She was a favourite with her brother, who used to call her his 'sweet sister Temperance;' but he was nevertheless prevailed upon by the artful and interested representations of Dudley to pass over her, as well as Mary, in the settlement of the crown which he made by will a short time before his death. [EDWARD VI.]

Camden gives the following account of the situation and employments of Elizabeth at this period of her life, in the introduction to his history of her reign. She was both, he says, "in great grace and favour with King Edward, her brother, as likewise in singular esteem with the nobility and people; for she was of admirable beauty, and well deserving a crown, of a modest gravity, excellent wit, royal soul, happy memory, and indefatigably given to the study of learning; inasmuch, as before she was seventeen years of age she understood well the Latin, French, and Italian tongues, and had an indifferent knowledge of the Greek. Neither did she neglect music, so far as it became a princess, being able to sing sweetly, and play handsomely on the lute. With Roger Ascham, who was her tutor, she read over Melancthon's 'Common-Places,' all Tully, a great part of the histories of Titus Livius, certain select orations of Isocrates (whereof two she turned into Latin), Sophocles's Tragedies, and the New Testament in Greek, by which means she both framed her tongue to a pure and elegant way of speaking, &c." ('English Translation in Kennet's Collection.')

It appears from what Ascham himself tells us in his 'Schoolmaster' that Elizabeth continued her Greek studies after she ascended the throne: "After dinner" (at Windsor Castle, 10th December 1563), he says, "I went up to read with the Queen's Majesty: we read there together in the Greek tongue, as I well remember, that noble oration of Demosthenes against Æchines for his false dealing in his embassy to king Philip of Macedonia."

On the death of Edward, Camden says that an attempt was made by Dudley to induce Elizabeth to resign her title to the crown for a sum of money, and certain lands to be settled on her: her reply was, "that her elder sister, the Lady Mary, was first to be agreed withal; for as long as the said Lady Mary lived she, for her part, could challenge no right at all." Burnett says that both she and Mary, having been allured by messages from Dudley, who no doubt wished to get them into his hands, were on their way to town, when the news of Edward's approaching end induced them to turn back. When Mary came to London after being proclaimed queen, the Lady Elizabeth went to meet her with 500 horse, according to Camden, others say with 2000. Fox, the martyrologist, relates that "Queen Mary, when she was first queen, before she was crowned, would go no whither, but would have her by the hand, and send for her to dinner and supper." At Mary's coronation, in October 1553, according to Holinshed, as the queen rode through the city towards Westminster, the chariot in which she sat was followed by another "having a covering of cloth of silver, all white, and six horses trapped with the like, wherein sate the Lady Elizabeth and the Lady Anne of Cleve." Another account says that Elizabeth carried the crown on this occasion.

From this time Elizabeth, who had been brought up in their religion, became the hope of the Protestant party. Her position however was one of great difficulty. At first she refused to attend her sister to mass, endeavouring to soothe Mary by appealing to her compassion: after some time however she yielded an outward compliance. The act passed by the parliament, which, although it did not mention her by name, bastardised her by implication, by annulling her father's divorce from his first wife, could not fail to give her deep offence. Availing herself of an order of Mary, assigning her a rank below what her birth entitled her to, as an excuse for wishing to retire from court, she obtained leave to go to her house at Ashridge, in Buckinghamshire, in the beginning of December. About the same time Mary has been supposed to have been irritated against her sister by the preference shown for Elizabeth by her kinsman Edward Courtenay, whom, after releasing from the Tower, the queen had restored to his father's title of Earl of Devon, and is said to have had some thoughts of marrying. It appears to have been part of the design of the rash and unfortunate attempt of Wyatt, in the beginning of the following year, to bring about a marriage between Elizabeth and Courtenay, who was one of those engaged in the revolt. This affair involved Elizabeth in the greatest danger. On the 8th of February, the day after the suppression of the insurrection, certain members of the council were sent with a party of 250 (other accounts say 600) horse to Ashridge, with orders to bring her to London "quick or dead." They arrived during the night, and although they found her sick in bed, they immediately forced their way into her chamber, and informed her that she must "prepare against the morning, at nine of the clock, to go with them, declaring that they had brought with them the queen's litter for her." She was so ill however that it was not till the fourth night that she reached Highgate. "Here," says Fox, "she being very sick, tarried that night and the next day; during which time of her abode there came many pursuivants and messengers from the court, but for what purpose I cannot tell." When she entered London great multitudes of people came flocking about her litter, which she ordered to be opened to show herself. The city was at this time covered with gibbets; fifteen had been erected in different places, on which fifty-two persons were hanged; and it appears to have been the general belief that Elizabeth would suffer, as Lady Jane Grey had done a few days before. From the time of her arrival in town she was kept in close confinement in Whitehall. It appears that her case was twice debated in council; and although no evidence had been obtained by all the exertions of the crown lawyers which went farther than to make it probable that Wyatt and Courtenay had solicited her to give her

assent to their projects of revolt, her immediate destruction was strongly advised by some of the members. Elizabeth long afterwards used to declare that she fully expected death, and that she knew her sister thirsted for her blood. It was at last determined however that for the present she should only be committed to the Tower, although she seems herself still to have been left in doubt as to her fate. She was conveyed to her prison by water on the morning of the 11th of March, being Palm Sunday, orders being issued that, in the meantime, "every one should keep the church and carry their palms." In attempting to shoot the bridge the boat was nearly swamped. She at first refused to land at the stairs leading to the Traitor's Gate; but one of the lords with her told her she should have no choice; "and because it did then rain," continues Fox, "he offered to her his cloak, which she (putting it back with her hand with a good dash) refused. So she coming out, having one foot upon the stair, said, 'Here landeth as true a subject as ever landed at these stairs; and before thee, O God, I speak it, having none other friends but thee alone.' She remained in close custody for about a month, after which she was allowed to walk in a small garden within the walls of the fortress. On the 19th of May she was removed, in charge of Sir Henry Bedingfield, to Woodstock. Here she was guarded with great strictness and severity by her new jailor. Camden says that at this time she received private letters both from Henry II. of France, inviting her to that country, and from Christian III. of Denmark (who had lately embraced the Protestant religion), soliciting her hand for his son Frederick. When these things came to the ears of her enemies, her life was again threatened. "The Lady Elizabeth," adds the historian, "now guiding herself as a ship in blustering weather, both heard divine service after the Romish manner, and was frequently confessed; and at the pressing instances and menaces of cardinal Pole, professed herself, for fear of death, a Roman Catholic. Yet did not Queen Mary believe her." She remained at Woodstock till April 1555, when she was, on the interposition, as it was made to appear, of King Philip, allowed to take up her residence at the royal palace of Hatfield, under the superintendence of a Roman Catholic gentleman, Sir Thomas Pope, by whom she was treated with respect and kindness. Philip was anxious to have the credit of advising mild measures in regard to the princess, and perhaps he was really more disposed to treat her with indulgence than his wife. According to Camden, some of the Roman Catholic party wished to remove her to a distance from England, and to marry her to Emanuel Philibert, duke of Savoy; but Philip opposed this scheme, designing her for his eldest son Charles (the unfortunate Don Carlos). Elizabeth also was herself averse to a marriage with the Savoyard.

She continued to reside at Hatfield till the death of Mary, which took place on the 17th of November 1558. The news was communicated the same day, but not till after the lapse of some hours, to the House of Lords, which was sitting at the time. "They were seized at first," says Camden (or rather his translator), "with a mighty grief and surprise, but soon wore off those impressions, and, with an handsome mixture of joy and sorrow, upon the loss of a deceased and the prospect of a succeeding princess, they betook themselves to public business, and, with one consent, agreed that the Lady Elizabeth should be declared the true and lawful heir of the kingdom according to the act of succession made 35 Henry VIII." It is probable that Elizabeth's outward compliance in the matter of religion had considerable effect in producing this unanimity, for the majority of the lords were Catholics, and certainly both the bishops and many of the lay peers would have been strongly inclined to oppose her accession if they had expected that she would venture to disturb the established order of things. The members of the lower house were now called up, and informed of what had been done by Archbishop Heath, the chancellor. He concluded by saying that, since no doubt could or ought to be made of the Lady Elizabeth's right of succession, the House of Peers only wanted their consent to proclaim her queen. A vote to that effect immediately passed by acclamation; and, as soon as the houses rose, the proclamation took place. Elizabeth came to London on Wednesday the 23rd: she was met by all the bishops in a body at Highgate, and escorted by an immense multitude of people of all ranks to the metropolis, where she took up her lodgings at the residence of Lord North, in the Charter House. On the afternoon of Monday the 28th she made a progress through the city in a chariot to the royal palace of the Tower: here she continued till Monday the 5th of December, on the morning of which day she removed by water to Somerset House.

Elizabeth was twenty-five years of age when she came to the throne; and one of her earliest acts of royalty, by which, as Camden remarks, she gave proof of a prudence above her years, was what we should now call the appointment of her ministers. She retained of her privy council thirteen Roman Catholics, who had been of that of her sister; including Heath, archbishop of York and lord chancellor; William Paulet, marquis of Winchester, the lord high treasurer; Edward, Lord Clinton, the lord high admiral; and William, Lord Howard of Effingham, the lord chamberlain. But with these she associated seven others of her own religion, the most eminent of whom was the celebrated William Cecil, afterwards Lord Burleigh, whom she appointed to the office of secretary of state, which he had already held under Edward VI. Soon after, Nicholas Bacon (the father of the great

chancellor) was added to the number of the privy councillors, and made at first lord privy seal, and next year lord keeper of the great seal, on the resignation of Archbishop Heath. Cecil became lord high treasurer on the death of the Marquis of Winchester in 1572, and continued to be Elizabeth's principal adviser till his death in 1598, when he was succeeded by Thomas Sackville, Lord Buckhurst (afterwards made Earl of Dorset by James I.). Of the other persons who served as ministers during Elizabeth's long reign, by far the most worthy of note were Sir Francis Walsingham (who was principal secretary of state from 1573 till his death in 1590, and was all the time they were in office together the confidential friend and chief assistant of Cecil the premier, under whose patronage he had entered public life), and Burleigh's son, Robert Cecil (afterwards Earl of Salisbury), who succeeded Walsingham as secretary of state, and held that office till the end of the reign. Among the other persons of ability that were employed in the course of the reign, in different capacities, may be mentioned Sir Nicholas Throckmorton; "a man," says Camden, "of a large experience, piercing judgment, and singular prudence, who discharged several embassies with a great deal of diligence and much to his praise, yet could he not be master of much wealth, nor rise higher than to those small dignities (though glorious in title) of chief cupbearer of England and chamberlain of the Exchequer; and this because he acted in favour of Leicester against Cecil, whose greatness he envied;" Sir Thomas Smith, the learned friend of Cheke, who had been one of the secretaries of state along with him under Edward VI., and held the same office again under Elizabeth for some years before his death in 1577; and Sir Christopher Hatton, who was lord chancellor from 1587 till his death in 1591, and whom Camden, after having related his singular rise from being one of the band of gentlemen pensioners, to which he was appointed by the queen, who was taken with his handsome shape and elegant dancing at a court masque, characterises as "a great patron of learning and good sense, and one that managed that weighty part of lord chancellor with that equity and clearness of principle as to be able to satisfy his conscience and the world too."

The affair to which Elizabeth first applied her attention on coming to the throne, and that in connection with which all the transactions of her reign must be viewed, was the settlement of the national religion. The opinions of Cecil strongly concurred with her own in favour of the reformed doctrines, to which also undoubtedly the great mass of the people was attached. For a short time however she kept her intentions a secret from the majority of the council, taking her measures in concert only with Cecil and the few others who might be said to form her cabinet. She began by giving permission, by proclamation, to read part of the church-service in English, but at the same time strictly prohibited the addition of any comments, and all preaching on controversial points. This however was enough to show the Roman Catholic party what was coming: accordingly, at her coronation, on the 15th of January 1559, the bishops in general refused to assist, and it was with difficulty that one of them, Oglethorpe of Carlisle, was prevailed upon to set the crown on her head. The principal alterations were reserved to be made by the parliament, which met on the 25th of this month. Of the acts which were passed, one restored to the crown the jurisdiction established in the reign of Henry VIII. over the estate ecclesiastical and spiritual, and abolished all foreign powers repugnant to the same; and another restored the use of King Edward's book of common prayer, with certain alterations, that had been suggested by a royal commission over which Parker (afterwards archbishop of Canterbury) presided. In accordance with this last statute public worship began to be performed in English throughout the kingdom on Whit-Sunday, which fell on the 8th of May. By a third act the first fruits and tenths of benefices were restored to the crown; and by a fourth, her Majesty was authorised, upon the avoidance of any archbishopric or bishopric, to take certain of the revenues into her own hands; and conveyances of the temporalities by the holder for a longer term than twenty-one years, or three lives, were made void. The effect of these laws was generally to restore the church to the state in which it was in the reign of Edward VI., the royal supremacy sufficing for such further necessary alterations as were not expressly provided for by statute. A strong opposition was made to the bills in the House of Lords by the bishops; and fourteen of them, being the whole number, with the exception of Anthony, bishop of Llandaff, were now deprived for refusing to take the oath of supremacy. About one hundred prebendaries, deans, archdeacons, and heads of colleges, were also ejected. The number of the inferior clergy however that held out was very small, amounting to no more than eighty rectors and other parochial ministers, out of between nine and ten thousand. On this subject it is only necessary further to state that the frame of ecclesiastical polity now set up, being in all essential particulars the same that still subsists, was zealously and steadily maintained by Elizabeth and her ministers to the end of her reign. The Church of England has good reason to look upon her and Cecil as the true planters and rearsers of its authority. They had soon to defend it against the Puritans on the one hand as well as against the Roman Catholics on the other, and they yielded to the former as little as to the latter. The Puritans had been growing in the country ever since the dawn of the Reformation, but they first made their appearance in any considerable force in the parliament

which met in 1570. At first their attempts were met on the part of the crown by evasive measures and slight checks; but in 1587, on four members of the House of Commons presenting to the house a bill for establishing a new Directory of Public Worship, Elizabeth at once gave orders that they should be seized and sent to the Tower, where they were kept some time. The High Commission Court also, which was established by a clause in one of the acts for the settlement of religion passed in the first year of her reign, was, occasionally at least, prompted or permitted to exercise its authority in the punishment of what was called heresy, and in enforcing uniformity of worship with great strictness. The determination upon which the queen acted in these matters, as she expressed it in a letter to the Archbishop of Canterbury, was, "that no man should be suffered to decline either to the left or to the right hand, from the drawn line limited by authority, and by her laws and injunctions." Besides the deprivation of their livings, which many of the clergy underwent for their refusal to comply with certain particulars of the established ritual, many other persons suffered imprisonment for violations of the Statute of Uniformity. It was against the Roman Catholics however that the most severe measures were taken. By an act passed in 1585 (the 27th Eliz., c. 2), every Jesuit or other popish priest was commanded to depart from the realm within forty days, on pain of death as a traitor, and every person receiving or relieving any such priest was declared guilty of felony. Many priests were afterwards executed under this act.

It was the struggle with popery that moved and directed nearly the whole policy of the reign, foreign as well as domestic. When Elizabeth came to the throne she found the country at peace with Spain, the head of which kingdom had been her predecessor's husband, but at war with France, the great continental opponent of Spain and the Empire. Philip, with the view of preserving his English alliance, almost immediately after her accession offered himself to Elizabeth in marriage; but, after deliberating on the proposal, she determined upon declining it, swayed by various considerations, and especially, as it would appear, by the feeling that, by consenting to marry her sister's husband on a dispensation from the pope, she would in a manner be affirming the lawfulness of her father's marriage with Catharine of Aragon, the widow of his brother Arthur, and condemning his subsequent marriage with her own mother, the sole validity of which rested on the alleged illegality of that previous connection. A general peace however, comprehending all the three powers and also Scotland, was established in April 1559, by the treaty of Cateau Cambresis. By this treaty it was agreed that Calais, which had been taken by France in the time of Queen Mary, and formed the only difficult subject of negotiation, should be restored to England in eight years, if no hostile act should be committed by Elizabeth within that period. Scarcely however had this compact been signed when the war was suddenly rekindled, in consequence of the assumption by the new French king, Francis II., of the arms and royal titles of England, in right, as was pretended, of his wife, the young Mary, queen of Scots. Elizabeth instantly resented this act of hostility by sending a body of 5000 troops to Scotland, to act there with the Duke of Chatelherault and the Lords of the Congregation, as the leaders of the Protestant party called themselves, against the government of the queen and her mother, the regent, Mary of Guise. The town of Leith soon yielded to this force; and the French king was speedily compelled both to renounce his wife's pretensions to the English throne and to withdraw his own troops from Scotland, by the treaty of Edinburgh, executed 7th of July 1560. The treaty however never was ratified either by Francis or his queen, and in consequence the relations between the three countries continued in an unsatisfactory state. Charles IX. succeeded his brother on the throne of France before the end of this year, and in a few months afterwards Mary of Scotland returned to her own country.

Meanwhile, although the two countries continued at peace, Elizabeth's proceedings in regard to the church had wholly alienated Philip of Spain. The whole course of events, and the position which she occupied, had already in fact caused the English queen to be looked upon as the head of the Protestant interest throughout Europe as much as she was at home. When the dispute therefore between the Roman Catholics and the Huguenots, or reformed party, in France came to a contest of arms in 1562, the latter immediately applied for assistance to Elizabeth, who concluded a treaty with them, and sent them succour both in men and money. The war that followed produced no events of importance in so far as England was concerned, and was terminated by a treaty signed at Troyes, 11th of April 1564. A long period followed, during which England preserved in appearance the ordinary relations of peace both with France and Spain, though interferences repeatedly took place on each side that all but amounted to actual hostilities. The Protestants alike in Scotland, in France, and in the Netherlands (then subject to the dominion of Philip), regarded Elizabeth as firmly bound to their cause by her own interests; and she on her part kept a watchful eye on the religious and political contentions of all these countries, with a view to the maintenance and support of the Protestant party, by every species of countenance and aid short of actually making war in their behalf. With the Protestant government in Scotland, which had deposed and imprisoned the queen, she was in open and intimate alliance; in favour of the French Huguenots she at one time negotiated or threatened, at another even

went the length, scarcely with any concealment, of affording them pecuniary assistance; and when the people of the Netherlands at length rose in revolt against the oppressive government of Philip, although she refused the sovereignty of their country, which they offered to her, she lent them money, and in various other ways openly expressed her sympathy and goodwill. On the other hand, Philip, although he refrained from any declaration of war, and the usual intercourse both commercial and political long went on between the two countries without interruption, was incessant in his endeavours to undermine the throne of the English queen, and the order of things at the head of which she stood, by instigating plots and commotions against her authority within her own dominions. He attempted to turn to account in this way the Roman Catholic interest, which was still so powerful both in England and in Ireland—the intrigues of the Scottish queen and her partisans materially contributing to the same end.

The history of Mary Stewart and of the affairs of Scotland during her reign and that of her son must be reserved for a separate article. But it is necessary to observe here, that Mary was not merely the head of the Roman Catholic party in Scotland, but as the descendant of the eldest daughter of Henry VII., had pretensions to the English crown which were of a very formidable kind. Although she was kept in confinement by the English government after her flight from the hands of her own subjects in 1565, the imprisonment of her person did not extinguish the hopes or put an end to the efforts of her adherents. Repeated rebellions in Ireland, in some instances openly aided by supplies from Spain—the attempt made by the Duke of Alva in 1569, through the agency of Vitelli, to concert with the Roman Catholic party the scheme of an invasion of England—the rising of the Roman Catholics of the northern counties under the earls of Northumberland and Westmoreland the same year—the plot of the Duke of Norfolk with Ridolfi in 1571, for which that unfortunate nobleman lost his head—the plots of Throgmorton and Creighton in 1584, and of Babington in 1586—to omit several minor attempts of the same kind—all testified the restless zeal with which the various enemies of the established order of things pursued their common end. Meanwhile however events were tending to a crisis which was to put an end to the outward show of friendship that had been so long kept up between parties that were not only fiercely hostile in their hearts, but had even been constantly working for each other's overthrow behind the thin screen of their professions and courtesies. The Queen of Scots was put to death in 1587, by an act of which it is easier to defend the state policy than either the justice or the legality. By this time also, although no actual declaration of war had yet proceeded either from England or Spain, the cause of the people of the Netherlands had been openly espoused by Elizabeth, whose general, the Earl of Leicester, was now at the head of the troops of the United Provinces, as the revolted states called themselves. An English fleet at the same time attacked and ravaged the Spanish settlements in the West Indies. At last, in the summer of 1588, the great Spanish fleet, arrogantly styled the Invincible Armada, sailed for the invasion of England, and, as is noticed below [see the end of this article], was in the greater part dashed to pieces on the coasts which it came to assail. From this time hostilities proceeded with more or less activity between the two countries during the remainder of the reign of Elizabeth. Meanwhile Henri III., and after his assassination in 1589 the young King of Navarre, assuming the title of Henri IV., at the head of the Huguenots, had been maintaining a desperate contest in France with the Duke of Guise and the League. For some years Elizabeth and Philip remained only spectators of the struggle; but at length they were both drawn to take a principal part in it. The French war however, in so far as Elizabeth was concerned, must be considered as only another appendage to the war with Spain; it was Philip chiefly, and not the League, that she opposed in France—just as in the Netherlands, and formerly in Scotland, it was not the cause of liberty against despotism, or of revolted subjects against their legitimate sovereign, that she supported, or even the cause of Protestantism against Roman Catholicism, but her own cause against Philip, her own right to the English throne against his, or that of the competitor with whom he took part. Since the death of Mary of Scotland, Philip professed to consider himself as the rightful king of England, partly on the ground of his descent from John of Gaunt, and partly in consequence of Mary having by her will bequeathed her pretensions to him should her son persist in remaining a heretic. Henri IV., having previously embraced Catholicism, made peace with Philip by the treaty of Vervins, concluded in May 1598; and the death of Philip followed in September of the same year. But the war between England and Spain was nevertheless still kept up. In 1601 Philip III. sent a force to Ireland, which landed in that country and took the town of Kinsale; and the following year Elizabeth retaliated by fitting out a naval expedition against her adversary, which captured some rich prizes, and otherwise annoyed the Spaniard. Her forces continued to act in conjunction with those of the Seven United Provinces both by sea and land.

Elizabeth died on the 24th of March 1603, in the seventieth year of her age and the forty-fifth of her reign. In the very general account to which we have necessarily confined ourselves of the course of public transactions during the long period of the English annals with

which her name is associated, we have omitted all reference to many subordinate particulars, which yet strongly illustrate both her personal conduct and character and the history of her government. One of the first requests addressed to her by the parliament after she came to the throne was that she would marry; but for reasons which were probably various, though with regard to their precise nature we are rather left to speculation and conjecture than possessed of any satisfactory information, she persisted in remaining single to the end of her days. Yet she coquetted with many suitors almost to the last. In the beginning of her reign, among those who aspired to her hand, after she had rejected the offer of Philip of Spain, were Charles, archduke of Austria (a younger son of the Emperor Ferdinand I.); James Hamilton, earl of Arran, the head of the Protestant party in Scotland; Erick XIV., king of Sweden (whom she had refused in the reign of her sister Mary); and Adolphus, duke of Holstein (uncle to Ferdinand II. of Denmark). "Nor were there wanting at home," adds Camden, "some persons who fed themselves (as lovers use to do) with golden dreams of marrying their sovereign;" and he mentions particularly Sir William Pickering, "a gentleman well born, of a narrow estate, but much esteemed for his learning, his handsome way of living, and the management of some embassies into France and Germany;" Henry, earl of Arundel; and Robert Dudley (afterwards the notorious earl of Leicester), a younger son of the Duke of Northumberland, "restored by Queen Mary to his honour and estate; a person of youth and vigour, and of a fine shape and proportion, whose father and grandfather were not so much hated by the people, but he was as high in the favour of Queen Elizabeth, who out of her royal and princely clemency heaped honours upon him, and saved his life whose father would have destroyed her's."

Leicester continued the royal favourite till his death in 1588, disgracing by his profligacy the honours and grants that were lavished upon him by Elizabeth, who, having appointed him commander-in-chief of the forces which she sent to the assistance of the Dutch, insisted upon maintaining him in that situation, notwithstanding the mischiefs produced by his incapacity and misconduct, and, at the perilous crisis of the Spanish invasion, was on the point of constituting him lieutenant-governor of England and Ireland. Camden says that the letters-patent were already drawn, when Burghley and Hatton interfered, and put a stop to the matter. Of the foreign princes that have been mentioned, the archduke Charles persisted longest in his suit: a serious negotiation took place on the subject of the match in 1567, but it came to nothing. In 1571 proposals were made by Catherine de' Medici for a marriage between Elizabeth and her son Charles IX., and afterwards in succession with her two younger sons, Henry, duke of Anjou (afterwards Henri III.), and Francis, duke of Alençon (afterwards Duke of Anjou). The last match was again strongly pressed some years after; and in 1581 the arrangement for it had been all but brought to a conclusion when, at the last moment, Elizabeth drew back, declining to sign the marriage articles, after she had taken up the pen for the purpose. Very soon after the death of Leicester, the young Robert Devereux, earl of Essex, whose mother Leicester had married, was taken into the same favour that had been so long enjoyed by the deceased nobleman; and his tenure of the royal partiality lasted, with some intermissions, till he destroyed himself by his own hot-headedness and violence. He was executed for a frantic attempt to excite an insurrection against the government in 1601. Elizabeth however never recovered from this shock; and she may be said to have sealed her own sentence of death in signing the death-warrant of Essex.

Both the personal character of Elizabeth and the character of her government have been estimated very differently by writers of opposite parties. That she had great qualities will hardly be disputed by any one who duly reflects on the difficulties of the position she occupied, the consummate policy and success with which she directed her course through the dangers that beset her on all sides, the courage and strength of heart that never failed her, the imposing attitude she maintained in the eyes of foreign nations, and the admiration and pride of which she was the object at home. She was undeniably endowed with great good sense, and with a true feeling of what became her place. The weaknesses, and also the more forbidding features of her character, on the other hand, are so obvious as scarcely to require to be specified. Many of the least respectable mental peculiarities of her own sex were mixed in her with some of the least attractive among those of the other. Her selfishness and her vanity were both intense; and of the sympathetic affections and finer sensibilities of every kind she was nearly destitute.

Her literary knowledge was certainly very considerable; but of her compositions (a few of which are in verse) none are of much value, nor evidence any very superior ability, with the exception perhaps of some of her speeches to the parliament. A list of the pieces attributed to her may be found in Walpole's 'Royal and Noble Authors.'

There has been a good deal of controversy as to the proportion in which the elements of liberty and despotism were combined in the English constitution, or in the practice of the government, in the reign of Elizabeth; the object of one party being to convict the Stuarts of deviating into a new course in those exertions of the prerogative and that resistance to the popular demands which led to the civil wars of the 17th century,—of the other, to vindicate them from that charge,

by showing that the previous government of Elizabeth had been as arbitrary as theirs. There can be no doubt that the first James and the first Charles pursued their object with much less art, and much less knowledge and skill in managing the national character, as well as in less advantageous circumstances, than Elizabeth and her ministers; they did not know nearly so well when to resist and when to yield as she did; but it may notwithstanding be reasonably questioned if her notion of the rightful supremacy of the crown was very different from theirs. However constitutional also (in the modern sense of the term) may have been the general course of her government, her occasional practice was certainly despotic enough. She never threw aside the sword of the prerogative, although she may have usually kept it in its scabbard.

Her reign however, take it all in all, was a happy as well as a glorious one for England. The kingdom under her government acquired and maintained a higher and more influential place among the states of Europe, principally by policy, than it had ever been raised to by the most successful military exertions of former ages. Commerce flourished and made great advances, and wealth was much more extensively and rapidly diffused among the body of the people than at any former period. It is the feeling of progress, rather than any degree of actual attainment, that keeps a nation in spirits; and this feeling everything conspired to keep alive in the hearts of the English in the age of Elizabeth; even the remembrance of the stormy times of their fathers, from which they had escaped, lending its aid to heighten the charm of the present calm. To these happy circumstances of the national condition was owing, above all, and destined to survive all their other products, the rich native literature, more especially in poetry and the drama, which now rushed up, as if from the tillage of a virgin soil, covering the land with its perennial fruit and flowers. Spenser and Shakspeare, Beaumont and Fletcher, Raleigh and Bacon, and many other eminently distinguished names, gained their earliest celebrity in the Elizabethan age.

The invasion of England by the SPANISH ARMADA is so important an occurrence in English history that we deem it advisable to relate here, as fully as our limits permit, the story of the descent and destruction of that famous fleet, rather than merely to introduce it as an episode in the life of Elizabeth. In the beginning of May 1588, the preparations of Philip II. for the invasion of England, which had so long kept Europe in amazement and suspense, were brought to a conclusion; and the Spaniards, in the confidence of success, previous to its sailing, gave their fleet the name of the Invincible Armada. It consisted at this time of 130 vessels: 65 of these were galleons and larger ships; 25 were pink-built ships; 19 tenders; 13 small frigates; 4 were galleasses; and 4 galleys. The soldiers on board amounted to 19,295, the mariners to 8050; of these, 3330 soldiers and 1293 mariners had been supplied by Portugal: besides which, the rowers in the galleasses amounted to 1200, and in the galleys to 888. There were also on board 2431 pieces of artillery, and 4575 quintals of powder: 347 of the pieces of artillery had likewise been supplied by Portugal. Two thousand volunteers of the most distinguished families in Spain, exclusive of the sailors and soldiers already mentioned, are stated to have accompanied the expedition.

Philip's preparations in the Netherlands, of a further force, were not less advanced than those of Spain. Besides a well-appointed army of 30,000 foot and 4000 horse, which the Duke of Parma had assembled in the neighbourhood of Nieuport and Dunkirk, that active general had provided a number of flat-bottomed vessels, fit for transporting both horse and foot, and had brought sailors to navigate them from the towns in the Baltic. Most of these vessels had been built at Antwerp; and to prevent the Dutch from intercepting them should they pass by sea, they were sent along the Schelde to Ghent, thence by the canal to Bruges, and so to Nieuport by a new canal dug for the particular occasion. This laborious undertaking, in which several thousand workmen had been employed, was already finished, and the duke now only waited for the arrival of the Spanish fleet; hoping that, as soon as it should approach, the Dutch and English ships, which cruised upon the coast, would retire into their harbours.

The details of the regular force which the English assembled to oppose the Armada, both by sea and land, are minutely given in a manuscript now in the British Museum ('MS. Reg.' 18 C. xxi.), formerly belonging to the Royal Library. At the time when Queen Elizabeth began her preparations, her fleet did not amount to more than thirty ships, none of them near equal in size to those of the enemy. Ultimately however the different descriptions of vessels, large and small, which formed her navy, amounted to 181 ships, manned by 17,472 sailors. The military force consisted of two armies, one for immediately opposing the enemy, under the Earl of Leicester; the other for the defence of the queen's person, commanded by Lord Hunsdon. The army appointed for the defence of the queen's person amounted to 45,362, besides the band of pensioners, with 36 pieces of ordnance. Lord Leicester's army amounted to 18,449; the total of both armies to 63,811, besides 2000 foot who were expected from the Low Countries. The forces of the Presidentship of the North remained stationary, in case anything should be attempted on the side of Scotland; as were also the forces of the Presidentship of Wales.

The Armada was to have left Lisbon in the beginning of May, but

the Marquess de Santa Cruz, who had been appointed admiral, at the moment fixed for the departure was seized with a fever, of which he died in a few days; and by a singular fatality, the Duke de Paliano, the vice-admiral, died likewise at the same time. Santa Cruz was reckoned the first naval officer in Spain; and Philip found it extremely difficult to supply his place: he at last filled it with the Duke de Medina Sidonia, a nobleman of high reputation, but entirely unacquainted with maritime affairs. Martinez de Recaldo however, a seaman of great experience, was made vice-admiral.

In these arrangements so much time was lost, that the fleet could not leave Lisbon till the 29th of May. It had not advanced far in its voyage to Corunna, at which place it was to receive some troops and stores, when it was overtaken by a violent storm and dispersed. All the ships however reached Corunna, La Coruña (the Groyne, as it is called by our historians and sailors), though considerably damaged, except four. They were repaired with the utmost diligence, the king sending messengers every day to hasten their departure; yet several weeks passed before they were in a condition to resume the voyage.

In the meantime a report was brought to England that the Armada had suffered so much by the storm as to be unfit for proceeding in the intended enterprise; and so well attested did the intelligence appear, that, at the queen's desire, Secretary Walsingham wrote to the English admiral, requiring him to lay up four of his largest ships and to discharge the seamen. Lord Howard was happily less credulous on this occasion than either Elizabeth or Walsingham, and desired that he might be allowed to retain these ships in the service, even though it should be at his own expense, till more certain information were received. In order to procure it, he set sail with a brisk north wind for Corunna, intending, in case he should find the Armada so much disabled as had been reported, to complete its destruction. On the coast of Spain he received intelligence of the truth: at the same time, the wind having changed from north to south, he began to dread that the Spaniards might have sailed for England, and therefore returned without delay to his former station at Plymouth.

Soon after his arrival Lord Howard was informed that the Armada was in sight. He immediately weighed anchor, and sailed out of the harbour, still uncertain of the course which the enemy intended to pursue. On the next day he perceived them steering directly towards him, drawn up in the form of a crescent, which extended seven miles from one extremity to the other. Plymouth was at first supposed to be the place of destination; but it was soon apparent that the Duke de Medina adhered to the execution of the plan which had been laid down for him by the court of Madrid. This was, to steer quite through the Channel till he should reach the coast of Flanders, and, after raising the blockade of the harbours of Nieuport and Dunkirk by the English and Dutch ships, to escort the Duke of Parma's army to England, as well as land the forces which were on board his own fleet. Lord Howard, instead of coming to close and unequal fight, contented himself with harassing the Spaniards on their voyage, and with watching attentively all the advantages which might be derived from storms, cross-winds, and other accidents. It was not long before he discerned a favourable opportunity of attacking the vice-admiral Recaldo. This he did in person; and on that occasion displayed so much dexterity in working his ship, and in loading and firing his guns, as greatly alarmed the Spaniards for the fate of their vice-admiral. From that time they kept closer to each other; notwithstanding which, the English on the same day attacked one of the largest galleasses. Other Spanish ships came up in time to her relief, but in their hurry, one of the principal galleons, which had a great part of the treasure on board, ran foul of another ship, and lost one of her masts. In consequence of this misfortune she fell behind, and was taken by Sir Francis Drake; who, on the same day, took another capital ship, which had been accidentally set on fire. Several other rencontres happened, and in all of them the English proved victorious. Their ships were lighter, and their sailors more dexterous than those of the Spaniards. The Spanish guns were planted too high, while every shot from the English proved effectual. The Spaniards however still continued to advance till they came opposite to Calais, where the Duke de Medina, having ordered them to cast anchor, sent information to the Duke of Parma of his arrival, and entreated him to hasten the embarkation of his forces. But the duke, though he embarked a few of his troops, informed Medina that the vessels which he had prepared were proper only for transporting the troops, but were utterly unfit for fighting; and for this reason, till the Armada was brought nearer, and the coast cleared of the Dutch ships which had blocked up the harbours of Nieuport and Dunkirk, he could not stir from his then station (at Bruges) without exposing his army to certain ruin. In compliance with this request, the Armada was ordered to advance; and it had arrived within sight of Dunkirk, between the English fleet on one hand and the Dutch on the other, when a sudden calm put a stop to its motions. In this situation the fleets remained for a whole day. About the middle of the night of August the 7th a breeze sprung up, and Lord Howard had recourse to an expedient which had been planned the day before. Having filled eight ships with pitch, sulphur, and other combustible materials, he set fire to them, and sent them before the wind against the different divisions of the Spanish fleet. The Spaniards beheld these ships in flames approaching them with great dismay: the darkness of the night

increased their terror, and the panic flew entirely through the fleet. The crews of the different vessels, anxious only for their own preservation, thought of nothing but how to escape from immediate danger. Some weighed their anchors, whilst others cut their cables, and suffered their ships to drive before the wind. In this confusion many of the ships ran foul of one another, and several of them received such damage as to be rendered unfit for future use.

When daylight returned, Lord Howard had the satisfaction to perceive that his stratagem had produced the desired effect. The enemy was still in extreme disorder, and their ships widely separated and dispersed. His fleet having received a great augmentation by the ships fitted out by the nobility and gentry, as well as by those of Lord Seymour, who had left Justin de Nassau as alone sufficient to guard the coast of Flanders, and being bravely seconded by Sir Francis Drake and all the other officers, he hastened to improve the advantage which was now presented to him, and attacked the enemy in different quarters at the same time with the utmost impetuosity and ardour. The engagement began at four in the morning of August the 8th, and lasted till six at night. The Spaniards in every rencontre displayed the most intrepid bravery; but, from the causes already mentioned, did little execution against the English, while many of their own ships were greatly damaged, and ten of the largest were either run aground, sunk, or compelled to surrender.

The principal galleon, commanded by Moncada, having Manriquez, the inspector-general, on board, with 300 galley-slaves and 400 soldiers, was driven ashore near Calais. Fifty thousand ducats were found on board of her. One of the capital ships, having been long battered by an English captain of the name of Cross, was sunk during the engagement. A few only of the crew were saved, who related that one of the officers on board having proposed to surrender, he was killed by another who was enraged at his proposal; that this other was killed by the brother of the first; and that it was in the midst of this bloody scene that the ship went to the bottom. The fate of two other of the Spanish galleons is particularly mentioned by contemporary historians, the St. Philip and the St. Matthew: after an obstinate engagement with the English admiral's ship they were obliged to run ashore on the coast of Flanders, where they were taken by the Dutch.

The Duke de Medina now not only despaired of success, but saw clearly that by a continuance of the combat he should risk the entire destruction of his fleet. The bulk of his vessels rendered them unfit not only for fighting, but for navigation in the narrow seas. He therefore determined to abandon the further prosecution of his enterprise; yet even to get back to Spain was difficult: he resolved therefore to sail northward, and return by making the circuit of the British Isles. Lord Seymour was detached to follow in his rear, but from the bad supply of ammunition which he had received from the public offices, was deterred from renewing an attack which in all probability would have led to the Duke de Medina's surrender.

A dreadful storm arose after the Spaniards had rounded the Orkneys, and the whole fleet was dispersed. Horses, mules, and baggage were thrown overboard to lighten a few of the vessels. Some of the ships were dashed to pieces on the rocks of Norway; some sunk in the middle of the North Sea; others were thrown upon the coasts of Scotland and the Western Isles—the wreck of one being still visible, it is said, at Tobermory, in the Isle of Mull; and more than thirty were driven by another storm, which overtook them from the west, on different parts of the coast of Ireland. Port na Spagna, on the coast of Antrim, near the Giant's Causeway, obtained its name from this circumstance. (See 'Trans. of Geol. Soc.,' vol. iii., plate 10.) Of these, some afterwards reached home in the most shattered condition, under the Vice-Admiral Recalde; others were shipwrecked among the rocks and shallows; and of those which reached the shore many of the crews were barbarously murdered, from an apprehension, it was pretended, that in a country where there were so many disaffected Catholics it would have been dangerous to show mercy to so great a number of the enemy. Camden says, "They were slain, some of them by the wild Irish, and others put to the sword by command of the lord-deputy; for he, fearing lest they would join with the Irish rebels, and seeing that Bingham, governor of Connaught, whom he had once or twice commanded to show rigour towards them as they yielded themselves, had refused to do it, sent Fowl, deputy-marshal, who drew them out of their lurking-places and hiding-places, and beheaded about two hundred of them."

The Duke de Medina, having kept out in the open seas, escaped shipwreck; and, according to the official accounts, arrived at Santander in the Bay of Biscay about the end of September, "with no more than sixty sail out of his whole fleet, and those very much shattered."

Strype, in his 'Annals,' reckons the Spanish loss upon the coast of England to have amounted to 15 ships and above 10,000 men, besides 17 ships and 5394 men sunk, drowned, and taken upon the coast of Ireland.

The statements however published at the time, apparently upon authority, say:—"In July and August, ships 15, men 4791; sunk, &c., upon the coast of Ireland, 17 ships, 5394 men;" making a total of 32 ships and 10,185 men.

There is a very curious work relating to the Spanish Armada preserved in the King's Library at the British Museum—a volume of extreme rarity, which was finished at Lisbon, May 9, 1588, while the

fleet was in the port of that place prepared for the expedition, entitled, 'La Felicissima Armada, que el Rey Don Felipe nuestro Señor mandó juntar en el puerto de la Ciudad de Lisboa, en el Reyno de Portugal, el Año de mil y quinientos y ochenta y ocho; hecha por Pedro de Pas Salas,' fol. Lisb. 1588; por Antonio Alvarez, Impressor. This copy in the King's Library was the identical one which was procured at the time of its publication for Lord Burghley, to acquaint him with the true detail of all the preparations; and he has noted in his own hand, in the margins of different pages, a variety of particulars relating to the defeat. In one instance he has noted the change of a commander from one Spanish vessel to another different vessel. The following are a few of Lord Burghley's notes:—

"Galeon S. Philippe: 'taken at Flushing, 31 July.' D. Francesco de Toledo: 'this man escaped into Nuport.' La Nao Capitana: 'this ship was taken by Sir Francis Drake.' El Gran Grifon Capitana: 'this man's ship was drowned, 17 September, in the Ile of Fur-mare, Scotland.' Barca de Amburg: 'she was drowned over against Ireland.' San Pedro Mayor: 'wrecked in October, in Devonshire, near Plim-mouth.' La Galeaça Capitana nombrada S. Lorenzo: 'this was drowned at Callya.'"

The following entries perhaps afford an explanation of the lord-deputy's barbarous conduct in Ireland. Members of some Irish families were on board the Spanish fleet:—

"Amdundio Estacio: 'brother to James Eustace, Viscount Balty-glass.' Don Carlos Oconore: 'of Offolly, sonn to old Oconore.' Tristan Vinglade: 'Wynslend.' Ricardo Berecy, Roberto Laseo, Christoval Lombardo: 'of Mounster.'"

The copy of this work in the Royal Library, from which a few particulars in the earlier part of the preceding account have been taken, is accompanied by twelve charts of the coast of England, showing the different situations of the Spanish Armada and the English fleet through the whole of the contest. This also, which is a separate work, is of very rare occurrence, entitled 'Expositionis Hispanorum in Angliam Vera Descriptio, Anno Do. MDLXXXVIII., published by Robert Adam, and engraved by Augustin Ryther.' The different actions and positions represented in these charts are minutely explained in a quarto tract, printed by A. Hatfield in 1590, and sold at Augustin Ryther's shop, entitled 'A Discourse concerning the Spanish Fleet invading England in the yeere 1588'—a copy of which is also preserved in the library of the British Museum.

Camden, speaking of this great victory, says:—"Whereupon several monies were coined, some in memory of the victory, with a fleet flying with full sails, and this inscription, 'Venit, vidit, fugit.' It came, it saw, it fled; others in honour of the queen, with fire-ships and a fleet all in confusion, inscribed, 'Dux fœmina facti,' that is, 'A woman was conductor of the exploit.'" The medals and jettons however, which were struck on this occasion, were entirely Dutch: none were struck in England. The most remarkable, of considerable size, is that which represents the Spanish fleet upon the obverse, with the words 'Flavit Jehovah et dissipati sunt, 1588,' 'Jehovah blew, and they were scattered.' Reverse, a church on a rock, beaten by the waves, 'Allidor non lædor.' These, and one or two more, will be found in the 'Histoire Médallique des Pays-Bas, tome i., pp. 383-386; and in Pinkerton's 'Medallic History of England,' pl. viii., no. 7, 8; pl. ix., no. 1, 6.

Philip II. published two jettons, with the inscription, 'Immensi Tremor Oceani,' 1587 and 1588.

ELIZABETH PETROWNA, daughter of Peter the Great and of Catharine I., was born in 1709. After the death of her nephew, Peter II., in 1730, she was urged to assert her claims to the crown, but she declined to do so through indolence or timidity, and her cousin Anna, duchess of Courland, was raised to the throne. After the death of Anna in 1740, Iwan, the infant son of the Duke of Brunswick and of Ann, niece to the late empress, was proclaimed emperor under the tutelage of his mother, in conformity to the will of the defunct sovereign. A conspiracy however was soon after hatched by some of Elizabeth's attendants, especially a surgeon of the name of Lestok, who found great difficulty in conquering her irresolution: the officers of the guards were drawn into the plot, and a military insurrection followed in 1741, when Elizabeth was proclaimed empress, and Ann and her husband, the Duke of Brunswick, and the child Iwan, were put into confinement. Several noblemen were sent into Siberia. Bestucheff, who had been minister under the Empress Anna, was retained in office and appointed chancellor. Elizabeth took an active part in the war of the Austrian succession, and sent troops to the assistance of Maria Theresa, and she afterwards concurred in the peace of Aix-la-Chapelle in 1748. During the Seven Years' War, Elizabeth took part against Frederick of Prussia, it was said, from personal pique at some sarcastic reflections of the Prussian king. The Russian army invaded Prussia, won the hard-fought battle of Kunnersdorf, crossed the Oder, entered Berlin, and reduced Frederick to the verge of ruin and despair. But the illness and death of Elizabeth soon retrieved his fortunes. She died in December 1761, after a reign of twenty years, and was succeeded by the Duke of Holstein Gottorp, son of her sister Anna Petrowna, duchess of Holstein, who assumed the title of Peter III.

The government of Elizabeth was directed in great measure by favourites, who succeeded one another. The empress herself was good-natured and even amiable to those who pleased her, but indolent

and very sensual, and many acts of oppression and cruelty were perpetrated under her reign. She was averse to the punishment of death, but numerous persons were sentenced to the knout and to exile in Siberia. Several ladies, among others Madame Lapoukin, a handsome and clever woman, who had given offence to Elizabeth, experienced the same fate. Elizabeth exerted herself to forward the compilation of a code of laws for the Russian empire, a task begun under Peter the Great, but which was not completed till the reign of Catharine II. She was never married, but left several natural children.

* **ELLENBOROUGH, EDWARD LAW, FIRST EARL OF**, eldest son of the first Lord Ellenborough, was born in 1790, and succeeded to the peerage as second baron in 1818; for a few years previous to which time he had sat in the House of Commons as member for the now disfranchised borough of St. Michael's. His first political employment was bestowed upon him in 1828, when he became president of the Board of Control under the Duke of Wellington's administration. Under the short-lived ministry of Sir Robert Peel in 1834-35, he again filled the same office. In 1842 he was sent out to India to supersede the late Earl of Auckland as governor-general. On reaching India he professed pacific intentions, but soon found himself compelled to draw the sword. Affairs in Afghanistan having been brought to a successful issue, and General Sir G. Pollock and his comrades having recovered the persons of Lady Sale and the other captives from the hands of the Afghans, the British forces evacuated the country of Afghanistan. Upon this the Amers of Sindh took up arms; but the late General Sir C. Napier was despatched against them, and after one or two decisive victories had been gained, Sindh was annexed to the British dominion. In 1843 he invaded the independent Mahratta state of Gwalior, in conjunction with General Sir Hugh (now Lord) Gough, for the purpose of putting an end to the civil strife which was raging there during the regency of the youthful rajah. Scarcely had the war been brought to a close by the defeat of the Mahratta force by the troops under Gough and Littler, when Lord Ellenborough was recalled by the Board of East India Directors, contrary to the wishes of the government of Sir Robert Peel, who in the following year (1845) appointed him first lord of the admiralty. This post he only held until 1846, when he resigned on the change of administration. Since that time Lord Ellenborough has kept his attention steadily fixed on Indian affairs, which he criticises from time to time with considerable ability in his place as a member of the House of Peers.

* **ELLESMERE, EARL OF. LORD FRANCIS LEVESON GOWER** was born in London, January 1, 1800. He is the second son of the first Duke of Sutherland, and brother of the present duke. He was educated at Eton College, and afterwards at Christchurch, Oxford. He left the university in 1820, in which year he was returned as M.P. for Bletchingly in Surrey, since disfranchised by the Reform Act. At a time when the German language was little studied in England, he distinguished himself by a translation of the 'Faust' of Goethe, in two volumes, which was more than once reprinted before the author resolved to withdraw it from circulation; it has now been several years out of print. The 'Faust' was followed by 'Translations from the German, and Original Poems, by Lord Francis Leveson Gower,' 8vo, London, 1824. This small volume consists of translations of seven lyrical poems by Schiller, one by Goethe, one by Salis, and three by Körner, and of thirteen original poems. He was M.P. for Sutherlandshire from 1826 to 1830. In 1827 he was made a lord of the treasury. From January 1828 to July 1830 he was chief secretary for Ireland, and from July to November 1830 he was secretary at war. After the death of his father in 1833, having received as his inheritance the Bridgewater estates, which his father had inherited from the last Duke of Bridgewater, he assumed the name of EGERTON. From 1835 to 1846 Lord Francis Egerton was M.P. for South Lancashire. In the autumn of 1839 he commenced a voyage in his own yacht up the Mediterranean Sea. He wintered at Rome, whence he sailed for Malta in April 1840, and having landed on the coast of Syria, made a tour in Palestine. In 1841 he was elected rector of the university of Aberdeen. In 1843 he published 'Mediterranean Sketches, by Lord Francis Egerton,' 12mo. In this volume the poem called 'The Pilgrimage' records some of the most interesting impressions of his tour in Palestine. It is followed by extracts from his journal and by a few poems. A new edition of these poems, with several additions, has been published this year (1856), 'The Pilgrimage, and other Poems,' &c. In 1846 he was created Earl of Ellesmere and Viscount Brackley, titles nearly corresponding to those held by Lord Chancellor Egerton, who, at the time of his death, held the title of Viscount Brackley, and had previously held that of Baron Ellesmere. [EGERTON, THOMAS.] The Earl of Ellesmere was elected President of the Asiatic Society in 1849. In 1855 he was created a knight of the Garter, and in the same year became colonel-commandant of the Lancashire yeomanry cavalry; he is also deputy lieutenant of Sutherlandshire.

Besides the works before mentioned, the Earl of Ellesmere has published the 'Camp of Wallenstein, and other Poems;' the tragedies of 'Catherine of Cleves and Hernani;' 'The Sieges of Vienna by the Turks, from the German of K. A. Schimmer, and other sources,' 16mo, 1847; 'Military Events in Italy, transcribed from the German,' 12mo, 1851; 'Life and Character of the Duke of Wellington,' 12mo, 1852; 'History of the Two Tartar Conquerors of China, from the French of J. P. D'Orleans,' 8vo, 1854.

The Earl of Ellesmere, at his residence, Bridgewater House, Cleveland Square, London, has one of the very finest galleries of paintings possessed by any individual in the kingdom. He inherited the chief portion of it as a part of the property of the Duke of Bridgewater, but he has made some additions to it himself, and he has in a very handsome manner made it accessible to the public. We ought to mention that his lordship has recently presented to the nation his celebrated portrait of Shakspeare, known as the Chandos Shakspeare, with a view to its forming a portion of the projected National Gallery of Portraits.

* **ELLIOTSON, DR. JOHN**, was born in London towards the close of the 18th century, and entered first at the university of Edinburgh, and subsequently at that of Cambridge. His early medical education was pursued in St. Thomas's and Guy's hospitals. In 1817 he was appointed assistant physician of the latter, and in 1822 he became physician, after some controversy with the governors, of St. Thomas's. Here he introduced the practice of giving clinical lectures, a practice at first opposed by the governors, but now become general. He also gave lectures, which were numerously attended. Still his position was rendered unpleasant by the opposition which his more advanced views received, and in 1834 he resigned his appointment, when the hospital of University College was established, having been appointed professor of medical science in the college in 1831. This situation he held till 1838, when he resigned in consequence of the opposition raised to his system of mesmeric treatment of cases in that hospital. In 1849 a mesmeric hospital was established, of which he is the physician.

It is not our purpose here to enter into details of the many and violent disputes in which Dr. Elliotson has been engaged in consequence of his having adopted what was styled heterodox views and practice in medicine. His peculiarly active and energetic mind seems to have been ever open to the reception of novelties, but it must be admitted that in many cases, his adoption of them, however exposed to ridicule in the first instance, has not been without sufficient grounds. His advocacy of the use of prussic acid as a preventive of vomiting, and thus preparing the stomach for medicines it would otherwise reject; of the use of larger doses of quinine than had been previously administered; of iron in cases of chorea, and creosote in cases of vomiting and nausea; and of the use of auscultation; which were all opposed, and are now established. Of the most doubtful of his doctrines, that of the use of mesmerism in disease, we can only say that at least it must have been adopted conscientiously, as he sacrificed much to his belief, which he still practises according to, and energetically maintains its truth in, the pages of the 'Zoiæ.' His lectures were published in the 'Lancet,' and in the 'Medical Gazette;' and he has been a large contributor to the 'Medico-Chirurgical Transactions.' In 1817 he published a translation of Blumenbach's 'Physiology,' with annotations; these in subsequent editions became so numerous, and the modifications of the text so important, that at length the work appeared as 'Human Physiology, &c., with which is incorporated much of the elementary part of the Institutiones Physiologicae of J. F. Blumenbach.' In 1830 he issued his 'Lumley Lectures, on the recent improvements in the art of distinguishing the various Diseases of the Heart,' which he had delivered before the Royal College of Physicians in the previous year. He is a Fellow of the Royal College of Physicians, a Fellow of the Royal Society, the founder and president of the Phrenological Society, and has been president of the Royal Medical and Chirurgical Society.

ELLIOTT, EBENEZER, the Corn-law Rhymer, was born March 17th, 1781, at the New Foundry, Masbro', near Rotherham, Yorkshire. His father, a clerk at the foundry, was an ardent politician and a stern ultra-calvinistic dissenter of the Berean sect; and he employed his "brother Berean, Tommy Wright, the Barnesley tinker" to baptise his son—as the poet relates in his 'Autobiography,' published soon after his death in the 'Athenæum' (January 12, 1850). The elder Elliott (also an Ebenezer) was accustomed to preach in his own room every fourth Sunday, to persons of a similar persuasion, who used to come twelve or fourteen miles to hear him; and on the week-days he "delighted to declaim on the virtues of slandered Cromwell and of Washington, the rebel," as he pointed to prints of them which hung on the walls: and here, as Elliott wrote, "is the key which will unlock all the future politics" of the Corn-law Rhymer. The young Ebenezer was regarded as a dull child, loved to be alone, made little progress at school, where he could never master grammar, or attain to vulgar fractions, was a frequent truant, and seemed to be a confirmed dunce; and eventually, out of sheer hopelessness, was sent by his father to work in the foundry. At the foundry work however he was thought to be even clever, but with the workmen's skill he acquired also the workmen's evil habits, and for awhile gave way to intemperance. But from sinking into thoroughly vicious courses his early love of nature saved him. A copy of Sowerby's 'English Botany,' lent him by an aunt, led him to collect botanical specimens, and after a while he became interested in poetry that treated of his favourite flowers, and of country scenes. He soon became a diligent reader, studying "after Milton, Shakspeare—then Ossian, then Junius," and so on, while "of Barrow," he says, "I was never weary; he and Young taught me to condense." In time too he began to write verses himself, though his early efforts, he confesses, were very unsuccessful; and he set himself doggedly to learn in his own way grammar, and even French,

but could master neither. Meanwhile he was not neglecting his ordinary duties. His father had been induced to purchase the foundry business on credit, and from his sixteenth to his twenty-third year Elliott "worked for his father as laboriously as any servant he had, and without wages, except an occasional shilling or two for pocket-money." It was while thus engaged that he composed (in his seventeenth year) his first published poem, the 'Vernal Walk'; this was followed soon after by 'Night,' 'Wharnccliffe,' and others; and Elliott, between his rhymes and politics, began to be a local celebrity. He had the good fortune to form the acquaintance of Southey, who was earnest in giving him the full benefit of his own wide experience in poetical studies, and Elliott was in after years proud of proclaiming that Southey taught him poetry. Happily for his lasting fame, he did not let his respect for the genius or his gratitude for the kindness of the laureate lead him to become an imitator, or to tame down his wild notes to the orthodox tunes. Between 'Wharnccliffe,' and the 'Corn-law Rhymes,' he published in 1823 'Love,' and another poem, accompanying them with a 'Letter to Lord Byron.'

Elliott's father was too much hampered by the liabilities he had incurred, and his want of capital, to carry on the foundry with success. After a time young Elliott commenced business at Rotherham on his own account; but failing there he removed to Sheffield, where in 1821 he, at the age of forty, recommenced the battle of life as a bar-iron merchant, with a borrowed capital of 100*l*. Here he had a series of commercial successes, built himself a handsome residence in the suburb of Upper Thorpe, and carried on a flourishing business till the great panic of 1837, when heavy losses caused him to contract the scale of his dealings. He finally withdrew from business in 1841, and retired to a pretty country residence he had built for himself on an estate of his own at Great Houghton, near Barnesley, and there he resided at ease in his circumstances, the centre and oracle of a circle of admiring friends, till his death, which occurred on the 1st of December 1849, having lived to see the great change effected in the commercial policy of the country which he had laboured so earnestly to bring about.

Elliott says of himself, in the 'Autobiography' already quoted: "There is not in my poetry one good idea that has not been suggested to me by some real occurrence, or by some object actually before my eyes, or by some remembered object or occurrence, or by the thoughts of other men, heard or read." And this is evidently true. All his poetry—all the true and living part of it at least—was suggested by some passing event, or was written to serve some temporary purpose. None of it is the result of a long meditated design, or the completely formed issue of a vivid and vigorous imagination; or, on the other hand, the unpremeditated melody of a heart imbued with happy thoughts and fancies—singing as the wild-bird sings. Nevertheless it is true, albeit often very harsh and rugged, poetry. It is the passionate protest against wrong—the fiery remonstrance with the wrongdoer—spurning the cold innumbrance of prose, and finding its only sufficient utterance in the unrestrained flow of poetry. The great public evil that came nearest home to his own hearth, that, as it seemed to him, which was inflicting dire mischief on the labouring classes of his own neighbourhood, and which was undermining the prosperity of the manufactures of his native place, and as he believed of the country generally, was the Corn-laws; and he resolved to set forth the mischiefs those laws were producing, and the greater dangers they were threatening. He had not been long settled at Sheffield when his 'Corn-law Rhymes' began to appear in a local paper, and their effect on the hard Yorkshire artisans was immediate and lasting. And their influence was assuredly well-earned. Rude and rugged in language, intensely bitter, even savage in their indignation, often, as might be expected, inconsiderate and sometimes unjust in their denunciations, they yet showed everywhere a thoroughly honest hatred of oppression, and fellow-feeling with the oppressed and suffering. With quite a Crabbe-like familiarity with the poverty of the poor, they displayed a far warmer, deeper, and more genial sympathy. The wrath and the pathos, too, uttered in the most impassioned and the most direct words, were yet conveyed in genuine music, which made its way at once to the heart. When from a local they appealed to the general public they were equally successful.

The 'Corn-law Rhymes,' published in a single volume with 'The Ranter,' at once made Elliott's name famous. Men of all shades of opinion joined in the admiration. The language was occasionally objected to, but it was generally felt that the language was really a part of the man. Noticing the objection in the preface to a new edition of the Rhymes, Elliott asked, "Is it strange that my language is fervent as a welding hear, when my thoughts are passions that rush burning from my mind, like white-hot bolts of steel?" But this, while a sufficient explanation of what reads so like excessive vehemence, serves really to take off the edge of his poetic declamation, while it destroys the impression of his prose, as placing within the category of passion what ought to be the result of reason. Elliott followed his 'Corn-law Rhymes' by publishing in 1829 the 'Village Patriarch,' another but longer corn-law rhyme, much the best of his longer pieces, and one which, with many faults, shows that he was capable of producing a great work, could he have subjected his mind to the necessary discipline. 'Love,' 'They Met Again,' 'Withered Wild-Flowers,' 'Ker-

honah,' a dramatic fragment, and numerous beautiful little pieces, in which descriptions of the scenery of his much-loved Yorkshire formed the most attractive part, followed; and in 1834 he published his collected works in three volumes. Three or four more editions of his poetry were called for during his life, and to the last he continued to write rhymes, epigrams, songs, and short snatches of verse, which usually appeared from time to time in the corner of a local newspaper or the pages of 'Tait's Magazine.' Since his death two volumes of his inedited remains have appeared under the title of 'More Prose and Verse, by the Corn-law Rhymist,' but they contain nothing that can materially add to his reputation. Two memoirs of him have been published, written by Sheffield friends: but his biography remains to be written; and it is greatly to be desired that a fitting biography should be written of one who is emphatically the poet of Yorkshire—of its moors and streams, its towns and townsmen—the poet of the corn-law struggle, and the poet of the poor.

ELLIS, GEORGE, was born in 1745, and early distinguished himself by his wit and ability. His first literary appearance was as one of the authors of the 'Rolliad,' to which he contributed the 'Birthday Ode;' the 'Ode on Dundas;' the poetical eclogue 'Charles Jenkinson;' and several of the 'Criticisms' and 'Epigrams;' he was also one of the writers of 'Probationary Odes;' and later he was, after Canning, one of the most prolific and piquant contributors of both verse and prose to the 'Anti-Jacobin.' While taking a lively interest in politics, he devoted his leisure to the study of our early literature; and few men have combined as wide a knowledge of English literature with as refined and genial a taste. In minute antiquarian details he has been far surpassed, but while he always displayed a competent knowledge, there was in him nothing of the pedantry of minute information, which often enables an inferior person to pass off as a better scholar than he really is. Sir Walter Scott, who was first introduced to Ellis in 1800, and who, in his poetical investigations, derived no little benefit from his critical skill and friendly assistance, declared that George Ellis was "one of the most accomplished scholars and delightful companions he had ever known;" and that seemed to be the estimate formed of him by those who were best acquainted with him. Mr. Ellis's principal works were his 'Specimens of Ancient English Poetry,' of which the first edition appeared in 1780, an enlarged edition in 1801, and a fourth edition in 1811; and 'Specimens of Ancient English Romances,' 3 vols. 8vo, 1805—two works which very largely contributed to bring about that increased study of our older writers which marked the early part of the present century, and had so important an influence in restoring to our current literature a healthier tone of thought and a more simple and masculine style. The 'Specimens of Ancient English Romances' was reprinted in 1848, in a very convenient form, in Mr. Bohn's generally well-edited 'Antiquarian Library;' but unfortunately the editor (Mr. Halliwell) thought proper to "silently amend" what he conceived to be "the various philological errors into which Ellis had fallen," and consequently the volume is worthless as a book of reference, as the reader is always at a loss to tell whether what he reads is the opinion of Mr. Ellis or of his editor. Mr. Ellis died on the 15th of April 1816. His epitaph was written by his warm friend George Canning, who however, before it was engraved, submitted it to Sir Walter Scott for revision. Mr. Ellis was a member of the Royal Society and the Society of Antiquaries.

* ELLIS, SIR HENRY, was born in London in 1777. He received his early education at the Merchant Taylors School, and then proceeded to St. John's, Oxford, where he took his degree. In 1805 he married. About this period he became one of the assistant librarians of the British Museum; and the facilities which this position afforded him for pursuing those antiquarian researches, in which he took an eager interest, were manifested in several valuable publications. In 1813 a new and enlarged edition of Brand's 'Observations on Popular Antiquities,' in two quarto volumes, was edited by him. It was subsequently republished in a popular form in 1842. In 1816 he was entrusted by the Commissioners of Public Records to write the general Introduction to 'Domesday Book,' and he discharged this trust with an industry and care which renders this Introduction one of the most valuable aids to the proper understanding of that important survey. He was a contributor to the new edition of Dugdale's 'Monasticon,' commenced in 1817. In 1824 he published his first series of 'Letters illustrative of English History,' and a second series in 1827. In that year he was appointed principal librarian of the British Museum, an office which he filled with great efficiency, and with an urbanity which won for him the regard of all persons with whom his official duties brought him into communication. In the early part of 1856 he resigned this honourable post. He was for many years a member and joint-secretary of the Society of Antiquaries. His papers in the 'Archæologia' are numerous and most interesting. Sir Henry Ellis has thus been a large contributor to the literature of his country. Without striking into any new tract of antiquarian research, he has, during this long course of unwearied labour, produced most valuable contributions to the knowledge of our national antiquities. His classical knowledge enabled him to prepare four interesting volumes on 'The Elgin Marbles' and 'The Townley Marbles.' In 1832 he was created a Knight of the Royal Hanoverian Guelphic Order, and promoted in 1838 to the rank of Knight Bachelor.

* ELLIS, REV. WILLIAM, whose name has become associated

with the progress of Christian missions in the Sandwich and South Sea Islands, became officially connected with the London Missionary Society in 1815. In November of that year Mr. Ellis married Miss Mary Mercy, a young lady who, under deep religious convictions, had been led to offer herself for missionary work before she became acquainted with her future husband and fellow-labourer. In December 1815 Mr. and Mrs. Ellis embarked at Portsmouth, and finally sailed from Spithead on January 23rd, 1816. The vessel in which they took their passage visited New South Wales and New Zealand, called at Tahiti, and reached the island of Eimeo about thirteen months after leaving England. From this period till October 1824, Mr. and Mrs. Ellis were constantly and zealously engaged in promoting the instruction and welfare of the natives of Raiatea, Huahine, and other of the South Sea Islands: Mr. Ellis visited in 1822 Hawaii, or Owhyhee, the chief island of the Sandwich group, and in the following year removed his family thither. The result of his acquaintance with the condition of the islands and the character of the population, he has given in a work of great interest, entitled 'Polynesian Researches.' Among other works brought out by the missionaries for the benefit of the natives, in 1823, a small book of hymns, in the native language, for use in religious worship, was prepared under Mr. Ellis's superintendence, and printed at the mission press at Oahu.

The health of Mrs. Ellis having become seriously affected, her husband found it necessary to leave the scene of their labours, and in October 1824 they set sail on board the 'Russell,' an American ship, and arrived at New Bedford, Massachusetts, in March 1825. The owners of the vessel declined remuneration for the passage, and by numerous persons in Boston and the neighbourhood Mr. Ellis and his family were treated with much kindness. During his residence in America he took part in public meetings on behalf of the missionary cause, the more readily that he had been on terms of cordial friendship with Mr. Stewart and other American missionaries at Honolulu, the capital of the Sandwich Islands. Mr. and Mrs. Ellis arrived in London in August 1825. Mrs. Ellis experienced occasional intervals of improvement in the state of her health, and her husband was occupied in connection with the business of the London Missionary Society at home. Mrs. Ellis died on January 18th, 1835. Mr. Ellis subsequently married Miss Sarah Stickney, a lady known as the author of several useful works on female education and the promotion of social improvement. Of these may be named 'The Women of England,' 'The Mothers of England,' and 'The Daughters of England;' 'Family Secrets, or How to Make Home Happy;' 'A Voice from the Vintage,' and other works bearing on the Temperance Reformation. Mr. Ellis being in poor health, and suffering from depression of spirits, paid a visit to Pau, accompanied by his wife, and the result of their residence there was published for the information of other excursionists, under the title of 'Summer and Winter in the Pyrenees.' They have since resided at Hoddesdon, Hertfordshire, where Mrs. Ellis has conducted an educational establishment for females. Among the more important of Mr. Ellis's productions may be named a 'History of Madagascar,' published in 2 vols. 8vo, in 1839, prepared by him from information received from the missionaries and from government official documents. The state of affairs in Madagascar having been much improved of late, and the profession of the Christian religion being now tolerated in that island, Mr. Ellis, who is in improved health, has recently proceeded to Madagascar on a mission of observation for the London Missionary Society. Among his other works are—'Narrative of a Tour through Owhyhee,' 1826; 'History of the London Missionary Society,' and 'A Vindication of the South Sea Missions from the Misrepresentations of M. von Kotzebue,' 1831; 'Village Lectures on Popery,' 1851; and an interesting memoir of the first Mrs. Ellis, published in 1835.

* ELLIS, WILLIAM, claims a place in this work, not merely as a writer on Social Science, but as having been the means of introducing it into schools as an important branch of elementary education. He was born in the vicinity of London in 1800. The son of a gentleman engaged in commercial pursuits, he was early placed in a mercantile office, and soon acquired such a position among commercial men, that, at the age of twenty-six, he was appointed manager of a marine insurance office—a post he has ever since held, the office under his management having become one of the most successful establishments of its kind in the metropolis. But commercial pursuits did not at any time entirely engross his thoughts. His attention was in early life drawn to the subject of political economy by the circumstance of his copying for Mr. Tooke (who was a friend of his father) the manuscript of his work on Prices; and it was for Mr. Ellis a fortunate circumstance that, while involved in the difficulties which that mass of facts was sure to present to a young inquirer, he found no less able a guide than the late James Mill, under whose advice he prosecuted the study with great ardour and with corresponding success. And here perhaps it may be worth while to call attention to one fact in Mr. Ellis's history, which, besides exercising probably a very powerful influence in the moulding of his opinions, both on literary and political subjects, has certainly impressed a marked character upon his educational efforts. His study of economic science in early life, like his teaching of it in his riper years, was not a thing of books merely. Not undervaluing books, yet not content to rest his belief on authority as such, he investigated for himself, and so conducts his lessons that

the boys do really investigate for themselves. The conclusions of the writers on political economy were in his hands propositions for investigation. He tried them against the phenomena of industrial life, as his daily commercial experience gave him opportunity; and the knowledge so gained has rendered him one of the discoverers in the science, as well as perhaps one of its most zealous and able advocates. And when we call to mind the great social changes of the present century, it will not be difficult to understand how large the field, and how important the subjects on which Mr. Ellis's observation has been exercised. In his boyhood Mr. Tooke put him in possession of all that was then understood of Bank restriction acts and a depreciated currency. Since then he has seen our currency, as at present established, assailed in every panic from that of 1825 to that of 1848; and during the same period there have passed under his scrutiny all the great strikes by which workmen have been deluded into the hope of alleviating the sufferings incident to insufficient wages. These evils induced Mr. Ellis to make some attempt at removing them; and further impelled, it may be, by the kindly feelings towards children which form a prominent feature in his character, he determined, if possible, to introduce into schools such instruction as should send boys into the world furnished with intelligent thoughts upon all the great questions relating to industrial life. With this view he began in 1846 a series of lessons to the elder boys of a British school to which for some years previously he had been accustomed to render assistance; and about the same time he also gathered round him a group of schoolmasters with whom he went over the course of inquiry which will be found in his 'Progressive Lessons;' and these 'Lessons' will also furnish a good illustration of the mode of teaching adopted. The boys had no tasks to learn by rote, but the whole of the subjects brought before them, with the exception of things merely technical and arbitrary, were, so to speak, developed by the boys themselves, they being guided in their inquiries of course by the questions of the teacher. Thus these lessons came to be something more than the mere teaching of dry academical political economy. They assumed in fact the character of moral lessons. For, thus taught, not only do children learn as a matter of fact about what is going on as the everyday work of industrial life, but they are continually invited to investigate what ought to be the rule of conduct of those who are engaged both in production and distribution. Not only, for example, would children learn the fact that the merchant does buy in the cheapest and sell in the dearest market, but the questions would come, 'Ought he to buy in the cheapest market?' 'Ought he to sell in the dearest market?' 'Why? or why not?' And such questioning, as may easily be perceived, when managed by a competent teacher, tends to a high order of mental and moral training.

Having thus "satisfied himself that social science may be made attractive to intelligent boys . . . and feeling certain that the habits of reflection and self-examination, which its study calls forth, cannot fail to impart a useful bias to their character and conduct in after-life," Mr. Ellis proceeded to establish schools in which instruction in social science should be a leading feature. The Birkbeck schools are all his, and, with the exception of the one in the London Mechanics Institute, they have been established, and one of the largest of them erected, wholly at his expense. Besides these, there are many schools about the country that have been influenced by his books or his teaching; and his views have found, or are finding, acceptance with all the leading educationalists of the day.

As supplementary to his 'Lessons,' and to assist teachers in giving similar lessons, Mr. Ellis prepared a series of elementary works on social science. Of these the principal are—the 'Outlines of Social Economy;' 'Introduction to the Study of the Social Sciences;' 'Outlines of the History and Formation of the Understanding;' 'Questions and Answers, suggested by a Consideration of some of the Arrangements of Social Life;' and 'Progressive Lessons in Social Science.' The most recent of these introductory works, the 'Phenomena of Industrial Life,' edited by the Dean of Hereford, might be taken as an epitome of what Mr. Ellis has taught and is teaching as social science. He has also written 'Education as a Means of preventing Destitution,' and some other pamphlets, besides contributing some articles to the 'Westminster Review.'

ELLISTON, ROBERT WILLIAM, was born in Bloomsbury, London, on the 7th of April 1774. His father was a watchmaker, one of whose brothers was Master of Sidney Sussex College, Cambridge. Young Elliston was placed at St. Paul's School, where he distinguished himself by recitations: but, when he was the fourth boy, he ran away from school, became for a few weeks a lottery-clerk at Bath, and in that town, in April 1791, appeared on the stage for the first time, personating a very humble character in 'Richard the Third.' He then obtained an engagement in the company of Tate Wilkinson at York: but, soon becoming tired of playing petty parts, he obtained through his uncle a reconciliation with his family, and returned home. But the truant disposition was invincible. In the season of 1793 he played regularly at Bath, undertaking characters of all sorts: and in 1796 he married Miss Rundall, a teacher of dancing there. In June of that year he made his first appearance on a London stage, playing at the Haymarket, in the same evening, the part of Octavian, and that of Vapour in the farce of 'My Grandmother.' After occasional appearances in that theatre, and a temporary engagement at Covent-Garden,

he became in 1803, under Mr. Colman, principal actor and acting manager of the Haymarket. Next year he succeeded John Kemble at Drury-Lane; but, after the burning of the theatre, he quarrelled with Thomas Sheridan and left the company. He now took on his own account the small house then occupied as the Circus, to which he gave the name of the Surrey Theatre. There he and his company performed some of Shakspeare's plays and several operas, altering them so as to evade the licence of the patent theatres; and in 1805 he published his only literary effort, 'The Venetian Outlaw,' a drama, in three acts, adapted from the French.

On the reopening of Drury-Lane Theatre, Elliston, again a leading actor in its company, delivered Byron's address and performed 'Hamlet.' In 1819 he became the lessee of that theatre, at a rent of 10,200*l.*; and he held this lease till his bankruptcy in 1826. From the date of that event he sunk into a subordinate position. After speculating in the Olympic Theatre, he became again manager of the Surrey; and there, till near the close of his life, he continued occasionally to perform. He died of apoplexy on the 7th of July 1831.

Elliston has been asserted, not without some show of reason, to have been the very best comedian of our time. Others surpassed him in particular excellences; but none united so many of the merits essential to eminent success in the highest walk of comic acting. So, likewise, he rose higher perhaps in tragedy than any other actor who was distinguished for excellence in comedy: he was admirable in those tragic parts which do not pass altogether out of the sphere of ordinary life. The weaknesses and eccentricities of his own character have furnished to Charles Lamb and others the themes for an infinite fund of good-humoured raillery. His predominant failing was inordinate self-esteem. He was vain of himself as an actor, vainer of himself as a manager; and in both phases his vanity was continually breaking out in incidents which, while they were irresistibly diverting, exhibited a humorous whimsicality, and a fervid sincerity of self-deceiving imagination, making him one of the most curious objects upon which a kindly observer of human oddities could exercise his scrutiny.

*ELMES, JAMES, was formerly in practice as an architect, and was at one time surveyor and civil engineer to the port of London. He was born in the city of London on the 15th of October 1782, and acquired a knowledge of building under his father, and of architecture under Mr. George Gibson. He gained the silver medal in architecture at the Royal Academy in 1804, and afterwards designed and carried out public and private buildings in London, and the neighbouring counties, and in Ireland. He relinquished his principal office, and that of vice-president of a society "for the diffusion of the knowledge of the Fine Arts among the people" in 1823, through loss of sight, which however he partially recovered a few years since. Mr. Elmes is the author of a memoir of the 'Life and Works of Sir Christopher Wren,' published in 1823. More recently he has published a volume on 'Sir Christopher Wren: his Life and Times.' He is also the author of well known works on The Law of Dilapidations, and on Architectural Jurisprudence; and has printed a volume of 'Lectures on Architecture,' a 'General and Bibliographical Dictionary of the Fine Arts,' 'Elmes's Quarterly Review,' 'The Annals of the Fine Arts,' and other works, with some of which Haydon was connected as contributor and projector. He also supplied the literary matter for Jones's 'Metropolitan Improvements in London in the 19th Century,' and articles on Bridge Building and other subjects for the 'Encyclopædia Metropolitana.' One of his latest works, 'Thomas Clarkson: a Monograph,' appeared in 1854.

ELMES, HARVEY LONSDALE, son of the preceding, was born near Chichester, about the year 1814. He was sent to school at Mortlake in Surrey, and subsequently was taken into the office of his father, who had removed to London; and at the age of twenty-one he joined his father in partnership, and together they designed and superintended buildings in Park-street and the South Mall, St. James's Park. His independent fame dates from his success in the competition for the building of St. George's Hall, Liverpool; his design being chosen from the drawings of eighty-six competitors. He was then aged twenty-three. The building was at first intended for a music hall only, and a foundation-stone was laid on the 28th of June 1838, though not quite on the present site. A competition for the Assize Courts shortly succeeded the other; and in this also Elmes was successful, there being seventy-five competitors. It was however decided to erect one grand edifice, and for this a fresh design by Elmes was approved of in 1841, when the work at length commenced. It was carried on under the architect's direction till the year 1847, when he was obliged to succumb to the encroachments of a fatal malady, and, after a brief sojourn at the Isle of Wight, he quitted England for Jamaica, with the hope of restoration in a warm climate, but died at Spanish Town on November 26, 1847, in the thirty-third year of his age. He had delegated the superintendence of his great work during his expected absence, to his friend Mr. R. Rawlinson, Mr. Cockerell having agreed to attend to architectural detail. Under the first of these gentlemen the hall was arched over, contrary to many predictions which the architect had borne the brunt of—feeling probably that what had been accomplished in the works of the Romans should be allowed to present no insurmountable difficulty in the present century. The present decorative character of the interior, and some of the external accessories, are due to Mr. Cockerell, who also designed the sculpture of the pediment.

To understand the importance of Elmes's great work, it would be necessary to review the history of architecture, and especially the adaptation of Greek models, during the course of some years preceding the date of the St. George's Hall design. The proper use of ancient models had been completely lost sight of, and especially as to Greek architecture. In many parts of the kingdom buildings were erected, supposed to be classical, but which realised neither art nor the lower quality, the very imitation. Thus an idea had begun to prevail that the Greek system was so limited in its scope, whilst at variance with modern requirements, as to be in itself the cause of the failure in certain ambitious productions. Elmes however repeated the proof how that it is possible to use the works of preceding minds, and yet to realise the grandest new conception. Considered as to the attributes of art, Elmes's work is more Greek than many modern buildings which may exhibit even accurate reproduction. The design may well be claimed by this country as amongst the noblest efforts of architecture in Europe.

After years spent most worthily in the pursuit of art, Elmes had not realised anything commensurate with the extent and merit of his exertions. An average of 450*l.* a year, subject to deductions for travelling, clerks, office and other heavy expenses, was all that one who had the highest gifts, received from that work which forms the chief adornment of a rich provincial town; and after his death a subscription was raised to provide a moderate income for his wife and child.

*ELMORE, ALFRED, A.R.A., born in 1816, at Clonakilty, Cork, first attracted attention in London by the pictures of the 'Crucifixion,' exhibited at the British Institution in 1838, and the 'Martyrdom of Thomas à Becket,' painted for Daniel O'Connell, and exhibited at the Royal Academy in 1840. Mr. Elmore now went for a while to study the great historic painters at Rome, and on his return in 1843 sent a picture without a title to the Academy. From this time he has been a tolerably regular contributor to the walls of the Royal Academy, but he has selected a somewhat lower branch of the historic art for his special culture than his early essays promised. His chief pictures have been—'Rienzi in the Forum,' 1841; 'The Origin of the Guelph and Ghibeline Quarrels at Florence,' 1845, which secured his election the following November as Associate of the Royal Academy; 'The Fainting of Hero,' 1846; 'The Inventor of the Stocking-Loom,' 1847 (this, perhaps the most popular of Mr. Elmore's pictures, has been very well engraved); 'The Death-bed of Robert King of Naples,' 1848; 'Religious Controversy in the time of Louis XIV.,' and a subject from 'Tristram Shandy,' 1849; 'Griselda,' and a subject from the 'Decameron,' 1850; 'Hotspur and the Pop,' 1851; 'A Subject from Pepys's Diary,' 1852; 'Queen Blanch ordering her son Louis IX. from the presence of his Wife,' 1853; and 'The Emperor Charles V. at Yuste,' 1856, a very skilful rendering of a passage from Stirling's 'Cloister Life of Charles V.,' but having the fault too common with Mr. Elmore's works, of requiring a commentary to render its intention clear—a fault not in any degree dependent on the composition or execution of the painter, but inherent in the choice of subject.

ELMSLEY, PETER, was born in 1773, and educated at Westminster and Oxford. In 1798 he was presented to the chapelry of Little Horkesley, in Essex. By the death of his uncle Elmsley, the well-known bookseller, he succeeded to a competent fortune, which enabled him to live in independence, and devote his whole time to literary pursuits. For some time after his uncle's death he resided in Edinburgh, and was one of the earliest contributors to the 'Edinburgh Review.' The articles on 'Wyrtzenbach's Plutarch,' 'Schweighäuser's Athenæus,' 'Blomfield's Æschylus,' and 'Porson's Hecuba' are generally understood to have been written by him. While at Edinburgh he superintended an edition of Herodotus (1804, 6 vols. 12mo), in which he gave the first proof of the love of Atticisms which always distinguished him, by introducing into the text the Attic forms of the tenses, in spite of all the manuscripts. He was also an early contributor to the 'Quarterly Review': his paper on 'Markland's Euripides' (in the seventh volume) is well-known to scholars. As soon as the state of Europe permitted, Elmsley went abroad, and collated manuscripts in the continental libraries. He spent the whole of the winter of 1818 in the Laurentian library at Florence. In 1819 Elmsley was appointed by the government to assist Sir Humphry Davy in unrolling and deciphering the papyri at Herculaneum; but the attempt was not attended with success, and in the prosecution of his duties Elmsley caught a fever, from which he never fully recovered.

On his return to Oxford he became Principal of St. Alban's Hall, and Camden Professor of Modern History in that university. He died of a disease of the heart on the 8th of March 1825. Elmsley's acknowledged works were editions of Greek plays. He published the 'Acharnians of Aristophanes' in 1809; the 'Ædipus Tyrannus of Sophocles' in 1811; the 'Heracleida, Medea, and Bacchus of Euripides' in the years 1815, 1818, and 1821; and the 'Ædipus Coloneus of Sophocles' in 1823. His transcript of the 'Florentine Scholia on Sophocles' was published after his death. As a scholar, Elmsley did not pretend to be more than a follower of Porson, but he did far more for Greek scholarship than any English scholar who followed that great critic. His character has been drawn with great truth by the celebrated G. Hermann of Leipzig (in the 'Wien. Jahrbücher,' vol. liv., p. 236):—"The way laid open by Porson was pursued and enlarged

by P. Elmsley, a man worthy of all honourable mention as well on account of his sound scholarship, as his great fairness and earnest love of truth. We owe to his unweariable accuracy and great application a rich treasure of excellent observations on the Attic dialect; and if he was too fond of making general rules, and for the sake of these rules introducing many wrong and unnecessary emendations, we should remember how easily diligent observation induces one to form a rule, and how easily the adoption of a general rule inclines one to set aside all deviations from it. But Elmsley had too much good sense and too sincere a love of truth not to turn back from his error, and to use it only for a confirmation of the truth and a new advance on the right way: and of this he has given many proofs."

ELPHINSTONE, WILLIAM, founder of King's College, Aberdeen, was born at Glasgow in 1437. His father, whose name he bore, entered into holy orders on the death of his wife, and was first rector of Kirkmichael, and at length archdeacon of Teviotdale, in which station he died in 1486, being then also, as it seems, provost of the collegiate church of St. Mary's, Glasgow.

At the head of those who in *congregatione* confirmed the statutes of the faculty of arts in Glasgow college, on the erection of that seminary in 1451, stands the name of William Elphinstone, Dean of Faculty. This was, no doubt, the archdeacon of Teviotdale. Among those incorporated in the university the same year appears also the name "Will^m Elphinstoun," in all probability the youthful Elphinstone, who, it is admitted on all hands, was educated at the University of Glasgow. Here he passed A.M. probably in the twentieth year of his age. (Keith's 'Bishops,' p. 116.) Afterwards, applying himself to theology, he was made priest of St. Michael's, or Kirkmichael, Glasgow, in which place he served four years, and then proceeded to France, where, after three years study of the laws, he was appointed professor of law, first at Paris and then at Orleans. He continued abroad till 1471, when he returned home at the earnest request of his friends, particularly Bishop Muirhead, who thereupon made him parson of Glasgow and official of the diocese.

On Muirhead's decease, in the end of 1473, the archbishop of St. Andrews made him official of Lothian, which he continued to be till the year 1478. In the spring of that year we find John Otterburn in the office; yet in June following Mr. Elphinstone is marked in the parliament rolls as official of Lothian, and in that capacity elected *ad causas*. He was also made a privy councillor. About the same time he was joined in an embassy to France with the Earl of Buchan and the Bishop of Dunblane, to compose some differences which had arisen between the two crowns; and on his return, in 1479, he was made Archdeacon of Argyle, and then Bishop of Ross, whence, in 1484, he was translated to the diocese of Aberdeen.

The same year, as Bishop of Aberdeen, he was one of the commissioners from Scotland to treat of a truce and matrimonial alliance with England, whither he was again despatched as an ambassador on the accession of King Henry VII. When affairs at home came to be troubled between the king and his nobles, he took the part of the former; and when the Earl of Argyll was sent on an embassy into England, he was, on the 21st of February 1488, constituted lord chancellor of the kingdom, in which place however he continued only till the king's demise in June following. In October of the same year he was in the parliament then held at Edinburgh, where we also find him assisting at the coronation of the new king. He was afterwards sent on an embassy to Germany; and on his return thence was appointed to the office of lord privy seal, where he seems to have remained till his death, which happened at Edinburgh on the 25th of October 1514, while negotiations were pending with the court of Rome for his elevation to the primacy of St. Andrews.

Besides a book of canons, extracted out of the ancient canons, Elphinstone wrote a history of Scotland, chiefly out of Fordun. He wrote also some lives of Scotch saints; and in the college of Aberdeen are preserved several large folio volumes of his compilations on the canon law. The civil and canon laws indeed were his favourite studies, and to their establishment as the laws of Scotland he long and steadily directed his attention. It is to him we may in all probability ascribe the crafty acts 1487, c. 106, seq. to recover the former large jurisdiction of the chancellor and court of session, as well as the act 1494, c. 54, the object of which appears to have been to enforce in the courts the study of the Roman laws; and we shall not perhaps greatly err in conceiving his zeal to have been employed in the erection of the Court of Daily Council in 1503. It was moreover at his solicitation that the convent of Grey Friars at Stirling and the Chapel Royal were founded in 1494, the same year in which he also obtained a papal bull for the erection of a university at Aberdeen, in place of the narrow seminary previously existing there. To Bishop Elphinstone Aberdeen also owes another great work, namely the bridge across the river Dee: to the completion of his plans the prelate left 10,000*l*. Scots in money lying in his coffers at his death.

ELSHEIMER, or ELZHEIMER, ADAM, was born at Frankfurt in 1574, and, according to the most probable account, died in 1620; but the statements of writers on the subject differ extremely. Finding that he was not likely to acquire in his own country that knowledge of the art which he saw to be necessary, he resolved to go to Rome, where he soon formed an intimacy with Pina, Lastman, Thomas of Landau, and other eminent painters. Having carefully examined the

curiosities of Rome and the works of the greatest artists, both ancient and modern, he formed a style of painting peculiar to himself; this was the designing of landscapes with historical figures on a small scale, which he finished in so exquisite a manner that he was not only far superior to all his contemporaries, but is probably unrivalled in his own line by any artist of subsequent times. He designed entirely after nature; and a retentive memory enabled him to recollect everything that had struck him, and to make a judicious use of it in his compositions. Allowing for a certain conventionalism, it is difficult to speak in too high terms of the rare union of excellences in the works of Elsheimer; he is equally admirable for the fine taste of his design, the correct drawing of his figures, the lightness, spirit, and delicacy of his touch, the beauty of his colouring, the high finishing of his works, so that the minutest parts will bear the closest inspection, and his skilful management and distribution of light and shade, and thorough knowledge of the principles of chiaroscuro, which was manifested in his pieces representing scenes by torch or candlelight, moonlight, sunrise, or sunset. Even during his lifetime his pictures bore a very high price, but the price was considerably increased after his death. Yet it is said that he was unable to acquire even comfort by the exercise of his talents. He had a large family; and though he received high prices for his works, he spent so much time and labour upon them, that he could not subsist by what he earned. He was at length cast into prison for debt; and though very soon released, the disgrace of the confinement preyed on his spirits, and he sunk under his misfortunes. The Italians, who highly honoured and esteemed him, deeply regretted his untimely death; and his friend Thomas of Landau was so grieved at his loss that he could no longer bear Rome, but retired to his own country. Old Teniers and Bamboccio are considered to have been indebted for great part of their excellence to their study of the works of Elsheimer.

ELSTOB, WILLIAM, descended from an ancient family in the county of Durham, was born at Newcastle-upon-Tyne, January 1, 1673. His father was Mr. Ralph Elstob, a merchant of that place. He received his earliest education in his native town, but was afterwards sent to Eton, and thence to Catherine Hall, Cambridge. Being of a consumptive habit, and the air of the place not agreeing with him, he removed to Queen's College, Oxford, whence in 1696 he was chosen fellow of University College. In 1701 he translated the Saxon Homily of Lupus into Latin, with notes, for Dr. Hickey; and about the same time he translated Sir John Cheke's Latin version of Plutarch's treatise on 'Superstition,' which was printed at the end of Strype's life of Cheke. In 1702 he was presented by the dean and chapter of Canterbury to the rectory of the united parishes of St. Swithin and St. Mary Bothaw, in London, where he continued till his death. In 1703 he published at Oxford an edition of Roger Ascham's 'Letters;' and in 1709, in the Saxon language, with a Latin translation, the Homily on St. Gregory's day. He intended the publication of several other works in Saxon literature, more particularly the Saxon laws, and Alfred's paraphrastic version of Orosius. He died March 8, 1714-15. He published one or two other works, but of less consequence than his Saxon labours.

ELIZABETH ELSTOB, sister of the above, was born at Newcastle, September 29, 1683. During her brother's continuance at Oxford she resided chiefly in that city with him, and afterwards removed with him to London, where she joined him in his Saxon studies. The first public proof she gave of this was in 1709, when, upon her brother printing the Homily upon St. Gregory's day, she accompanied it by an English translation and a preface. Her next publication was a translation of Madame Scudery's essay on 'Glory.' By the encouragement of Dr. Hickey, she undertook a Saxon 'Homiliarium,' with an English translation, notes, and various readings, of which a few sheets only were printed at Oxford, in folio, when the work was abandoned. Her transcript of the Saxon homilies, in preparation for this work, is preserved in the Lansdowne Collection of Manuscripts in the British Museum. In 1715 she published a Saxon grammar in quarto, the types for which were cut at the expense of Lord Chief Justice Parker, afterwards earl of Macclesfield. After her brother's death, Miss Elstob retired to Evesham in Worcestershire, where she subsisted with difficulty by keeping a small school under a feigned name. Each scholar paid her fourpence a week. She was subsequently patronised by Queen Caroline, who granted her a pension of 20*l*. a year, but this bounty died with the queen. In 1739 the Duchess Dowager of Portland took Miss Elstob into her family as governess to her children, where she continued till her death, May 30, 1756. She was buried on the 3rd of June at St. Margaret's, Westminster. (Pegge, *Account of the Textus Ruffensis*, and of Mr. Elstob and his Sister, in the *Bibl. Top. Brit.*, No. xxv.; Kippis, *Biog. Brit.*; Tindal, *History of Evesham*; Nichols, *Literary Anecdotes*; *Notes and Queries*, vol. ix. and x.)

ELYOT, SIR THOMAS, one of the best writers of the time of Henry VIII., was the son of Sir Richard Elyot, of the county of Suffolk, according to the received accounts, but as it would seem from a passage in Leland's 'Collectanea,' iv. 141, and an inquisition in the Exchequer (cited in 'Notes and Queries,' viii. 276), of Wiltshire. Thomas Elyot received his university education at St. Mary's Hall in Oxford. He afterwards travelled through Europe, and upon his return was introduced at the court of Henry VIII., who conferred upon him the honour of knighthood, and subsequently employed him in several embassies, particularly to Rome in 1532 in the affair of the divorce,

and afterwards in 1536 to the emperor Charles V. Sir Thomas Elyot's literary and philosophical attainments were various, and he was courted by most of the learned men of his time, and by none in a more friendly manner than by Sir Thomas More. He died in 1546, and was buried in the church of Carleton in Cambridgeshire, of which county he had been sheriff.

From a letter of Sir Thomas Elyot to Secretary Cromwell, among the Cottonian Manuscripts in the British Museum, it appears that Wolsey made him clerk of the king's council.

Sir Thomas Elyot's works of greatest note were his book named the 'Governor,' his 'Castle of Health,' and his 'Dictionary,' all of which went through numerous editions between 1531 and 1580. He also published a small treatise 'Of the Knowledge which maketh a Wise Man,' 8vo, London, 1533; and 'The Banquet of Sapience,' 8vo, 1545; besides several translations from Plutarch, Isocrates, St. Cyprian, &c.

ELZEVIERS, the name of a family of celebrated printers and publishers at Amsterdam, Leyden, the Hague, and Utrecht, who adorned the republic of letters with many beautiful editions of the best authors of antiquity. The right name of the family was Elzevier. They are believed to have come originally either from Liege or Louvain. In neatness and in the elegance of small type they exceeded even the family of the Stephens. [STEPHENS.] Their Virgil, their Terence, and their Greek Testament, are considered the masterpieces of their productions; but the Virgil is said to be incorrect.

The first trace of the name of Elzevir is found in an edition of Eutropius, printed in 1592, published at Leyden by Louis Elzevir, who was still living there in 1617. Matthew, his eldest son, died at Leyden in 1640. Giles, his second son, was a bookseller at the Hague in 1599. Isaac, the eldest son of Matthew, was the first printer of his family, and printed from 1617 to 1628. Abraham and Bonaventure, the third and fourth sons of Matthew, were printers and booksellers. Bonaventure was a partner with his father in 1618, and occurs associated with his brother Abraham in 1626. The set of Elzevirs which the French call 'Les Petites Républiques,' the 'Accounts of the Nations of the World,' were published by Abraham and Bonaventure, and in fact gave to the family their celebrity. Their brother Jacob printed at the Hague in 1626. Both Abraham and Bonaventure died at Leyden in 1652. Louis, the second of the name, the son of Isaac, was established as a printer at Amsterdam from 1640 to his death in 1662. Peter, the son of Arnout, the second son of Matthew Elzevir, printed at Utrecht in 1669, and was living in 1680. John and Daniel were sons of Abraham, and printed in partnership in 1652; but John printed alone in 1655, when Daniel appears to have been associated with his cousin Louis. John died in 1661; Daniel in 1680. Daniel left children who carried on the business, but passes for the last of the family who excelled in it. Their descendants still remain, but no Elzevir has for considerably over a century been engaged in printing. Isaac Elzevir was governor of Curaçao in 1820.

The Elzevirs printed several catalogues of their editions; but the best, as being the latest lists and accounts of them, are contained in the 'Notice de la Collection d'Auteurs Latin, Français, et Italiens, imprimée de format petit en 12mo, par les Elzevier,' in Brunet's 'Manuel du Libraire,' 3rd edit., 8vo, Paris, 1820, vol. iv. pp. 533-567; and in Berard's 'Essai Bibliographique sur les Éditions des Elzevirs, précédé d'une Notice sur ces Imprimeurs Célèbres,' 8vo, Paris, Didot, 1822. See also Pieters, 'Analyse des Matériaux les plus utiles pour de futures Annales de l'Imprimerie des Elzevier,' Gand, 1848; De Baume, 'Recherches historiques, genealogiques, et bibliographiques sur les Elzevier,' Bruxelles, 1847; Ch. M. [Motteley], 'Aperçu sur les Erreurs de la Bibliographie Speciale des Elzevirs et de leurs Annexes,' Paris, 1849; Brunet in 'Nouv. Biog. Gen.,' 1856.

The usual imprint upon the Elzevir editions is either 'Apud Elzevrios,' or 'Ex officina Elzeviriorum,' or 'Elzeviriana:' the names of the different branches of this family are rarely found in the title-pages of their editions. 'Elae' in Dutch signifies an elm, and, by extension of signification, wood in general; 'vuur' is fire. These words explain a device of a wood-pile burning in the title-pages of some of the Elzevir productions, as in that of the Sleidanus, 1631; of 'Census de Republica Hebræorum,' 1632; the Cæsar and Terence of 1635; the 'Memoirs of Comines,' &c.

EMERSON, RALPH WALDO, the son of a Unitarian clergyman at Boston, United States, was born about 1803. Having graduated in his eighteenth year at Harvard University, Mr. Emerson accepted an invitation to become the pastor of a Unitarian church in his native city. For some seven or eight years he continued to discharge the duties of this office, when differences of opinion respecting some of the forms of worship and points of creed, led to the severance of the connection; and, abandoning the ministry, he retired to the village of Concord, where he gave himself up to the free investigation of the principles of theology, of morals, and of philosophy. During some winters he lectured in Boston, and he contributed to the 'North American Review' papers on the great writers and artists of Europe. But it was not till the publication of his 'Nature,' in 1836, that his original strain of thinking began to be recognised. In August 1837 he delivered an oration before the Phi Beta Kappa Society, Cambridge, U.S., on 'Man Thinking,' which produced a marked sensation, and this was diffused throughout the intellectual circles of America on its publication. On a Sunday evening in July 1838 he delivered an

address before the senior class in Divinity College, Cambridge, in which he treated of man and his relations to the universe, of Christ and Christianity, the present condition of religion, and like lofty subjects from the most transcendental point of view; laying down at the same time a "sublime creed," which has been described as an "idealistic pantheism." It was at any rate a great advance on any theory of philosophical religion which had yet been put forth in America, although American theologians and metaphysicians had been by no means timid in their enterprises in that direction. Contemporaneously with the 'Address,' appeared an oration entitled 'Literary Ethics,' delivered a few days after the 'Address' before the Literary Societies of Dartmouth College, in which the same style of thought was pursued; and the literary student, like the divine, was urged to put off the past, or "blend it with the new and divine life, and grow with God." Profound was the impression everywhere produced by these addresses, and Emerson soon came to be looked up to by a large section of the young theological students and literary men of America as their guide and master, while the orthodox regarded him with something like horror. These remarkable productions soon reached England, and found much acceptance as well as stirred up much opposition here; but to the majority they appeared to be a scarcely intelligible reficamento of the speculations of Coleridge and Carlyle, with a seasoning of German transcendentalism; and though Emerson has doubtless influenced to a certain extent the substance and the style of English literature, the influence began at a later period, and has not extended very far.

In 1840 Mr. Emerson commenced the publication of a monthly magazine called the 'Dial,' in which religion, philosophy, and literature were freely discussed: it lasted four years. In 1841 he published 'Man the Reformer,' a lecture; 'The Method of Nature,' an oration delivered before the Society of the Adelphi, in Waterville College, Maine; 'Lectures on the Times;' and the first series of his 'Essays.' His second series of 'Essays' appeared in 1844, and he also gave some lectures on 'New England Reformers,' 'Negro Emancipation,' &c. In 1846 he published a volume of poems, containing much that is very striking along with much that is hardly any sense poetical. In all these publications there was the same resolute self-dependency, the same fearless condemnation of the master evils of American society, the same eager calls to live and work under an abiding sense of duty without regard to public opinion, which gave so fresh and vigorous a tone to his earlier public addresses, and, it must be confessed, the same crudeness of thought and obscurity of expression.

In 1849 Mr. Emerson visited England, and met with a very cordial reception from the literary and general society of the metropolis. Whilst here he delivered a series of lectures, which formed the substance of his volume entitled 'Representative Men.' Here, as in his previous volumes, there was much of mysticism, much that was obscure, paradoxical, strange; but when speaking of men whose names are common property,—of Shakspeare and Goethe, of Napoleon and Montaigne,—where he laid aside the 'terminology' of his metaphysics, there was much that to every mind seemed as true and impressive as it was novel and graceful. But here, as in his orations and essays, or even more than in his orations and essays, the sense of an oppressive vagueness and insufficiency was predominant. Nothing of much consequence has since appeared from the pen of Mr. Emerson, unless it be his portion of the strangely-constructed 'Memoirs of Margaret Fuller;' but he is still found ready to lift up his voice against any social wrong, or to aid in eradicating any popular prejudice.

EMERSON, WILLIAM, an eminent mathematician, philosopher, and mechanist, was born at Hurworth, a village about three miles from Darlington, in June 1701. He died May 20th, 1782, at his native place, aged nearly eighty-one years.

His father, Dudley Emerson, was a schoolmaster, and is said to have been a tolerable proficient in the mathematics of that time: this circumstance furnished his son with ample means of cultivating his taste for the same science, both by means of a good mathematical library which his father possessed, and the good mathematical tuition which he received in his earlier years. A young clergyman, then curate of Hurworth, also lodged in his father's house, and from him he received all requisite assistance in the study of the Greek and Roman classics, in which he became well versed.

After the death of his father, Emerson attempted to continue the school, which however he soon relinquished; but whether it arose from the impetuosity of his temper, which rendered him unfit, for such an occupation, or that a small competence left him by his father (he being an only child) rendered it a matter of indifference to him to increase his income, cannot be ascertained. He devoted his long life to writing a series of mathematical works, which, except those of Simpson, were, till a comparatively recent time, the very best in our language. He also contributed largely to the different mathematical periodicals of his time, though almost always under some fanciful name, as Merones, Philoquentimecanalgeomeastrolongo, &c.

Mr. Emerson was in person rather short, but strong and well formed, with an open honest countenance and ruddy complexion. A portrait of him, by Sykes, was painted and engraved in the latter part of his life; but it is not often to be met with, as only a few copies of it were

circulated. His health was generally excellent till near the latter part of his life, when he became a great sufferer from the stone.

Emerson was in many respects a very eccentric person, fancifully coarse in his dress, and uncourteous in his conversation. He was nevertheless, when in his happier moods, a delightful companion, and his discourse full of instruction, deep thought, and startling originality of opinion.

All his books were published in London; and it was his invariable practice to walk to town and shut himself up in some obscure lodging to devote himself sedulously to the correction of the successive sheets of his works with a care never exceeded even by Hamilton or Cruden; and certainly, of all the mathematical works that have ever been published, those of Emerson are the freest from errata.

Emerson was married, but had no children. He amused himself with fishing, a diversion to which he was much attached, and would frequently stand up to his middle in the water for hours together when he found it gave him a better position for the use of his fly or his angle. He was an excellent practical mechanic, and of most of the machines described in his work on mechanics he had made very good models. The spinning-wheel delineated in that work was the one on which his wife employed her leisure hours. He had also a very profound knowledge of the musical scales, both ancient and modern, although he was but a poor performer; still he was dexterous in the repair of musical instruments, and was generally employed to tune the harpsichords and clean the clocks throughout the district in which he resided.

The bold and frank manner in which Emerson spoke on all subjects has led some persons to affirm that he was a sceptic in religion. Of this however there is not the slightest evidence; but it appears to have arisen from the insinuations of his scientific opponents, who thus attempted to crush his reputation with the world, and thereby weaken his authority in matters connected with science—a course too often adopted in our own day by those who contend for victory rather than truth. Emerson was through a long life universally accounted a man of integrity; but his honesty often led to dogmatism, and his indignation at error to an expression of feeling that gave his controversial writings an air of ungracious severity.

A considerable number of Emerson's processes are marked with peculiar elegance and considerable powers of invention; still there is apparent in all of them a want of that power of generalisation which distinguishes the highest order of minds. His 'Method of Increments' is the most original of his works; and his 'Doctrine of Fluxions' is perhaps the most elegant. His 'Mechanics' is the work by which he is most generally known, a circumstance probably owing to its containing descriptions of so many of the more usual and useful machines; but it is a work singularly crude and ill-digested, and not less singularly incomplete in even the enunciation of the most important principles of mechanical science.

The following is a list of his works, all in 8vo, except his 'Mechanics and Increments' in 4to, and his 'Navigation' in 12mo:—1, 'Doctrine of Fluxions'; 2, 'Projection of the Sphere, Orthographic, Stereographic, and Gnomonic'; 3, 'The Elements of Trigonometry'; 4, 'Principles of Mechanics'; 5, 'A Treatise on Navigation'; 6, 'A Treatise on Arithmetic'; 7, 'A Treatise on Geometry'; 8, 'A Treatise on Algebra'; 9, 'The Method of Increments'; 10, 'Arithmetic of Infinities, and the Conic Sections, with other curve lines'; 11, 'Elements of Optics and Perspective'; 12, 'Astronomy'; 13, 'Mechanics, with Centripetal and Centrifugal Forces'; 14, 'Mathematical Principles of Geography, Navigation, and Dialling'; 15, 'Commentary on the Principia, with a Defence of Newton'; 16, 'Miscellanies.'

EMMIUS UBBO, was born at Gretha, in East Friesland, in 1547. His father was a clergyman of the Lutheran communion. Emmius studied at Bremen, Rostock, and lastly at Geneva, where he became intimate with Beza. He afterwards returned to his native country, and in 1589 was made rector of the school of Norden, in East Friesland. In 1594 he was appointed to the chair of history and the Greek language in the college of Groningen, and when the university of Groningen was instituted in 1614, Emmius was made rector of the same. He was deeply imbued with classical learning, and he excelled in the knowledge of history, ancient and modern. Among his historical works the most important is the 'Vetus Græcia illustrata,' 3 vols. Leyden, 1626. The first volume consists of a description of ancient Greece, including the islands; the second contains a history of that country; and the third, which is the most elaborate and interesting, gives an account of the political institutions and social manners of the various Greek states, namely, of Athens, Sparta, Crete, Argos, Thebes, Corinth, Syracuse, Corcyra, Samos, Chios, Rhodes, Achaia, Ætolia, Massilia in Gaul, Locri in Italy, and Lycia in Asia. The author has also introduced a brief sketch of the Carthaginian republic. The appendix contains an account of the decline and fall of three of the above states—Athens, Carthage, and Sparta. Emmius gives a long list of ancient authors from whom he derived his information. The work is altogether useful, and was still more so at the time of its appearance, when good works on classical learning were more scarce than they are at present. The other works of Emmius are—2, 'Opus Chronologicum,' or a General Chronology, folio, 1619. 3, 'Rerum Frisicarum Historia, à gentis origine usque ad ann. 1565,' Leyden, 1632: it is a good history of Friesland, the author's native

country, to which is added 'De Frisiorum Republica Commentarius,' published before separately at Emden in 1619. 4, 'De Agro Frisiæ inter Amasum et Lavicum flumina,' 5, 'Historia nostri Temporis,' Groningen, 1732. Emmius Ubbo died in 1625, in his seventy-eighth year. At the time of his death he was busy writing a history of Philip of Macedonia, the father of Alexander the Great, which he intended as a warning to the republic of the United Provinces against the designs and intrigues of their enemies. He had written as far as the fifteenth year of Philip's reign. Emmius was acquainted with, and appreciated by, most of the learned men of his time, such as De Thou, Gruter, Gomar the theologian, Pezelius, and others. He was especially a favourite with William Louis, of Nassau, the governor of Friesland and Groningen.

EMPEDOCLES, a native of Agrigentum in Sicily, who flourished about B.C. 450: he was distinguished not only as a philosopher, but also for his knowledge of natural history and medicine, and as a poet and statesman. It is generally believed that he perished in the crater of Mount Ætna. The story that he threw himself into it in order that by disappearing suddenly and without a trace, he might establish his claim to divinity, and the charge of arrogance founded upon that pretension, seems to have rested on a misconception of his doctrine that the human soul (and consequently his own) is divine and immortal.

His masters in philosophy are variously given. By some, like the Eleatics generally, he is called a Pythagorean, in consequence of a resemblance of doctrine in a few unessential points. But the principles of his theory evidently show that he belongs to the Eleatic school, though the statement which makes him a disciple of Parmenides rests apparently upon no other foundation than a comparison of their systems; as, in like manner, the common employment of the mechanical physiology has led to an opinion that he was a hearer of his contemporary Anaxagoras.

He taught that originally All was one:—God, eternal and at rest: a sphere and a mixture (σφαῖρος, μίγμα)—without a vacuum—in which the elements of things were held together in undistinguishable confusion by love (φιλία)—the primal force which unites like to unlike. In a portion of this whole however, or, as he expresses it, in the members of the Deity, strife (νεῖκος)—the force which binds like to like—prevailed and gave to the elements a tendency to separate themselves, whereby they first became perceptible as such, although the separation was not so complete, but that each contained portions of the others. Hence arose the multiplicity of things: by the vivifying counteraction of love organic life was produced, not however so perfect and so full of design as it now appears; but at first single limbs, then irregular combinations, till ultimately they received their present adjustments and perfection. But as the forces of love and hate are constantly acting upon each other for production or destruction, the present condition of things cannot persist for ever, and the world which, properly, is not the All, but only the ordered part of it, will again be reduced to a chaotic unity, out of which a new system will be formed, and so on for ever.

There is no real destruction of anything, only a change of combinations. It must be remarked that the primal forces, love and hate, must not be supposed to be extrinsically impressed upon matter; on the contrary, while strife is inherent in the elements separately, love is in the mass of things—nay, more, is one with it—God. Of the elements (which he seems to have been the first to exhibit as four distinct species of matter), fire, as the rarest and most powerful, he held to be the chief, and consequently the soul of all sentient and intellectual beings which issue from the central fire, or soul of the world. The soul migrates through animal and vegetable bodies in atonement for some guilt committed in its unembodied state when it is a demon; of which he supposed that an infinite number existed. The seat of the demon when in a human body is the blood.

Closely connected with his view of the objects of knowledge was his theory of human knowledge. In the impure separation of the elements it is only the predominant one that the senses can apprehend, and consequently, although man can know all the elements of the whole singly, he is unable to see them in their perfect unity wherein consists their truth. Empedocles therefore rejects the testimony of the senses, and maintains that pure intellect alone can arrive at a knowledge of the truth. This is the attribute of the Deity, for man cannot overlook the work of love in all its extent; and the true unity is only open to itself. Hence he was led to distinguish between the world, as presented to our senses (κόσμος αἰσθητός), and its type the intellectual world (κόσμος νοητός).

His explanation of the cognitive faculty, which rested upon the assumption that "like can only be known by like," is drawn naturally enough from his physical view. Man is capable of knowing outward things, since he is, like them, composed of the four elements, and of the two forces love and hate; and it is especially by the presence of love within him that he is able to arrive at an intellectual knowledge of the whole, however imperfect and inferior to the divine.

(The Fragments of Empedocles were published with a commentary by Fr. W. Sturz, Leipzig, 1805, 8vo; see also Empedoclis and Parmenidis *Fragmenta, ex Cod. Taur. Bibl. restituta et illustrata*, ab A. Peyron, Lips. 1810, 8vo; Karsten, *Empedoclis Agrigentini Carmin. Reliq.*, in vol. ii. of *Philosophorum Græcorum veterum reliquie*, Amst., 1838; and Zeller, *die Philosophie der Griech.*, Tübingen, 1844.

* ENCKE, JOHANN FRANZ, director of the Royal Observatory at Berlin, was born at Hamburg on September 23, 1791. His father was a clergyman, and after being prepared at home he was sent to the University of Göttingen, where he studied under Professor Gauss. On leaving the university he entered the Prussian military service, and was acting as lieutenant of artillery in the fortress of Kolberg, when he became acquainted with the Saxon minister of state Lindenau, who gave him a situation in the observatory of Seeburg, near Gotha. He remained here till 1835, when he was appointed Director of the Royal Observatory at Berlin, which situation he has ever since occupied. In the same year he was elected a foreign member of the Royal Society of London, and somewhat later he was chosen secretary of the mathematical section of the Academy of Sciences at Berlin, and he was created a knight by Frederick William IV. in 1840. His first work was his collected observations on the transit of Venus, in his work on 'Die Entfernung der Sonne,' published at Gotha in two volumes in 1822-24. But his greatest work was two treatises 'On the Comet of Pons,' which appeared at Berlin in 1831-32. Encke had been engaged since its appearance in 1818 in endeavouring to discover the elements of its orbit. He had been enabled, from the shortness of its revolution, to identify it with the comet described by Mechain and Messier in 1786, in the constellation Aquarius; with that discovered in 1795 in the constellation Cygnus, by Miss Herschel; and with the comet observed by Pons in 1805, and which had hitherto been considered as separate bodies. His investigations had enabled him to predict its return in 1822, adding the probability that it would not be seen in Europe. His prediction was verified: the comet appeared, and was seen by M. Rumker in New South Wales on June 3, 1822. This gentleman's observations enabled Encke to reconstruct his calculations for its orbit more definitely, and to compute its return with greater confidence in 1825. Its reappearance occurred as foretold, and the fresh materials then acquired gave him the means of more certainly fixing its return for 1828, when it was first observed by Mr. Smith on October 30. It has thence received the name of Encke's comet. Its appearance in 1828 afforded him an opportunity of fixing its orbit, which is within that of Jupiter, and its period of recurrence is about three years and three-tenths, or more exactly, as determined on its reappearance in 1832, in 3.29 years. From some of the phenomena connected with it, Encke drew the conclusion that the heavens oppose a resisting medium to the motion of bodies, an idea to which he has drawn attention in his treatises. From 1830 he has issued yearly the 'Astronomische Jahrbücher,' a well-known and valuable series, and 'Astronomical Observations made at the Royal Observatory at Berlin,' of which the first volume appeared in 1840. He also in 1845 published dissertations 'De Formulæ Dioptricis,' and in 1846 another 'On the Relation of Astronomy to the other Sciences.' Encke's first two treatises, originally published in the 'Astronomische Nachrichten,' were translated by Professor Airy in 1832 under the title of 'Encke's Dissertation,' and contained a full account of Encke's comet, with a discussion of the question, suggested by Encke's resolution of its orbit, and his hypothesis of a resisting medium, as to the gradual approach of this comet to the sun.

ENFIELD, WILLIAM, was born at Sudbury, in Suffolk, on March 29, 1741, of humble but respectable parents. The disadvantages of his early education were made amends for, in a great degree, by a fondness for reading and incessant labour towards improving his mind. This disposition to literary application introduced him to the notice of Mr. Hextall, the dissenting minister of the place, who kindly and judiciously directed him in his studies, and by his encouragement and advice led him to devote himself to the Christian ministry. In his seventeenth year he was admitted to the Academy or Dissenting College at Daventry, then conducted by the Rev. Dr. Ashworth. Here he passed through the usual course of study of five years, and was distinguished for his habitual diligence and for an unusual facility and elegance of composition. It was here also that he, with some others of his fellow-students, formed the design of making Christian morality, rather than points of faith, the object of their discourses. Immediately on leaving the academy he was invited to the office of minister to the congregation of Benn's Garden, in Liverpool. In 1767 he married Mary, the only daughter of Mr. Holland, draper in Liverpool—a connection which constituted his principal happiness for the rest of his life. In 1768 and 1770 he published two volumes of sermons, which were very favourably received. One of these volumes, now scarce, is rather remarkable for being embellished with vignette sketches illustrative of the subject of each discourse, from the pencil of Fuseli. He took his leave of Liverpool on being invited to the office of tutor in the ball-scolles and resident conductor of the discipline at the academy of Warrington. These offices he accepted in conjunction with that of minister to the dissenting congregation of Warrington. The degree of Doctor of Laws was obtained from Edinburgh for him by the trustees of the academy.

Of Dr. Enfield's industry some idea may be formed from the following list of the works which he published during his residence at Warrington, and in the midst of his other various and important occupations:—*'The Preacher's Directory,'* 4to, 1771; *'The English Preacher, a Collection of Sermons abridged and selected from various Authors,'* 9 vols. 12mo, 1773; *'An Essay towards the History of Liverpool,'* principally from the Papers of Mr. George Perry, fol., 1774;

'Observations on Literary Property,' 4to, 1774; *'The Speaker, or Miscellaneous Pieces selected from the best English Writers, for the purposes of Reading and Speaking,'* 8vo, 1774; *'Biographical Sermons on the Principal Characters of the Old and New Testament,'* 12mo, 1777; *'Exercises in Elocution, being a Sequel to the Speaker,'* 8vo, 1781; *'A Translation of Rosignoli's Elements of Geometry,'* 8vo; *'Institutes of Natural Philosophy, Theoretical and Experimental,'* 4to, 1783. He published also various occasional sermons. None of these, however useful in their day, are of much value now. The *'Speaker,'* it should however be noted, was one of the first selections from our English classical writers. Dr. Enfield published also while at Warrington another small volume of sermons on the principal characters of the Old and New Testament, and Dr. Aikin says that while there he drew up a series of discourses on the principal incidents and moral precepts of the gospel. This work was not published, but a selection of twenty sermons from it forms the last of three volumes of discourses which were published after his decease by subscription for the benefit of his widow. The series of discourses on the gospels was written chiefly, if not altogether, at Norwich.

After the dissolution of the academy, Dr. Enfield remained two years at Warrington, occupied in the education of private pupils and in his duties as minister of the congregation. In 1785 he accepted an invitation from the Octagon dissenting (Unitarian) congregation at Norwich. He first settled at the village of Thorpe, where he received private pupils, and afterwards removed to Norwich, where at length he devoted his whole time to literary occupations and his official duties. It was during his residence at Norwich that, besides being engaged as a writer in the *'Monthly'* and *'Analytical'* reviews, he undertook an abridgment of Brucker's *'History of Philosophy,'* in 2 vols. 4to. In this task he was kindly encouraged by Dr. Bagot, at that time bishop of Norwich, who accommodated him with books from Cambridge and from his own library.

Dr. Enfield was also a frequent contributor to the *'Monthly Magazine'* at its commencement, in which the papers under the title of the *'Enquirer'* are mostly from his pen. His last literary undertaking was that of a *'General Biographical Dictionary,'* in conjunction with one of his oldest and most valued friends, Dr. John Aikin. He resided at Norwich till his death, which, after a short but painful illness, took place on November 3, 1797.

As a sermon-writer, Dr. Enfield obtained so great a reputation as not only to be applied to for assistance by his less industrious dissenting brethren, but also, through the agency of a London bookseller, by several of the clergy of the Establishment, for sermons on particular occasions, for which he was liberally remunerated. As a preacher, his manner of delivery was grave and impressive, affecting rather a uniform dignity than a variety of expression. As a companion, he was universally esteemed in every situation, and at every period of his life.

ENGHIEN, LOUIS-ANTOINE-HENRI-DE-BOURBON, DUC D', was born at Chantilly in August 1772. He was the son of the Duke of Bourbon and grandson of the Prince of Condé, being a lateral branch of the then reigning family of France. After the French revolution broke out, young d'Enghien served under his grandfather in the corps of the French emigrants who fought on the Rhine. At the peace of Luneville in Austria in 1801 the corps was disbanded, and d'Enghien fixed his residence at Ettenheim, a château on the German side of the Rhine, a few miles from that river, and in the territories of the margrave of Baden. An attachment between him and the Princess Charlotte of Rohan, who resided at Ettenheim with her relative the Cardinal de Rohan, induced the duke to remain there. After the war had broken out again between England and France, in 1803, the English government took the French emigrants again into its pay, and they were directed to go to the German side of the Rhine to act when required. The Duke of Enghien was looked upon as their head. Meantime the conspiracy of Georges and Pichegru against the person of the first consul, Bonaparte, was discovered at Paris. It has never been proved that the Duke of Enghien was privy to that conspiracy, but it appears that he was led to expect an insurrectionary movement in France in favour of the Bourbons, of which he intended to avail himself by entering France at the head of the emigrants. Bonaparte, alarmed at the conspiracy and at the avowed intention of Georges to assassinate him, seems to have persuaded himself that the Duke of Enghien was connected with the Paris conspirators, and that the whole was a plan directed by the Bourbons in England and by the English government; and he determined upon getting rid of his enemies by summary means. He accordingly despatched a party of gendarmes, who crossed the Rhine, entered without ceremony the neutral territory of Baden, surrounded the château of Ettenheim, and took the Duke of Enghien prisoner, the 15th of March 1804. [For the following part of the transaction, see BONAPARTE, NAPOLEON I., vol. I., col. 783.] The duke underwent the mockery of a trial before a secret court, which evidently acted merely as the instrument of the first consul; and its sentence was carried into execution with a most indecent haste. The duke was found guilty of all the charges preferred against him, some of which were never proved. Even the recommendation of the court for a respite to the prisoner was overruled by Savary, who was present at the sitting as a sort of extra-judicial authority to watch over the proceedings.

It was one of the worst instances on record of a judicial murder, and has stamped an ineffaceable stain on the fame of Napoleon, who at the time openly avowed to the Council of State his firm purpose of making an example of the duke in order to deter the other Bourbon princes and their partisans from plotting against him in future. And again, at St. Helena, almost at his dying hour, he took upon himself alone the whole responsibility of that deed. ('Testament de Napoléon.') After the Restoration, Hulin, president of the court, Savary, Caulincourt, and others who had a share in the arrest, trial, and execution of the duke, wrote each in justification or extenuation of their respective conduct. The fate of the Duke of Enghien excited interest and commiseration throughout Europe; he was young, brave, amiable, and one of the most promising of the Bourbon princes.

ENNIUS, QUINTUS, the old epic poet of Rome, was born at Rudiae, now Ruvo, in Calabria, in the year B.C. 239, two years after the termination of the first Punic war. He was a Greek by birth, and is one among many instances how much Roman literature was indebted even directly to foreign talent. History does not inform us what his original Greek name was, for that of Ennius is evidently of Latin form, and was probably adopted by him when he was admitted to the privileges of a Roman citizen. Of his early life little is positively known. He entered the military service of the Romans, and in the year 204 was serving as a centurion in the island of Sardinia, where his abilities attracted the notice of Cato, who was then acting as quaestor under the first Scipio Africanus. When Cato left the island, the poet accompanied him to Rome, and fixed his residence on the Aventine Hill. The introduction of Cato, his military character, and his poetical abilities, won for him the friendship and intimacy of the first men of Rome, and he was largely instrumental in introducing letters among a nobility who had hitherto gloried as much in their ignorance as their courage. Cato himself learned Greek from him. Scipio Africanus found in him a companion in peace and the herald of his glories in war. Scipio Nasica, the son of Africanus, delighted in his society; and M. Fulvius Nobilior, the consul, B.C. 189, himself possessing a high literary character, prevailed on the soldier-poet to accompany him in the war against the Aetolians. It was to the son of this Fulvius that he was indebted for his admission to the citizenship of Rome. His great social qualities unfortunately led him into intemperance, for which he paid the penalty in severe sufferings from gout. Still a hardy constitution enabled him to complete his seventieth year, and to the very last to devote himself to his favourite muses. He died in the year B.C. 169, and was buried in the Cornelian sepulchre, one mile out of Rome, on the Appian road, where his statue still appeared with those of Publius and Lucius Scipio, even in the age of Livy, a lasting monument of his intimacy with those great men. He lived, as we have already said, in the splendid dawn of Roman literature. Nævius, the first poet of Rome, and Livius Andronicus, were his predecessors by not many years. The tragic poet Pacuvius was his sister's son. Plautus was his contemporary, and the comic writer Cæcilius his companion in arms. The writings of Ennius were numerous and various. His great work called, somewhat unpoetically, by the name of 'Annals,' was an historical epic in eighteen books, written in hexameter verse, a form of metre which he is said to have been the first to introduce into Roman literature. This work traced the history of Rome from the mythical age of Æneas down to his own time. His labours in tragedy were extensive. He gave the Romans a translation, but evidently a very free one, of the 'Eumenides' of Æschylus, the 'Medea,' 'Iphigenia in Aulis,' and 'Hecuba' of Euripides, the 'Ajax' of Sophocles, besides as many as nineteen from other Greek poets. He also wrote comedies. His other works were 'Phaetia,' a poem on gastronomy, especially on the merits of fishes; an epic, or panegyric, entitled 'Scipio'; a metrical translation from a philosophic work of Epicharmus, partly in dactylic hexameters, partly in trochaic tetrameters; poems entitled 'Asotus,' 'Soladicus,' 'Protreptica,' and 'Præcepta'; also satires, epigrams, and acrostics; and a prose translation of the sacred history of Eumerus. Of all these works there is only an unconnected mass of fragments collected from quotations in Cicero and other writers. The work entitled 'Annals' was for a long time the national epic of Roman literature, and Virgil has not scrupled to borrow freely from it. The best edition of Ennius is that by Hesselius, 4to, Amsterdam, 1707.

EON DE BEAUMONT, CHARLES - GENEVIEVE - LOUIS - AUGUSTE-ANDRÉ-TIMOTÉ D', generally known as the Chevalier D'Eon, owes his celebrity chiefly to the doubts long entertained of his sex. He was born of a respectable family at Tonnerre in Burgundy, October 17, 1727, received a good education, was called to the bar of the parliament in Paris as an advocate, and obtained some reputation by his literary productions. In 1755 he was introduced to Louis XV., and employed in diplomatic missions to Russia and to Austria; and in 1759 he served in the French army in Germany as a captain of dragoons and aid-de-camp to Marshal Broglie. In 1761 he came to England as secretary of embassy. Dissatisfied at being superseded in the post of minister plenipotentiary, which he had held for a short interval, he published 'Lettres, Mémoires, et Négociations particulières de Chevalier D'Eon,' exposing the secrets of his own court, and libelling both foes and friends. For one of these on the Count de Guercy

he was prosecuted in the Court of King's Bench in 1764, and found guilty. In the meantime he pretended to be in dread of being kidnapped by agents of the French government, and applied to Lord Mansfield for information as to whether he might not resist, and repel force by force; and in 1764 presented a bill of indictment against De Guercy for a conspiracy against his life. He however disappeared just before being called up to receive judgment for the libel, and on the 13th of June 1765 he was outlawed. He probably retired to France.

Notwithstanding his intemperate and discreditable conduct in publishing the private papers of the embassy, he received the continued confidence of Louis XV., who, in 1766, settled a pension on him for his services in Russia. In 1769 he returned to England. In 1777 an action was brought in the King's Bench before Lord Mansfield, to recover a wager laid as to the sex of Chevalier D'Eon, when the plaintiff produced witnesses, one of whom, a surgeon, swore to his being a female; and the plaintiff got a verdict for 700*l*. It was understood that many other sums, to a large amount, depended on this suit, but they were not paid, an act of parliament having been passed to restrain such gambling speculations. The chevalier now returned to France, wearing the dress of a woman; and coming back to England gave lessons in fencing in his female garb. Matched against professors such as St. George and M. Angelo, he showed himself a master of his art. This occupation he pursued for some years; but in 1791 he advertised a sale of his effects, the catalogue of which enumerated books, prints, medals, fire-arms, sabres, military uniforms, petticoats, gowns, silks, jewels—articles alike suited for a cavalry officer or a fashionable lady. He was resolved, he says, "to take nothing away but his honour." Again in France, the National Assembly being sitting, he petitioned on May 11, 1792, as Madame D'Eon, to serve in the army. She stated that, though she had worn the dress of a woman for fifteen years, she was desirous of exchanging her cap and petticoats for her old helmet and her sabre. The petition was received with bursts of applause, and was ordered to be honourably mentioned in the minutes; but as no other result followed, the chevalier once more returned to England, where, in poverty and ill-health, he lingered for a few years, and died on May 21, 1811. After his death his body was examined, and dissected by Mr. J. Copeland, an eminent surgeon, and no doubt was left as to the petticoat imposture.

* EÖTVÖS, JOZSEF, one of the most conspicuous names of modern Hungary, both in the literary and the political world. His grandfather was a government officer of high rank in Hungary; his father, who also held high posts in the government, married a German lady, the Baroness Lilien. Eötvös was born at Buda, on the 3rd of September 1813. His education was entrusted to the care of a private tutor of the name of Prusinsky, who was of republican sentiments, and had been concerned in the conspiracy of Martinovics, which had been punished with great severity by the government of Vienna towards the close of the last century. The boy was sent to a public school just at the period when his grandfather had rendered himself obnoxious by taking part in the proceedings commenced by the Austrian court in 1823 to raise taxes and recruits in Hungary without the consent of the Hungarian Diet, and he was at once told by his schoolfellows that his grandfather was a traitor, and that he too was a traitor, for he was almost thirteen and could hardly speak Hungarian. Stung by these reproaches, and full of the republican sentiments of his tutor, the boy made a speech to his schoolfellows to the effect that he would atone for the crimes of his father, and be "liberty's servant and his country's slave." From that day dates his mastery of the Hungarian language, of which he is perhaps the first living writer. In the year 1826 the Austrian government, met by the steady constitutional opposition of the Hungarian counties, was obliged to give way, and a quieter period succeeded, which was speedily marked by the rapid progress of Hungary in the path of material and mental improvement, in which Count Szechenyi led the van. Eötvös, who in 1830 had already commenced his literary career by a translation of Göthe's 'Goetz von Berlichingen,' followed it up before 1833 by two original comedies, 'The Critics' and 'The Weddings,' and a tragedy, 'Boazu,' or 'Revenge,' which were considered of high promise, and showed a singular beauty of style. In 1836 he travelled in Germany, Switzerland, France, and England, when he probably formed the high opinion of our country which he has expressed in his funeral oration on Csoma de Körös. [CSOMA.] Soon after his return to Hungary, the calamitous inundations at Pesth led, among other projects, to the publication of a work made up of contributions from the pens of the first Hungarian authors, the profits of which were to be given to the relief of the sufferers. Of this work, the 'Budapesti Arvirkönyv,' which extended to 6 vols., and was published between 1838 and 1841, Eötvös was the editor, and he also contributed the longest article, a novel, entitled 'The Carthusian,' which at once revealed a writer of remarkable powers. The views of life contained in it, which are of the Byronic school, led to severe censure on the part of some of the Hungarian critics, who could not however contest that the style placed its author on a level with Kölcsey, who had hitherto been without a rival in the literature of the day. The young novelist soon made himself conspicuous in a new career as a parliamentary orator. His views of political matters differed not only from those of the conservative party, but from those of the rival leaders, Szechenyi and

Kossuth, though most nearly allied to those of the latter. While Kossuth was at that time disposed to rely on the old machinery of the Hungarian institutions, objectionable as much of it was, as the best means of counteracting the despotic tendencies of the Austrian court, Eötvös advocated a bolder course, and was for extensive reforms, in accordance with the spirit of the age, to be carried out by a vigorous centralised government, unchecked by the prejudices of local authorities, to which he thought too much power of obstruction was already conceded. Though the Eötvös party was far from equal, either in numbers or influence, to the others, it had considerable effect on the progress of affairs. A pamphlet by its leader on prison discipline, in which he opposed the American system, which had been advocated by Farkas, the American traveller, produced a strong impression; and a committee of the diet was appointed to consider the subject, in which he had a seat. Count Louis Batthyani and Eötvös were at this time the leaders of the opposition in the upper house of the Hungarian Diet, and Eötvös was its ablest speaker, occupying, from his rank, his fine person, and his splendid talents, one of the very first positions in Hungarian society.

At this time from some unfortunate financial speculations of his father, which were shipwrecked by the monetary crisis of 1841, the family fortune was irretrievably ruined. Eötvös was reduced to comparative poverty, and though a career of power and wealth would undoubtedly have been open to him if he had chosen to accept them from the Austrian court, with the sacrifice of some portion of his principles, he at once, without wavering, trusted his fortunes to the scantily remunerated labours of the pen. To demonstrate the vices of the old Hungarian system of government by county elections, he commenced a tale, intended at first to be little more than a political pamphlet in action, on the plan of Miss Martineau's 'Illustrations of Political Economy.' It was published in numbers, and, as in the case of the 'Pickwick Club,' it grew both on the author and the public as it went on till at last it turned out something very superior to what either had expected. 'A Falu Jegyzője,' or 'The Village Notary,' is one of the best national tales in the whole circle of European literature. In the second volume in particular the liveliness and vigour of the narrative, the easy and natural manner in which incident after incident keeps turning up, some of a humorous, some of a political character, and both treated with an equal mastery, present a combination of excellence which will not easily be matched, except in the masterpieces of Walter Scott. Strange to say, the Hungarian critics were some of the last to discover an excellence which soon carried the work into circles which no Hungarian novel had ever visited before. The English translation by Otto Wenckstern, published in 1850, with a preface by Pulszky, the author's former friend, to whom the original was dedicated, is executed with remarkable freedom and vigour, but is less close to the Hungarian than the German one by Mailath, which is an exact reproduction of the original. The 'Notary,' which was published in 1845, was followed in 1847 by a third romance 'Magyarország 1514-ben,' or 'Hungary in 1514,' which is a delineation of the peasants' revolt, crushed at that time with singular cruelty by the nobles. The scene is laid on the banks of the Temeş in the very localities which a few years later were destined to be the theatre of the momentous struggle which has terminated in the temporary loss of Hungarian independence. Eötvös's political labours were continued with as much vigour as his literary ones. For some time he wrote the leading articles in the 'Pesti Hírlap,' one of the leading newspapers of Hungary, and these were collected and published in a volume under the title of 'Reform.' His opponents were of course not slow to avail themselves of the old reproaches which have been directed against the combination of politics and literature, and perhaps the authorities which he cites in his defence in one of his articles will hardly be regarded as conclusive. 'Richelieu,' he says, "occupied himself with writing tragedies, Frederick the Great considered himself a poet, Canning is not regarded as an altogether brainless statesman, though he is the author of some fine verses, and the whole of the last Whig ministry, which consisted almost exclusively of poets, did not govern England so badly after all—so long as it had a majority." The time was now approaching in which the whole existence of Hungary was to be shaken to its foundations. Eötvös, when after the revolution of February 1848, he went to attend the diet of Presburg, told his friends, "I shall return a minister of state." He was correct in his prediction. He was offered and accepted the post of minister of public instruction in the Batthyani administration. He brought forward a large plan for the improvement of education, which was strongly opposed by different religious parties on the same ground on which similar plans have been opposed in England, the Catholics protesting that Eötvös showed too much favour to the Protestants, and the Protestants to the Catholics. At length Kossuth, by threatening to resign if the measure was rejected, carried it through the diet. But the headlong course of events which followed had much that was so alien to the feelings and opinions of Eötvös that he became every day more averse to his position, and finally the outbreak on the bridge at Peath in which Count Lamberg, appointed by the emperor of Austria governor of Hungary, was torn to pieces by the populace, determined him to withdraw. He left the country and went first to his family at Vienna, then to Munich, and during the momentous crisis that succeeded remained quietly in Bavaria. "To

those who know me and my way of thinking," he wrote to a friend, "it is easy to explain why I retired, to others it is impossible." "Amid these contests," he said on another occasion, "I feel myself useless; Heaven did not make me for a man of revolutions." His friend Pulszky informs us in the preface to the English translation of the 'Village Notary,' that Eötvös was often in the habit of relating to his friends that, when at Paris in 1837, he had visited Madame Le Normant, the famous fortune-teller, and that she had told him, "You are rich; you will be poor; you will marry a rich wife; you will be a minister of state, and you will die on the scaffold." The other portions of the prediction had been accomplished, and Batthyani, the head of the ministry of which Eötvös was a member, did die on the scaffold, a victim of the Austrian government.

From Bavaria Eötvös issued a German pamphlet 'On the Giving of Equal Rights to Different Nationalities,' in which he aimed at showing that to do so was destructive of the unity and vigour of a state. He has since returned to Hungary, and has published a large political treatise 'On the Influence of the Leading Ideas of the Nineteenth Century on the State,' both in Hungarian and German, the German translation made by himself. The first volume of this work was issued in 1851, and the second in 1854. It has been remarked, and apparently with truth, that, although the ideas with which he commenced his political career were revolutionary in the extreme, Eötvös, the poet and novelist, has long been remarkable among Hungarian politicians for the sobriety and moderation of his views, which have lost him the favour of both of the extreme parties in his native country. The remark with which he commences his last work is one quite opposed to ordinary notions, yet one that is not unlikely to be ratified by posterity:—"Although it is usual to accuse the age in which we are living of the grossest materialism, a calm consideration of what is going on around us must convince any one that scarcely a century is to be found in history in which whole nations have more readily offered up all considerations of their material welfare to the realisation of ideas."

EPAMINONDAS, a Theban statesman and soldier, in whose praise, both for talents and virtue, there is a remarkable concurrence of ancient writers. Nepos observes that, before Epaminondas was born, and after his death, Thebes was always in subjection to some other power: on the contrary, while he directed her councils, she was the head of Greece. His public life extends from the restoration of democracy by Pelopidas and the other exiles, B.C. 379, to the battle of Mantinea, B.C. 362. In the conspiracy by which that revolution was effected he took no part, refusing to stain his hands with the blood of his countrymen; but thenceforward he became the prime mover of the Theban state. His policy was first directed to assert the right and to secure the power to Thebes of controlling the other cities of Boeotia, several of which claimed to be independent. In this cause he ventured to engage his country, single-handed, in war with the Spartans, who marched into Boeotia, B.C. 371, with a force superior to any which could be brought against them. The Theban generals were divided in opinion whether a battle should be risked—for to encounter the Lacedæmonians with inferior numbers was universally esteemed hopeless. Epaminondas prevailed with his colleagues to venture it, and devised on this occasion a new method of attack. Instead of joining battle along the whole line, he concentrated an overwhelming force on one point, directing the weaker part of his line to keep back. The Spartan right wing being broken, and the king slain, the rest of the army found it necessary to abandon the field. This memorable battle was fought at Leuctra. The moral effect of it was much more important than the mere loss inflicted on Sparta, for it overthrew the prescriptive superiority in arms claimed by that state ever since its reformation by Lycurgus.

This brilliant success led Epaminondas to the second object of his policy—the overthrow of the supremacy of Sparta, and the substitution of Thebes as the leader of Greece in the democratical interest. In this hope a Theban army, under his command, marched into Peloponnesus early in the winter, B.C. 369, and, in conjunction with the Eleians, Arcadians, and Argians, invaded and laid waste a large part of Laconia. Numbers of the Helots took that opportunity to shake off a most oppressive slavery; and Epaminondas struck a deadly blow at the power of Sparta, by establishing these descendants of the old Messenians [ARISTOMENES] on Mount Ithome, in Messenia, as an independent state, and inviting their countrymen, scattered through Sicily and Italy, to return to their ancient patrimony. Numbers, after the lapse of 200 years, obeyed the call. This memorable event is known in history as the return of the Messenians.

In B.C. 368 Epaminondas again led an army into Peloponnesus; but not fulfilling the expectations of the people, he was disgraced, and, according to Diodorus (xv. 71), was ordered to serve in the ranks. In that capacity he is said to have saved the army in Thebes, when entangled in dangers which threatened it with destruction; being required by the general voice to assume the command. He is not again heard of in a public capacity till B.C. 366, when he was sent to support the democratic interest in Achaia, and by his moderation and judgment brought that whole confederation over to the Theban alliance without bloodshed or banishment.

As the narrowness of our limits forbids us to trace the motives which led to the formation of so powerful a Theban party in Pelopon-

ness, so we cannot enter into the causes of its decline, except by saying, that it soon became plain that a mere change of masters, Thebes instead of Sparta, would be of no service to the other states. Achaia first, then Elis, then Mantinea and great part of Arcadia, returned to the Lacedæmonian alliance. To check this defection Epaminondas led an army into Peloponnesus for the fourth time, B.C. 362. Joined by the Argians, Messenians, and part of the Arcadians, he entered Laconia, and endeavoured to take Sparta by surprise; but the vigilance of Agesilaus just frustrated this scheme. Epaminondas then marched against Mantinea, near which was fought the celebrated battle in which he fell. The disposition of his troops on this occasion was an improvement on that by which he had gained the battle of Leuctra, and would have had the same decisive success, but that in the critical moment, when the Lacedæmonian line was just broken, he received a mortal wound. The Theban army was paralysed by this misfortune; nothing was done to improve a victory which might have been made certain, and this battle, on which the expectation of all Greece waited, led to no important result. "Each party," says Xenophon, "claimed the victory and neither gained any advantage: indecision, trouble, and confusion, more than ever before that battle pervaded Greece."

Whether Epaminondas could much longer have upheld Thebes in the rank to which he had raised her, is very doubtful: without him she fell at once to her former obscurity. His character is certainly one of the fairest recorded in Greek history. His private life was moral and refined; his public conduct uninfluenced by personal ambition, or by personal hatred. He was a sincere lover of his country, and if, in his schemes for her advancement, he was indifferent to the injury done to other members of the Grecian family, this is a fault from which, perhaps, no Greek statesman, except Aristides, was free.

(Xenophon, *Hellen.*; Plutarch, *Pelopidas*, *Agis*, &c.)

EPÉE, CHARLES-MICHEL DE L'. This distinguished friend and instructor of the deaf and dumb was born at Versailles, in November 1712. His father, a man of talent and probity, was the king's architect. Young l'Epée was educated for the church, a profession for which his mild, cheerful, and pious disposition peculiarly fitted him. There were difficulties at first in the way of his admission to the priesthood. He was required, according to the established practice of the diocese of Paris, to sign a formulary of faith; and this being opposed to his own opinions (which were Jansenist), he could not do so conscientiously. He was however admitted to the rank of deacon, but was told never to pretend to holy orders. He was then led to engage in the study of the law, but this profession did not suit the bias of his mind. At last he succeeded in obtaining holy orders, being ordained by the Bishop of Troyes, a nephew of Bossuet, and received from him a canonry in the cathedral of Troyes.

An accidental circumstance led him to devote himself to the instruction of the deaf and dumb. Business took him one day to a house where he found only two young women, who were busily engaged in needlework, but who paid no attention to his questions. The mother of the young women arriving shortly afterwards, explained to him with tears that they were deaf and dumb. An ecclesiastic named Vanin had commenced the education of these young persons by means of pictures; but death had removed him, and no other person had offered to instruct the mutes. "Believing," says M. de l'Epée, "that these two children would live and die in ignorance of their religion, if I did not attempt some means of instructing them, I was touched with compassion, and told the mother that she might send them daily to my house, and that I would do whatever I might find possible for them."

John Paul Bonet's book came in the way of M. de l'Epée; a person offered a copy of it to him, urging him to buy it, which he at first refused, not knowing the nature of the work, and alleging that he did not understand Spanish, and that the book was therefore of no use to him. Opening it casually, he found the copperplate engraving of Bonet's one-handed alphabet. The book was immediately bought, and De l'Epée learned Spanish to enable him to read it. De l'Epée was persevering and disinterested in his instruction of the deaf and dumb. He persevered until he converted opposition and contempt into approbation, eventually enlisting the public in favour of his teaching to a much greater extent than any of his predecessors in the work of instructing the deaf and dumb had done. De l'Epée employed the finger-alphabet only partially in his method, his dependence being placed chiefly on methodical signs and writing for the conveyance of ideas; but he failed to see that in teaching signs he was not teaching ideas. He professed to teach the meaning with the signs and words, but the end would have been accomplished more simply by using the words only. Yet, though the methods of the Abbé de l'Epée were incomplete and somewhat cumbrous, there can be no reasonable doubt that he employed them because they were the best with which he was acquainted, or of which he was able to obtain information; and he devoted his life and his means with entire single-mindedness to the promotion of the moral and intellectual elevation of the unfortunate class whose cause he had espoused. His income was about 400*l.*, of which he allowed about 100*l.* for his own expenses, and appropriated the remainder to the support and instruction of indigent mutes. "The rich," he said, "only come to my house by tolerance; it is not to them

that I devote myself—it is to the poor; but for them, I should never have undertaken the education of the deaf and dumb."

M. de l'Epée died December 23, 1789, aged seventy-seven. His memory received various honours: his funeral oration was pronounced by the Abbé Fauchet, the king's preacher. He ranks deservedly among those whose lives have been devoted to the amelioration of the condition of their fellow-men, and the fruits of whose labours do not die with them.

EPHORUS, a Greek historian, born at Cyme in Æolis, in the year B.C. 405. (Suidas.) He survived the passage of Alexander into Asia (B.C. 333), which he mentioned in his history. (Clem. Al., 'Strom.', i. p. 337 A.) He studied rhetoric under Isocrates, but with so little success that after he had returned from Athens his father Demophilus sent him back to the rhetorician for fresh instructions. (Plutarch, 'Vit. Isocratis,' p. 366, Wytténb.) Isocrates, perceiving his unfitness for public speaking, recommended him to turn his attention to historical composition (Seneca, 'de Tranquillit. Animi,' c. vi.); but his style was low and slovenly even in his histories (Dio., i. p. 479); and Plutarch remarks upon the silliness of the set speeches which he introduced. ('Polit. Præcon.,' p. 803 B.) Polybius observes that, though in his account of naval matters he is sometimes happy, he always fails in describing battles by land, and was entirely ignorant of tactics. ('Excerpt. Vatican.,' p. 391.) Ephorus wrote—1. 'A History of Greece,' in 30 books, beginning with the siege of Troy, and terminating with the siege of Perinthus (B.C. 340). Part of the 30th book was written by his son Demophilus. (Diod., xvi. 14.) 2. 'On Inventions,' in 2 books. 3. 'On Goods and Ills,' in 24 books. 4. 'On Remarkable Objects in Various Countries,' 15 books. 5. 'The Topography of Cyme.' 6. 'On Diction.' The fragments of these works have been collected by Meier Marx, Carlsruhe, 1815; and by C. & Th. Müller, in pp. 234-277 of 'Frag. Hist. Græc.,' Paris, 1841.

EPHRAEM, or EPHRAÏM (Ἐφραίμ), an ecclesiastical writer of the 4th century of our era, was probably born in the town of Nisibis, though some state that he was born at Edessa. The time at which he attained the height of his fame is about A.D. 370. In his early youth he entered the monastic life, and in seclusion he carried on his philosophical studies with zeal and success. But at a later period he seems to have become tired of solitary life, and feeling a strong desire to benefit others by the talent and knowledge which he possessed, he went to Edessa, whither the most distinguished Syrians came to receive his instruction. He soon became deacon of the church at Edessa, but declined accepting any higher ecclesiastical office, and when he was elected bishop and received intelligence of it he rushed forth into the market-place and acted in such a manner that the people thought he was out of his senses. He then absconded until another had been appointed to the office of bishop in his place. He now went to Caesarea in Cappadocia, to see Basilus the Great, who formed the highest opinion of his learning and piety. Ephraem spent the greater part of his life in writing and preaching on devotional and moral subjects, and especially against the Arian heresy; but he was equally energetic whenever there was any occasion to show by his acts that he really was the benevolent man that he appeared to be. This was especially manifest at the time when Edessa was suffering from famine: he gave his assistance everywhere; he called upon the rich to help the poor, and he himself undertook the care of seeing that the poor received what was intended for them. He was looked up to with admiration and reverence by his contemporaries, who distinguished him by the honourable designation of 'the prophet of the Syrians.' He died about 378, having ordered in his will that no one should praise him, according to the common practice, in a funeral oration, that his body should not be wrapped up in costly robes, and that no monument should be erected on his tomb. An interesting life of Ephraem, though not free from marvellous stories, is contained in the 'Acta Sanctorum,' tom. i. Febr. 49, &c.; comp. Nysseus, 'Opera,' tom. ii. c. 60; Sozomen, iii. 16; Hieronymus, 'De Scriptor.,' c. 115; Photius, 'Biblioth. Cod.,' 196; and some other sources collected by G. Vossius, in the first volume of his edition of the works of Ephraem.

Ephraem was one of the most prolific writers of his time. He knew no other language than the Syriac, but was considered to surpass all his contemporaries in the elegance and power of his oratory. Nearly all his works were translated into Greek in his own lifetime, and their popularity was so great that in some churches they were publicly read after the Scriptures. The Greek Church down to this day regards him as a saint. According to Photius, he wrote upwards of a thousand orations, besides many hymns, poems, and treatises on a variety of theological, philosophical, and moral subjects, which are still highly esteemed by theologians. Nearly all his works are extant, either in Syriac or in Greek and Arabic translations. The first collection of them that was published, though it is not complete, and only in a Latin translation, is that of G. Vossius, in 3 vols. folio, Rome, 1586-97; reprinted at Cologne, 1603, and at Antwerp, 1619. The publication of this Latin translation created a strong desire to see all the works of Ephraem, if not in the original Syriac, at least in the Greek translations which were made in the author's lifetime. This arduous task was undertaken by Assemani, who intended to publish the Greek in three folio volumes, and the Syriac in three others. The first three volumes, edited by Assemani himself, appeared at Rome in

1732-46; and the last three, containing the Syriac, were edited by Father Benedetti and Stefano Assemani. The Prolegomena to this edition contain everything worth knowing respecting the life and writings of Ephraem.

(Cave, *Historia Literaria*, vol. i. p. 188, &c.; Fabricius, *Biblioth. Græc.*, vol. viii. p. 217, &c., ed. Harles.)

EPICARMUS, the son of Helothales, was born in the island of Cos, and accompanied Cadmus, the son of Scythes, to Sicily about the year B.C. 485. He must have arrived at maturity by this time; for he was a pupil of Pythagoras (who died in B.C. 497), and, according to Aristotle ('*Post.*' iii. 5), lived long before Chionides and Magnes (who, if we may believe Suidas, began to exhibit in B.C. 487); so that there can be no truth in the statement of Diogenes, that Epicarmus was brought from Cos to Sicily when a child of three months old (viii. 78). He and his brother were physicians, and therefore perhaps belonged to the Coan house of the Asclepiads. It appears that he resided some short time at Megara, and possibly removed to Syracuse when Gelo transported the inhabitants of Megara thither (B.C. 484). It was at Megara that Epicarmus probably got the idea of writing comedies; for the Megareans, as well in Greece as in Sicily, are always spoken of as the originators of that branch of the drama. Epicarmus is called by Theocritus ('*Epigram.*' xvii.) the inventor of comedy, and Plato says that he was the chief comedian, just as Homer was the chief tragedian. ('*Theætet.*' p. 152, E.) The latter remarks refer, we believe, to his having first furnished the comus, or band of revellers, who were the original chorus in comedy, with a systematic dialogue and a plot of an epic character. That the comedies of Epicarmus had a chorus, and that this chorus was the representative of the comus, as in the old Athenian comedy, appears probable from the fact that one of his dramas was called '*Vulcan*,' or the '*Comastæ*.' "The subjects of the plays of Epicarmus," says Müller ('*Dorians*,' iv. 7, § 2), "were mostly mythological, that is, parodies or travesties of mythology, nearly in the style of the satirical drama of Athens. Thus, in the comedy of '*Busiris*,' Hercules was represented in the most ludicrous light, as a voracious glutton; and he was again exhibited in the same character (with a mixture perhaps of satirical remarks on the luxury of the times), in '*The Marriage of Hebe*,' in which an astonishing number of dishes was mentioned. He also, like Aristophanes, handled political subjects and invented comic characters like the later Athenian poets; and indeed the extent of his subjects was very wide. The piece called '*The Plunderings*,' which described the devastation of Sicily in his time, had a political meaning; and this was perhaps also the case with '*The Islands*,' at least it was mentioned in this play that Hieron had prevented Anaxilas from destroying Locri. In his '*Persians*' also there were allusions to the history of the times. Epicarmus also introduced and almost perfected characters which were very common in the drama of later times; and if the plot of '*The Menæchmi*' of Plautus was, as the poet seems to state in the prologue, taken from a comedy of Epicarmus, it must be granted that the ingenious construction of plots was not beyond the powers of that poet." Epicarmus lived to the age of ninety (Diog., '*Laert.*' viii. 78), or ninety-seven (Lucian, *Macrob.*, xiv.). The titles of thirty-five of his comedies are given in Fabricius (ii. p. 300).

EPICETUS was born at Hierapolis, a city of Phrygia. The year of his birth is not known, nor are we able to make any very close approximation to it. He must have been born however before the end of the reign of the emperor Nero, A.D. 68, else he could not have been more than twenty-one when Domitian published that edict against philosophers, in the year 89, in consequence of which Epictetus retired from Rome. At the age of twenty-one, he was not likely to have attained sufficient notoriety to bring him within the operation of such an edict.

Epictetus was born most probably during the last eight years of Nero's reign. The names and condition of his parents are unknown; neither do we know how he came to be brought to Rome. But at Rome he was for some time slave to Epaphroditus, who was a freedman of Nero's, and one of his body-guard. An anecdote related by Origen, which illustrates the fortitude of Epictetus, would also show, if it is true, that Epaphroditus was a most cruel master. "Epictetus, when his master was twisting his leg one day, smiled and quietly said, 'you will break it;' and when he did break it, only observed, 'Did I not tell you that you would do so?'" (Origen, '*C. Celæ*,' vii. p. 368.) We are not told how or when Epictetus managed to effect his freedom; but he could not have been still a slave when he left Rome in consequence of the edict against philosophers. This, which is the only event in his life whose date we can assign, took place, as has been said, in the year 89, being the eighth year of Domitian's reign. Epictetus then retired to Nicopolis, in Epirus; and it is a question whether he ever returned to Rome. The chief ground for believing that he did is a statement of Spartian ('*Vit. Hadr.*' 16), that Epictetus lived on terms of intimacy with the emperor Hadrian; while it is argued on the other hand, that there is no evidence of any of his discourses having been delivered at Rome, but that they contain frequent mention of Nicopolis. This argument is however hardly sufficient to overthrow the express testimony of Spartian.

We do not know when he died. Suidas says that he lived till the reign of Marcus Aurelius; and a confirmation of this statement has

been thought to be furnished by Themistius, who says ('*Orat. V. ad Jovian. Imp.*') that the two Antonines patronised Epictetus. But if, as there is good reason to believe, Epictetus was born before 68, the adoption of Suidas's statement would make him almost a hundred years old at his death; and what is said by Themistius might very well be true, even though Epictetus did not live under either of the Antonines. It may be added, that Suidas's account of Epictetus is in other respects inaccurate. But the strongest argument against Suidas is derived from Aulus Gellius, who, writing during the reign of the first Antonine, speaks of Epictetus in two places as being dead. ('*Noct. Att.*' ii. 18; xvii. 19.)

Epictetus led a life of exemplary contentment, simplicity, and virtue, practising in all particulars the morality he taught. He lived for a long while in a small hut, with no other furniture than a bed and lamp, and without an attendant; until he benevolently adopted a child whom a friend had been compelled by poverty to expose, and hired a nurse for its sake. There is a story connected with his lamp which illustrates the equanimity of Epictetus. He had bought one day an iron lamp, which was very soon after stolen from his hut, while he was himself standing in a corner wrapped in meditation; and when on looking up he came to miss it, he observed with a smile, "I shall disappoint this thief to-morrow, for if he comes back for another lamp, he shall only find an earthen one." (Arrian, '*Epict.*' ii. 6.) Neither was it in trifles alone that his equanimity was manifested, as the anecdote of his patience under his master's cruelty may suffice to prove. The biographers of Epictetus have taken particular care to commemorate his love of neatness.

Epictetus was a teacher of the Stoic philosophy, and the chief of those who lived during the period of the Roman empire. An anecdote given in the '*Discourses*' collected by Arrian (i. 7) seems to show that he had been a pupil of Musonius Rufus, a Stoic philosopher whom Nero banished to Gyara, and who was subsequently recalled to Rome by Vespasian. The lessons of Epictetus were principally, if not solely, directed to practical morality. His favourite maxim, and that into which he resolved all practical morality, was 'bear and forbear.' He appears to have differed from the Stoics on the matter of suicide. (Arrian, '*Epict.*' i. 8.) We are told by Arrian in his Preface to the '*Discourses*,' that he was a powerful and exciting lecturer; and, according to Origen ('*C. Celæ*,' vi. ad init.), his style was superior to that of Plato. It is a proof of the estimation in which Epictetus was held that, on his death, his lamp was purchased by some more eager than wise aspirant after philosophy for three thousand drachmæ. (Lucian, '*Adv. Indoct. libr. e ment.*' tom. ii., p. 386.)

Though it is said by Suidas that Epictetus wrote much, there is good reason to believe that he himself wrote nothing. His '*Discourses*' were taken down by his pupil Arrian, and published after his death in six books, of which four remain. The same Arrian compiled the '*Encheiridion*,' and wrote a life of Epictetus, which has been lost. [ARRIAN.] Some fragments have also been preserved by Stobæus.

The best edition of all the remains of Epictetus is that by Schweighæuser, in six volumes, Leipzig, 1799. The same editor has published the '*Encheiridion*,' together with the '*Tablet of Cebes*,' in a separate volume. Coray published an edition of the '*Encheiridion*,' with a French translation by another hand, in the seventh volume of the *Parerga* of his '*Bibliotheca Græca*,' Paris, 1826, 8vo. There is an English translation of the '*Encheiridion*, or Manual,' by Mrs. Carter.

(Bayle, *Dictionary*; Fabricii, *Bibliotheca Græca*, ed. Harles, vol. v., p. 64.)

EPICURUS was born in the year B.C. 341, seven years after the death of Plato. He was born in the island of Samos, whither his father had gone from Athens in the year B.C. 352, among 2000 colonists then sent out by the Athenians. (Strab. xiv., p. 638.) He was however an Athenian born, belonging to the deme Gargettus, and to the tribe *Ægea*. His father Neocles is said to have been a schoolmaster, and his mother Chæristrate to have practised arts of magic, in which it was afterwards made a charge against Epicurus that, when he was young, he assisted her. (Diog. Laert., x. 4.) Having passed his early years in Samos and Teos, Epicurus went to Athens at the age of eighteen. We are told that he had begun to study philosophy when only fourteen, having been incited thereto by a desire, which the teachers whom he had applied to had failed to satisfy, of understanding Hesiod's description of chaos; and that he began with the writings of Democritus. In Samos he is said to have received lessons from Pamphilus, a follower of Plato. (Suidas; Cic. '*De Nat. Deor.*' i. 26.) At the time when Epicurus arrived in Athens, Xenocrates was teaching in the academy, and Theophrastus in the Lyceum; and we may suppose that he did not fail to avail himself of the opportunities of instruction which were thus within his reach. Indeed it was stated by Demetrius Magnes (Diog. Laert., x. 13) that Epicurus was a pupil of Xenocrates. He is also said, on the testimony of Apollodorus, to have received lessons from Lysiphanes and Praxiphanes; and again it is stated that he was a pupil of Nausiphanes. (Id. x. 14; Suid.) It was however Epicurus's wont to boast that he had learnt from no man but himself.

On the occasion of his first visit to Athens, Epicurus stayed there for a very short time. He left it in consequence of the measures taken

by Perdiccas after the death of Alexander the Great, and went to Colophon to join his father. In his thirty-second year, B.C. 310, he went to Mitylene, where he set up a school. Staying only one year at Mitylene, he next went to Lampsacus, where he taught for four years. He returned to Athens in the year B.C. 306; and now founded the school which ever after was named from him. He purchased a garden for eighty minæ, wherein he might live with his disciples and deliver his lessons, and henceforth remained in Athens, with the exception only of two or three visits to his friends in Asia Minor, until his death in the year B.C. 270. The disease which brought on his death was the stone. He was in his seventy-second year when he died, and he had been then settled in Athens as a teacher for thirty-six years.

Epicurus is said by Diogenes Laertius (x. 9) to have had so many friends "that even whole cities could not contain them." Pupils came to him from distant places, very many from Lampsacus; and while men often deserted other schools to join that of Epicurus, there were only two instances at most of Epicurus being deserted for any other teacher. So remarkably was this the case (and it continued to be so as long as the Epicurean school lasted), that it is related as a question put to Arcesilaus, "why men change from other sects to that of the Epicureans, but never leave this?" (Diog. Laert., iv. 43.) Epicurus and his pupils lived together, in the garden which has been mentioned, in a state of friendship, which, as it is usually represented, could not be surpassed; abstaining from putting their properties together, and enjoying them in common, for the quaint yet significant reason that such a plan implied mutual distrust. The friendship subsisting between Epicurus and his pupils is commemorated by Cicero ('De Fin.', i. 20.) In this garden too they lived in the most frugal and virtuous manner, though it was the delight of the enemies of Epicurus to represent it differently, and though Timocrates, who had once been his pupil, and had abandoned him, spread such stories as that Epicurus used to vomit twice a day after a surfeit, and that many immodest women were inmates of the garden. (Diog. Laert., x. 6, 7.) An inscription over the gate of the garden told him who might be disposed to enter, that barley-cakes and water would be the fare provided for him (Seneca, 'Ep.' 31); and such was the chastity of Epicurus, that one of his principal opponents, Chrysippus, endeavoured to account for it, so as to deny him any merit, by saying that he was without passions. (Stob., 'Serm.' 117.) Epicurus did not marry, in order that he might be able to prosecute philosophy with less interruption. His most attached friends and pupils were Hermachius of Mitylene, whom he appointed by will to succeed him as master of the school; Metrodorus, who wrote several books in defence of his system, and for whose children Epicurus in his will liberally provided; and Polyænna. Epicurus's three brothers, Neocles, Chæredemus, and Aristobulus followed his philosophy; as also one of his servants, Mysis, whom at his death he made free. Besides the garden in Athens, from which the followers of Epicurus in succeeding time came to be named the philosophers of the garden (Juv., 'Sat.' xiii. 122, xiv. 319), Epicurus possessed a house in Melite, a village near Athens, to which he used often to retire with his friends. On his death, he left this house, together with the garden, to Hermachius, as head of the school, to be left by him again to whomsoever might be his successor.

Epicurus divided the whole field of knowledge into three parts, to which he gave the names respectively of 'canonics,' 'physics,' and 'ethics.' The first two were subordinate to the third. The end of all knowledge, of ethics directly or immediately, of canonics and physics indirectly or mediately through ethics, was, according to Epicurus, to increase the happiness of man.

Canonics, which was a subject altogether introductory both to physics and ethics, treated of the means by which knowledge, both physical and ethical, was obtained, and of the conditions or (as they were called by Epicurus) 'criteria' of truth. These conditions or criteria were, according to him, sensations (*αἰσθήσεις*), ideas or imaginations (*εἰρήσεις*), and affections (*πάθη*). From these three sorts of consciousness we get all our knowledge. What Epicurus then called canonics, viewed in relation to physics and ethics, is, viewed absolutely or in itself, psychology. Epicurus seems to have explained rightly the dependence of ideas upon sensations (Diog. Laert., x. 33); but in accounting for sensations, he, like Democritus, left the path of sound psychology, and introduced the fanciful hypothesis of emanations from bodies.

In physics he trod pretty closely in the footsteps of Democritus [DEMOCRITUS]; so much so that he was accused of taking his atomic cosmology from that philosopher without acknowledgment: he made indeed very few and unimportant alterations. According to Epicurus, as also to Democritus and Leucippus before him, the universe consists of two parts, matter and space, or vacuum, in which matter exists and moves; and all matter, of every kind and form, is reducible to certain indivisible particles, atoms, which are eternal. These atoms, moving, according to a natural tendency, straight downwards, and also obliquely, have thereby come to form the different bodies which are found in the world, and which differ, in kind and shape, according as the atoms are differently placed in respect of one another. It is clear that in this system a creator is dispensed with; and indeed Epicurus, here again following Democritus, set about to prove, in an *a priori* way, that this creator could not exist, inasmuch as nothing could arise out of nothing, any more than it could utterly perish and become nothing.

The atoms have existed always, and always will exist; and all the various physical phenomena are brought about, from time to time, by their various motions.

It remains to speak of the Epicurean system of ethics. Setting out from the two facts, that man is susceptible of pleasure and pain, and that he seeks the one and avoids the other, Epicurus propounded that it is a man's duty to endeavour to increase to the utmost his pleasures and diminish to the utmost his pains; choosing that which tends to pleasure rather than that which tends to pain, and that which tends to a greater pleasure or to a lesser pain, rather than that which tends respectively to a lesser pleasure or to a greater pain. He used the terms pleasure and pain in the most comprehensive way, as including pleasure and pain both of mind and of body; and he esteemed the pleasures and pains of the mind as incomparably greater than those of the body. Making then good and evil, or virtue and vice, depend on a tendency to increase pleasure and diminish pain, or the opposite, he arrived, as he easily might do, at the several virtues to be inculcated and vices to be denounced. And when he got thus far, even his adversaries had nothing to say against him. It is strange that they should have continued to revile the principle, no matter by what name it might be called, when they saw that it was a principle that led to truth. But even in our own age and country the same cry has been raised; and men, ignorant of the principles of the ancient and of the modern philosopher alike, have endeavoured, by bringing to bear on it as a hard name the name Epicurean, to crush the philosophy of Bentham.

Though Epicurus dispensed with a Divine Being as creator of the world, he yet did not deny the existence of gods. That there was an inconsistency in this is obvious. But he professed that the universal prevalence of the ideas of gods was sufficient to prove that they existed; and thinking it necessary to derive these ideas, like all other ideas, from sensations, he imagined that the gods were beings of human form, hovering about in the air, and made known to men by the customary emanations. He believed that these gods were eternal and supremely happy, living in a state of quiet, and meddling not with the affairs of the world. He contended that they were to be worshipped on account of the excellence of their nature, not because they could do men either good or harm. (Cic., 'De Nat. Deor.', i. 41; Seneca, 'De Benef.', iv. 19.)

The two chief sources of knowledge concerning the doctrines of Epicurus are the tenth book of Diogenes Laertius, and the poem of Lucretius 'De Rerum Naturā.' In the first of these are letters from Epicurus himself to three of his friends, which give a brief account of all the parts of his system. Information is furnished also by the writings of Cicero, principally the 'De Finibus' and the 'De Naturā Deorum,' by those of Seneca; and the treatise of Plutarch, entitled 'Against Colotes.'

Epicurus was, according to Diogenes Laertius, a more voluminous writer than any other philosopher, having written as many as 300 volumes, in all of which he is said to have studiously avoided making quotations. All that now remains of his works are the letters contained in the tenth book of Diogenes Laertius, and parts of two books of his treatise on Nature (*εἰρη φύσεως*), which were discovered at Herculaneum. The last were published at Leipzig in 1813, being edited by Orelli. A critical edition of the first two letters of Epicurus was edited by J. Glo. Schneider, Leipzig, 1813.

Diogenes Laertius is the principal authority for the life of Epicurus; brief and incidental notices are also supplied by Suidas, Cicero, Seneca, and Plutarch. There is an account of the life and defence of the character of Epicurus, in eight books, by Gassendi (Lugd. Bat., 1647), and a life by a Frenchman of the name of Rendal (Par., 1679). It is unnecessary to mention the accounts given in Fabricius, Bayle, and all the common histories of philosophy.

The Epicurean school was carried on, after Hermachius, by Polystratus and many others, concerning whom nothing particular is known; and the doctrines which Epicurus had taught underwent few modifications. When introduced among the Romans, these doctrines, though very much opposed, were yet adopted by many distinguished men, as Lucretius, Atticus, Horace; and under the emperors, Pliny the Younger and Lucian of Samosata were Epicureans. A list of Epicureans among the Greeks and Romans will be found in Fabricius, 'Bibliotheca Græca,' ed. Harles., vol. iii. pp. 593-614.

EPIMENIDES was born in the year B.C. 659 (Suidas), at Phæstus, in Crete, according to some accounts; or at Cnossus, according to others; he was certainly a citizen of the latter place, though his father appears to have been a Phæstian. (Diog. Laert., i. 109.) He passed his youth in solitary retirement, which is explained in the ancient account as a supernatural sleep into which he fell when a youth, and did not awake till more than fifty years after, when he made his appearance among his fellow-citizens with long hair and a flowing beard, and with knowledge of medicine and natural history, which then appeared more than human. The event of his life for which he is best known, was his visit to Athens at the request of the inhabitants, in order to pave the way for the legislation of Solon by purifications and propitiatory sacrifices. These rites were calculated, according to the spirit of the age, to allay the feuds and party dissensions which prevailed there; and although what he enjoined was mostly of a religious nature (for instance, the sacrifice of a human victim, the consecration of a temple

to the Eumenides, and of two altars to Hybris and Anagela, the two evil powers which were exerting their influence on the Athenians), there can be little doubt but that his object was political, and that Solon's constitution would hardly have been accepted had it not been recommended and sanctioned by some person who, like Epimenides, claimed from men little less than the veneration due to a superior being. The Athenians wished to reward Epimenides with wealth and public honours, but he refused to accept any remuneration, and only demanded a branch of the sacred olive-tree and a decree of perpetual friendship between Athens and his own country, Cnossus. Epimenides visited Athens about the year B.C. 596, and died soon after his return to Crete. He wrote a poem on the Argonautic expedition, and other works, which are entirely lost. For a more detailed account of this remarkable personage the reader is referred to C. F. Heinrich's 'Epimenides aus Kreta,' Leipzig, 1801.

EPIPHANIUS, SAINT, a Christian bishop and author, of the 4th century, was born of Jewish parents at a village called Besanducan, near Eleutheropolis, in Palestine. He spent his youth under the discipline of the Gnostics in Egypt, where he acquired a great fondness for the monkish asceticism then so prevalent in that country. Having become a zealous disciple of Hilarion, the patriarch of the monks of Palestine, he founded and long presided over a monastery near his native village. About the year 368 he was made bishop of Salamis, the metropolis of the island of Cyprus, where he continued about 36 years, and composed most of his writings. His spirit of opposition was especially excited by the Platonic doctrines of the learned and laborious Origen, against which he wrote and preached with implacable bitterness. On this subject he hotly quarrelled, in 391, with John, bishop of Jerusalem, who favoured Origen's views; but he found in Theophilus, the violent bishop of Alexandria, a worthy coadjutor, who in 399 convened a council, and condemned all the works of Origen. Epiphanius himself then called a council in Cyprus A.D. 401, and reiterated this condemnation, after which he wrote to St. Chrysostom, then bishop of Constantinople, requesting him to do the same; and on finding this prelate disinclined to sanction his violent proceedings, he forthwith repaired to Constantinople for the purpose of exciting the bishops of that diocese to join in executing the decrees which his Cyprian council had issued; but having entered a church in the city in order to repeat his anathemas, he was forewarned by Chrysostom of the illegality of his conduct, and was obliged to desist. Exasperated at this disappointment, he applied to the imperial court for assistance, where he soon embroiled himself with the Empress Eudoxia; for, on the occasion of her asking him to pray for the young Theodosius, who was dangerously ill, he replied that her son should not die provided she would not patronise the defenders of Origen. To this presumptuous message the empress indignantly answered, that her son's life was not in the power of Epiphanius, whose prayers were unable to save that of his own arch-deacon, who had recently died. Failing to gratify his animosity, he resolved to return home, but died at sea, on his passage to Cyprus, A.D. 403. His works in Greek were first printed in fol. at Basel, in 1544. Several editions, with a Latin translation by Cornarius, subsequently appeared at Basel and at Paris during the 16th century; but the best is by Petavius, who made a new Latin translation of the Greek text, and added a biography of the author and critical notes. This edition is in 2 vols. fol., Paris, 1622, and Cologne, 1682. In the 'Epiphanius Opuscula, ex editione Petavii,' are some very curious and valuable old prints. The principal works of Epiphanius are, 1, The 'Panarion,' or a treatise on Heresies, that is, peculiar sects. This is the most important of the author's writings. It treats of 80 sects, from the time of Adam to the latter part of the 4th century. The first section of the first three books into which the treatise is divided contains an account of 20 heretical sects before the birth of Christ; the remaining portion is occupied with the description of 60 heresies of Christianity. 2, 'Anacephalæsis,' or an Epitome of the Panarion. 3, 'Ancoratus,' or a Discourse on the Faith; explaining the doctrine of the Trinity, Resurrection, &c., in confutation of the Pagans, Manicheans, Sabellians, and Arians. 4, A Treatise on the ancient Weights, Measures, and Coins of the Jews, with a Catalogue of Canonical Scriptures. Besides this there are several treatises and epistles, some of which are falsely attributed to Epiphanius. (See Riveti, 'Crit. Sacr.' c. 28 and 29.)

Epiphanius was an austere and superstitious ascetic, and, as a bitter controversialist, he often resorts to untrue arguments for the refutation of heretics. That his inaccuracy and credulity were equal to his religious zeal is apparent from his numerous mistakes in important historical facts, and his reliance on any false and foolish reports. Jerome admires Epiphanius for his skill in the Hebrew, Syriac, Egyptian, Greek, and Latin languages, and accordingly styles him, Pentaglotton, or the Five-tongued; but Scaliger calls him an ignorant man, who committed the greatest blunders, told the greatest falsehoods, and knew next to nothing about either Hebrew or Greek. However his writings are of great value as containing numerous citations from curious works which are no longer extant.

(Du Pin, *Bibliothèque Eccles.* tom. 2; Cave, *Lit. Hist.*; Bayle, *Dict.*; Dr. A. Clark, *Succession of Sacred Literature*; Neander, *Church History*.)

EPISCOPIUS, SIMON (whose real Dutch name was Bisschop),

was one of the most learned men of the 17th century, and the chief supporter of the anti-calvinistic doctrines advocated by his contemporary Arminius. He was born in the year 1583, at Amsterdam, where he received his school education. In 1600 he went to the then newly-founded university of Leyden, of which he became a distinguished member, and entered with zeal and great ability into the predestinarian controversy between the Arminians and Gomarites, which at that time excited a deep and general interest. He was ordained in 1610, as the minister of the village of Bleyswyck, near Rotterdam, and in the following year he was deputed to the office of Arminian advocate at the conference held at the Hague between the Remonstrants and their opponents, the Calvinists. He was chosen to fill the chair of professor of divinity in the university of Leyden, as the successor of Professor Gomar. The predestinarian controversy was carried on shortly after with such virulence and popular excitement that Episcopus was not only exposed in the streets and in the pulpit to the greatest abuse and insult, but, on one occasion, barely escaped from being stoned to death. The predominant party of Calvinists treated him with great injustice and tyranny at the synod of Dort, to which he went as a deputy from the states of Holland. He was refused a hearing in behalf of the less numerous party of Arminians. He was told that the synod had met not to discuss but to judge, and it having been decreed that he and the other professors who formed the body of the Arminian delegates should neither explain nor maintain any point without being asked to speak, Episcopus and his colleagues refused to submit. They were, in consequence, expelled from the synod, and were subsequently deposed from the functions of the ministry and banished from the territory. Episcopus retired to France, and continued to write in defence of Arminianism, and to console and encourage his unfortunate brethren. In 1626, when sectarian animosity had somewhat subsided, he returned to Holland, and became the minister of the church of Remonstrants at Rotterdam. Finally, he was made rector of the college founded by the Remonstrant party at Amsterdam, where he died in 1643, at the age of sixty. His works were published collectively in 2 vols. fol., entitled 'Opera Omnia Theologica,' &c., Curcellami edita. Amsterdam, 1650, 1665, and 1671; and in London in 1678. They consist chiefly of the following treatises: 'Collegium Disputationum Theologicarum in Academia Leydensi,' Dordrecht, 1688; 'Fur Prædestinatus,' Dort, 1642; 'Antidotum adversus Synodi Dordtracense Canonem,' 'Confession of Faith,' 'Popish Labyrinth, or a Treatise on Infallibility,' &c., English translation, London, 1763. The latter works were written on the occasion of the author's being solicited by Peter Wadingus, a learned Jesuit, to become a Papist.

(*Life of Episcopus*, by Limborch, and by Curcellæus; *Life and Death of Arminius and Episcopus*, London, 1672, 12mo; Moreri, &c.)

ERASMUS was born on the 28th of October 1467, at Rotterdam. He was the illegitimate son of a citizen of Gonda, named Gerrit (Gerard), which, according to a pedantic fashion of the day, he translated doubly into Desiderius Erasmus; and in future years he found time to lament his carelessness in calling himself Erasmus instead of by the more accurate form Erasmia. During his father's life he was well and tenderly educated; but at the age of fourteen he fell into the hands of dishonest guardians, who wasted his patrimony, and to conceal their peculations, drove him, very unwillingly, into a monastery. He took the vows at Stein in 1486. Fortunately his skill in Latin caused him to be employed as private secretary to the bishop of Cambrai, who in 1496, at the end of their connection, authorised him to proceed to Paris to continue his studies, instead of returning to the monastic life, which he hated. At Paris Erasmus barely supported himself, by taking pupils, in sickness and poverty. For many years he led a wandering life, relying on the bounty of those patrons who were attracted by his learning and sprightly wit, sometimes in France, sometimes in the Netherlands, sometimes in England, to which he was a frequent visitor. In England he became intimate with More, Colet, dean of St. Paul's, and other learned men, of whom he has spoken in high terms of praise; and England, if any permanent establishment had been offered, would have been the home of his choice. For several years he applied himself diligently to the study of Greek, which, after ages of general neglect, was just beginning to be an object of attention. He was 'autodidactos' (self-taught) he says; and one of his favourite employments was the translation of short Greek treatises into Latin, which answered the double purpose of improving himself, and furnishing him with a number of books to dedicate to his wealthy friends; for in those days the honour of a dedication was generally acknowledged by a handsome present. Careless however of economy, and not averse to pleasure, Erasmus was continually in want; and in one of his letters (xii. 21) he duns Colet for fifteen angels, promised as the price of the dedication of his treatise 'De Copia Verborum.'

In 1506 Erasmus paid his first visit to Italy, during which he obtained from Pope Julius II. a dispensation from his monastic vows. At Bologna, Venice, and Padua, he improved his knowledge of Greek under the instruction of the best Greek and Italian scholars. At Rome he met with a flattering reception, and promises of high advancement; but having engaged to return to England he did so in 1510, in the expectation that the recent accession of Henry VIII., with whom he had for some time maintained a correspondence, would ensure to him an honourable provision. During this visit he resided

for some time at Cambridge, where he was appointed Lady Margaret professor (in divinity), and also lectured on Greek. His lodging was in Queen's College, in the grounds of which Erasmus's Walk is still shown. But not finding his expectations likely to be fulfilled, he accepted an invitation from the archduke, afterwards Charles V., and went to Brabant in 1514, with the office of councillor, and a salary of 200 florins. After this we find him resident sometimes in the Netherlands, sometimes at Basel, where the great work in which he had been many years engaged, the first edition of the New Testament in Greek, was published in 1516, accompanied by a new Latin translation. Some amusing specimens of the objections made to this undertaking by the ignorant clergy will be found in his 'Letters' (vi. 2).

At the dawn of the Reformation, Erasmus, who in his witty writings had exposed many abuses of the Roman Catholic Church, especially those connected with the monastic system, was much embarrassed. It is clear that at heart he went a long way with the reformers, whose tenets he cautiously abstains from censuring, even in letters to dignitaries of the church, where he speaks of Luther himself in no very friendly terms. But he was of a timid temper, disinclined to sacrifice either life or comfort to his opinions, for he says of himself, in a letter to Pace, dean of St. Paul's, "Even if Luther had spoken everything in the most unobjectionable manner, I had no inclination to die for the sake of truth. Every man has not the courage to make a martyr; and I am afraid, if I were put to the trial, I should imitate St. Peter." This backwardness brought on him some harsh rebukes from Luther, who nevertheless had an esteem for his person as well as a regard for his talents; and calls him, in a letter written in 1519 (vi. 3), "*Decus nostrum et spes nostra*" ("our glory and our hope"). Neither did the zealots of the other side regard him with more favour. Erasmus, it was said, laid the egg, and Luther hatched it; and no doubt the pungency of his satire had its effect in opening men's eyes, and preparing for the graver warfare of the great reformer.

He removed to Basel in 1521, where, in 1522, his celebrated 'Colloquies' were published. They were composed ostensibly to supply young persons with an easy school-book in the Latin language, and at the same time to teach them religion and morals. For the purpose of teaching the Latin language this little book seems peculiarly well adapted: it was long used for this purpose in England, in the northern parts of which it was, till very lately, in use, and perhaps still is in some places. In these 'Colloquies,' which are generally very amusing, Erasmus has made some of his smartest attacks on various superstitions of the Roman Catholic Church. On this account the book was prohibited. In 1529 Erasmus removed to Freiburg, when the reformed party acquired the ascendancy in Basel: for to the last he never threw off an external adherence at least to the ancient faith. But in 1535 he returned to his former place of abode, endeared as it was by the presence of his most valued friends, in hope of renovating his declining health. About this time he received testimonies of high respect from Pope Paul III., who gave him a benefice, and expressed the intention of raising him to the rank of cardinal. But these favours came too late to benefit him. He died at Basel, July 12, 1536, leaving an enduring reputation as the first wit of his age, the man of most general learning, and the most active and serviceable instrument in bringing about the revival of sound learning. Nor were his contributions small towards the success of the Reformation; he was an able sapper, though he wanted energy to storm the breach with Luther and his associates.

His 'Encomium Moriae' ('Praise of Folly'), written in England in 1510, a very witty production, was meant to show that there are fools in all places, however high, even in the court of Rome. It had a great run, and Leo X. is said to have been much amused by it; but at the same time it made its author many enemies among those who loved the abuses or were too partial to see the faults of the church, and did more than any of his works, except the 'Colloquies,' to fix the charge of heterodoxy on him. The 'Adagia' (1498), a large collection of proverbs, explained and commented upon with great learning, is another of his most interesting works. 'Enchiridion Militie Christiane' (1503) is a valuable manual of practical religion; the 'Ciceronianus' is an elegant and stinging satire on the folly of those pedants who, with a blind devotion, refused to use in their compositions any words or phrases not to be found in Cicero. Erasmus's own Latin style is clear and elegant: not always strictly classical, but like that of one who spoke and wrote Latin as readily as his mother tongue. His 'Letters,' comprising those of many learned men to himself, form a most valuable and amusing collection to those who are interested in the manners and literary histories of the age in which they were written; and several of them in particular are highly valuable to Englishmen as containing a picture of the manners of the English of that day. Of his numerous works, those which we have mentioned are most likely to be read with pleasure in the present day; the rest of them consist chiefly of translations, theology, grammar, and occasional treatises addressed to his friends and patrons.

His greatest work however was the edition of the New Testament, in Greek, from manuscripts, for the first time; for though that portion of Scripture was printed in the Complutensian Polyglot so early as 1514, it was not published till 1522; while the *Editio Princeps* of Erasmus was published in 1516. It is much commended by

Michaelis, who says—"Natural abilities, profound learning, a readiness in detecting errors, with every qualification that is requisite to produce critical sagacity, Erasmus possessed in the highest degree; and perhaps there never existed a more able editor of the New Testament. As an edition for common use however, it is of course superseded, in consequence of the accumulated knowledge of later labourers, and the great improvement in biblical criticism. Erasmus superintended the first Greek edition of the Geography of Ptolemæus, which was printed at Basel by Frobenius in 1533, 4to. The edition was founded on good manuscript, but it contains numerous typographical errors. At Rotterdam there is a fine bronze statue of Erasmus, erected in 1622; at Basel there is a portrait of him by Holbein. The last edition of the complete works of Erasmus is that of Leyden, by Leclerc, 1703, 10 vols. folio, often bound in eleven.

ERASTUS, THOMAS, a physician, and the author of various medical works, but better known for the use made of his name in ecclesiastical discussions than in connection with his own profession, was born at Baden in Switzerland, on the 7th of September 1524. He obtained the rudiments of his education in his native place, and studied in the neighbouring city of Basel in 1540. There in 1544 he was attacked by the plague, and narrowly escaped death. He is said to have either on that or some other occasion lost the use of his right hand, but to have acquired the power of writing rapidly with the left. At Basel he seems to have studied divinity, philosophy, and literature. He afterwards went to Bologna, where he studied medicine, and appears to have speedily acquired a high scientific reputation. After having remained nine years in Italy, he went to Germany, and was by the Elector Palatine Frederic III. made professor of physic in the University of Heidelberg. The scientific character which he acquired in his own profession appears to have been that of one who did not take dogmas or theories for granted, but acted on induction from his own experience. He was appointed physician to the prince, and held rank as councillor of state in the Palatinate. He soon afterwards entered into polemical controversy. In 1564 a conference was held in the monastery of Maulbronn on the question of the real presence, or rather on the question whether the reference to the body and blood was not entirely figurative, at which Erastus maintained the view that it is figurative. He soon afterwards became involved in his celebrated controversy as to excommunication. A sort of fanaticism in favour of the use of ecclesiastical censures and punishments had been introduced by Olevianus, a refugee from Trier or Treves, and by several fugitives from the cruelties of the Duke of Alva in the Low Countries, and had spread among the Protestants of the Palatinate. Erastus termed it 'febris excommunicatoria,' and thought it an unwise policy for the Protestants, surrounded by their enemies, to be zealous in cutting off members from their own communion. He examined the principles and biblical authority of ecclesiastical censures, and carried on a controversy in which he was violently opposed by Dathenus, and more mildly by his friend Beza. This controversy would have probably died as a local dispute, had it not been revived by Castelvetro, who had married the widow of Erastus, publishing from his papers the theses called '*Explicatio Questionis gravissimæ de Excommunicatione*,' which bears to have been written in 1568, and was thus published in 1589. The general principle adopted by Erastus is, that ecclesiastical censures and other inflictions are not the proper method of punishing crimes, but that the administration of the penal law, and of the law for compelling performance of civil obligations, should rest with the temporal magistrate. He held that the proper ground on which a person could be prohibited from receiving the ordinances of a church—such as the sacrament or communion of the Lord's Supper—was not vice or immorality, but a difference in theological opinion with the church from which he sought the privilege. The church was to decide who were its members, and thereby entitled to partake in its privileges, but was not entitled to take upon itself the punishment of offences by withholding these privileges, or by inflicting any other punishments, on the ground of moral misconduct.

Few authors so often referred to have been so little read as Erastus. The original theses are very rare. An English translation was published in 1669, and was re-edited by the Rev. Robert Lee in 1845. By some inscrutable exaggeration, it had become the popular view of the doctrines of Erastus, that his leading principle was to maintain the authority of the civil magistrate over the conscience, and to subject all ecclesiastical bodies to his direction and control, both in their doctrine and their discipline. In the discussions in the Church of Scotland, of which the result was the secession of a large body of the clergy and people because it was found that the Church could not make a law to nullify the operation of lay patronage, those who maintained within the church the principle that it had no such power were called Erastians as a term of reproach. As in all cases where such words as Socinian, Arian, Antinomian, &c., are used in polemical debates, the party rejected with disdain the name thus applied to it. But it is singular that in the course of this dispute no one seems to have thought of explaining that the controversy in which Erastus was engaged was about a totally different matter, and that only a few general and very vague remarks in his writings have given occasion for the supposition that he must have held the principle that all ecclesiastical authorities are subordinate to the civil. Erastus died at Basel on the 31st of December 1583, leaving a considerable sum for the

promotion of education in Basel and Heidelberg. He had published at the former town in 1565 a work 'De Discrimine Logice et Scientie Demonstrative.' He also wrote several works on medical science.

(Ersch und Gruber, *Allgemeine Encyclopädie*; Adamus, *Vita Germanorum Medicorum*, 107-109.)

ERATOSTHENES, a distinguished contemporary of Archimedes, is said to have been born at Cyrene in the year B.C. 276. He possessed a variety of talents seldom united in the same individual, but not all in the same eminent degree; his mathematical, astronomical, and geographical labours, are those which have rescued his name from oblivion.

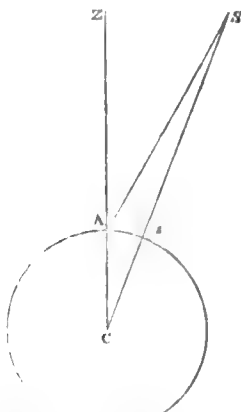
The Alexandrian school of sciences, which flourished under the first Ptolemies, had already produced Timochares and Aristyllus, whose solstitial observations, made probably by the shadows of a gnomon, and by the armillary circles imitative of those of the celestial vault, retained considerable credit for centuries afterwards, though from these methods of observation they must have been extremely rude and imperfect.

Eratosthenes had not only the advantages arising from the instruments and observations of his predecessors, but the great Alexandrian library, which probably contained all the Phœnician, Chaldaic, Egyptian, and Greek learning of the time, was entrusted to his superintendence by the third Ptolemy (Euergetes), who invited him to Alexandria; and we have proof in the scattered fragments which remain to us of this great man, that these advantages were duly cultivated to his own happiness and the progress of infant astronomy.

The only work attributed to Eratosthenes, which has come down to us entire, is entitled 'Catasterismi,' and is merely a catalogue of the names of forty-four constellations, and the situations in each constellation of the principal stars, of which he enumerates nearly five hundred, but without one reference to astronomical measurement: we find Hipparchus quoted in it, and mention made of the motion of the pole, that of the polar star having been recognised by Pytheas. These circumstances, taken in conjunction with the vagueness of the descriptions, render its genuineness extremely doubtful; at all events, it is a work of little value. It may be seen in the Oxford edition of 'Aratus,' and was republished by Schaubach, with notes by Heyne (Götting, 1795). A more correct edition of the text was published by F. K. Matthiæ, in his edition of 'Aratus' (Frankfurt, 1817, 8vo); and by A. Wehrmann, in his 'Scriptores Historiæ Poeticæ Græci,' pp. 239-267.

If Eratosthenes be really the author of the treatise 'Catasterismi,' it must have been composed merely as a 'vade mecum,' for we find him engaged in astronomical researches far more exact and more worthy of his genius. By his observations he determined that the distance between the tropics, that is, twice the obliquity of the ecliptic, was $\frac{1}{2}$ of an entire circumference, or $47^{\circ} 42' 39''$, which makes the obliquity to be $23^{\circ} 51' 19.5''$, nearly the same as that supposed by Hipparchus and Ptolemæus. As the means of observation were at that time very imperfect, the instruments divided only to intervals of $10'$, and corrections for the greater refraction at the winter solstice, for the diameter of the solar disc, &c., then unknown, we must regard this conclusion as highly creditable to Eratosthenes.

His next achievement was to measure the circumference of the earth. He knew that at Syene (now Assouan) the sun was vertical at noon in the summer solstice; while at Alexandria, at the same moment, it was below the zenith by the fiftieth part of a circumference: the two places are nearly on the same meridian (error 2°); neglecting the solar parallax, he concluded that the distance from Alexandria to Syene is the fiftieth part of the circumference of the earth; this distance he estimated at 5000 stadia, which gives 250,000 stadia for the circumference: the following diagram will explain the principle of this admeasurement:—



C the centre of the earth, A Alexandria, s Syene, S the sun, $\angle ZAS$ the $\frac{1}{2}$ of four right angles, $\angle ASC$ the sun's parallax, which is very small: $\therefore \angle ACS$ is very nearly $= \angle AS$; therefore distance $AsC = \frac{1}{50}$ of circumference of earth.

Thus Eratosthenes has the merit of pointing out a method for finding the circumference of the earth: but his data were not sufficiently exact, nor had he the means of measuring the distance As with sufficient precision.

Eratosthenes has been called a poet, and Scaliger, in his commentary on Manilius, gives some fragments of a poem attributed to him, entitled 'Hermes, or de Zonis,' one of which is a description of the terrestrial zones: it is not improbable that these are authentic; the chroniclers as well as philosophers of all nations, in a state of incipient civilisation, have called in the aid of metre to popularise their labours. Eratosthenes is therefore entitled to the name of a versifier rather than a poet, like his precursor Manetho, who wrote 'Ἀποτελεσματικά' (effects or influences), a mixture of astrology and astronomy; one of whose lines, containing the names of the sun and planets, may be taken as a specimen:—

Ζεὺς Ἀφρὴ Παφίη Μῆρη Κρόνος Ἥλιος Ἐρμῆς.

The wretched doggerel arising from forcing names, scientific terms, and reasonings into verse, may be judged by some ridiculous productions of the kind in our own language.

That Eratosthenes was an excellent geometer we cannot doubt, from his still extant solution of the problem of two mean proportionals, preserved by Theon, and a lost treatise quoted by Pappus, 'De Locis ad Mediataes,' on which Montucla has offered some conjectures, 'Histoire des Math.,' an. vii., p. 280.

Eratosthenes appears to have been one of the first who attempted to form a system of geography. His work on this subject, entitled 'Geographica' (Γεωγραφικά), was divided into three books. The first book contained a history of geography, a critical notice of the authorities used by him, and the elements of physical geography. The second book treated of mathematical geography, and contained the method above explained, by which he determined the earth's circumference. The third book contained the political or historical geography, arranged according to the three great divisions of the known globe, Europe, Asia, and Libya. The whole work was accompanied with a map of the known world. The geography of Eratosthenes is lost; the fragments which remain have been chiefly preserved by Strabo, who was doubtless much indebted to him.

Eratosthenes also busied himself with chronology. The reader will find some remarks on his Greek chronology in Clinton's 'Fasti Hellenici,' and on his list of Theban kings, by R. Rask, in his little work on the ancient Egyptian chronology, German translation, Altona, 1830.

The properties of numbers attracted the attention of philosophers from the earliest period, and Eratosthenes also distinguished himself in this branch by a work which he denominated *Κόκκων*, 'Cribrum,' or 'Sieve,' the object of which is to separate prime from composite numbers, a curious memoir on which was published by Horsley in the 'Philosophical Transactions,' 1772. The principle of the method is to reject all the multiples of the primes, tabulating first all the odd numbers; the multiples of 3 will be found with intervals of two places, those of 5 with intervals of 4, and by placing a mark over each such multiple, none but prime numbers will remain after this shifting. The same method, which is indeed indirect, but comparatively rapid in application, has been employed by Ladislaus Chernac, in forming a table of primes from 1 to 1,020,000, in a treatise published in 1811: the following example will explain the method:—

3, 5, 7, 9, 11, 13, 15, 17, 19, 21, 23, 25, 27, 29, 31, 33, 35, 37, 39, 41, 43, 45, 47, 49.

By actually trying this method it will be seen how readily the composite numbers are marked out, and we may terminate the operation when our commencing number exceeds a third of the last number in the table.

Eratosthenes arrived at the age of eighty years, and ultimately becoming weary of life, died by voluntary starvation. (Suidas, 'Eratosthenes.') Montucla, with his usual naïveté, says it would have been more philosophical to await death "de pied ferme."

(Montucla, *Histoire des Math.*, p. 239; Delambre, *Hist. de l'Astronomie Ancienne*, p. 86; Lalande, *Bibl. Astron.* in art.; *Sententia Gr. et Lat. in Poetis Min.*, Radulphi Wintertoni, Cambridge, 1700; *Fragmenta Gr. et Lat.*, by Schaubach, Göttingen; *Aratus*, Oxford edition, 1672; Horsley, *Tracts and Memoir in Phil. Trans.*, 1772; *Catasterismi*, Heyne; *Cribrum Arith.*, by L. Chernac; *Geographiconum Fragmenta*, 1787; Eutocius, *Commentary on Archimedes*. The edition of the *Fragmenta* of Eratosthenes, by Bernhardt (Berlin, 1822, 8vo), does not contain the 'Catasterismi.' See CLEOMEDES.)

ERCILLA Y ZUNIGA, ALONSO, the author of the 'Araucana,' an epic poem, and better known out of Spain than many other Spanish works of greater merit. Alonso was the third son of a celebrated lawyer, Fortun Garcia, lord of the castle of Ercilla, and was born at Madrid in 1533. His mother, Doña Leonor de Zuniga, became a widow the following year, and being appointed 'guarda damas' to the wife of Charles V., soon obtained for her son a place among the pages of the prince of Asturias, afterwards Philip II. At the age of fourteen, Ercilla attended that prince through Italy, Germany, and the Netherlands, in a pompous progress of which the

chronicler of Philip II., Calvete de Estrella, has left a picturesque account. He also accompanied Philip in his subsequent travels, and on the occasion of his marriage with Queen Mary, Ercilla came to England in 1554. While in London, he heard of a revolt of the brave Araucanians (Araucanos) against the Spaniards in Chile, and his military ardour being excited by the news, he volunteered to go to America. It was amidst the incessant toils and dangers of a campaign against barbarians, without shelter and with nothing to write on but small scraps of waste paper, and often only leather, struggling at once against enemies and surrounding circumstances, that, for the first time an iron-clad poet attempted to describe in epic strains the exploits in which he himself participated, and which he often directed. Thus did Ercilla write the first part of his 'Araucana,' so named from the war and country of Arauca. After numerous escapes from the dangers of the war, he was ordered to the scaffold (A.D. 1558) by a young and hasty commander, who thought he perceived a premeditated mutiny in a private quarrel which arose in the American city of Imperial, while the people were celebrating the accession of Philip II. to the crown. Ercilla, who on that occasion had to draw his sword in defence of his honour and life, was saved by the timely discovery of the injustice of the sentence which had been passed on him. Much impaired in health, although then only in his twenty-ninth year, the poet-soldier returned to Spain, but only to experience the continued neglect and disdain of Philip whom he had served all his life, whom he had already invoked as his Augustus, and whom he celebrated in the sequel of his poem. To exalt and propitiate his reluctant patron, he introduced into it the episodic battles of St. Quentin and Lepanto. The indignity which he still experienced induced Ercilla to ramble for some time over different parts of Europe, where the only favour he received was from the emperor Rudolph, who appointed him gentleman of his bed-chamber. At last he settled at Madrid, where he lingered in retirement and penury, writing poetry till his death, the time of which is not clearly ascertained. He was however alive in 1596, for Musquera de Figueiros, in his 'Comentario de Disciplina Militar,' speaks of Ercilla as then engaged in celebrating the victories of Don Alvaro Bazan, marqués de Santa Cruz, in a poem which was never published, and was perhaps left incomplete.

The 'Parnaso Español' contains a short erotic poem, written by Ercilla in his youth, and highly commended by Lope de Vega in his 'Laurel de Apolo.' But it is only the 'Araucana' which has recommended Ercilla to posterity. He published the first part by itself; then the first and second parts together in 1577; and the whole three parts in 1590, many editions of which have appeared successively in different places. The severe censures passed on this poem by a host of biographers or compilers are in fact only a long file of repetitions, and much of the censure is founded on misconception.

Nothing short of a sketch, however brief, of the 'Araucana,' could give a just idea of its plan and execution. But it would however be unfair not to remind those who consider Ercilla as a second Lucan, that he undertook a much harder task than the Cordovan poet, who sung a mighty contest for the mastery of the world; while Ercilla had to contend against two features in his subject, the most unfavourable to an epic—a conquest not yet accomplished over a narrow, rocky, and unknown spot, and a brave and injured enemy struggling for their freedom. Still he succeeded in infusing an Homeric spirit into his long narration, which, independently of its other merits, is a real historical record.

ERICK, in Swedish, is synonymous with the German Heinrich, and the English Henry, and is the name of many kings of Sweden and of Denmark. Of the earlier kings of this name little is known, for the history of the Scandinavian nations previous to the 9th or 10th centuries of our era is very confused, and much of it is semi-fabulous. In the earlier centuries of our era the country now called Sweden was divided into several kingdoms or states, of which Sweden Proper and Gothia were the two principal. Sweden Proper comprised the central part of the present Sweden, and included the provinces of Upland, Sudermanland, Westmanland, Nerike, and part of Dalecarlia. The kingdom of Gothia comprised the southern part of the great Scandinavian peninsula, including the provinces of Ostrogothia and Westrogothia, divided by the Wetter Lake, Småland, Bohusland, Skåne, and Blekingen, with the isles of Gothland and Oeland. But the most southern provinces, especially Skåne, were for a long time a subject of contention with the Danes, who frequently occupied them.

There was also the kingdom of Wärmeland, north and west of the great Wener Lake, extending to the borders of Norway, and the kingdom of Halsingland, north of Sweden Proper, which included the provinces of Angermanland, Jämtland, East and West Bothnia, up to the wilderness of Lapland. Most of these provinces had each its separate chief or king, something like the earlier Saxon kingdoms in England; but the king of Sweden Proper, or of Upsal, as he was also called, was considered in ordinary times as the head of the whole, like the Bretwalda of the Saxon Heptarchy. Odin or Wodin, the conqueror of Scandinavia in the century previous to our era, is said to have kept Sweden for himself, allowing his relatives or companions to settle in the rest of Scandinavia as his vassals; and this superiority of Sweden was acknowledged for several centuries after, so that at the great general meetings of the Scandinavian nations the king of Den-

mark used to hold the bridle and the king of Norway the stirrup of the king of Sweden's horse. (Puffendorf.)

Among the earlier kings of Sweden, in the 5th and 6th centuries, we find several Ericks, of whom little or nothing is known. One of these reigned together with his brother Alrick as kings of Upsal from about 465 to 485. Another Erick and his brother Jorund, being the sons of Yngue Alrickson, were following the then common profession of sea-kings, or pirates, when a vacancy on the throne of Sweden, to which they had some family claim, recalled them home, about 525. They were opposed by the usurper Haco, when Erick was killed, and Jorund was obliged to escape. In the 9th century we find Erick Biörnson reigning together with his father Biörn Järnsida, about 864. Biörn died in 870, and Erick reigned alone till 874, when he died abroad in some expedition. He was succeeded by his son Biörn and his nephew Erick, the son of Refil, the Sea King, who reigned together for a time. The two kings went with a host to join their Norman friends at the siege of Paris in 886, when Charles the Fat was obliged to conclude a dishonourable peace. Biörn appears to have died at the siege, and Erick Refilson returned home and died some years after. He was succeeded by Erick, son of the late Biörn, who reigned together with his brother Biörn, called of Hoga, from the place of his residence. After his death Erick Emundson, a grandson of Erick Refilson, was proclaimed king about 910, under the guardianship of his great uncle Biörn of Hoga. Biörn died in 925, and Erick remained sole king of Upsal. He sustained a war against Harald Harfager, king of Norway, and at his death was succeeded by his son, Biörn IV.

Erick Segersäll, or the Victorious, reigned from 970 to 994. He retook Skåne and Halland from the Danes, and at last drove away their king, Sweno, from Denmark itself. He also defeated the Norwegians and Finlanders, and conquered Livonia, Esthonia, and Courland. Erick was succeeded by his son Olaf, or Olaus, who is mentioned as the first Christian king of Sweden.

In the year 1155, after the death of Swerker Kolson, the Otho- gothians chose his son Charles for their king, but the Swedes at their general assembly at Upsal elected Erick Jadwardson, a nobleman connected by alliance with both the royal families of Sweden and Denmark. He is styled Erick IX. by most chronologists, and he is also called Erick the Pious, or St. Erick. After some demur, the Gothians agreed that he should reign over both kingdoms, but that after his death Charles Swerkerson should succeed him. Erick brought back the Halsingers and the Jämtlanders to the Swedish allegiance. In 1157 he proceeded with troops to Finland, in order to subdue the natives and convert them to the Christian faith, and the Bishop of Upsal accompanied him on this expedition. The Finlanders were defeated, many of them were slain, and the rest were baptised. Christian churches were founded by the bishop, who remained in the country, while Erick returned to Sweden, where he employed himself in compiling a code of laws out of the ancient constitutions of the kingdom. This compilation is known by the name of St. Erick's law. Erick is remembered in history as a good king. In 1161, on the 11th of May, as he was in the neighbourhood of Upsal, a party of Danes who had landed on the coast under Prince Magnus, surprised and killed him after a brave defence on his part. Magnus had his head cut off, and afterwards proclaimed himself king; but the Swedes and Gothians, uniting under Charles Swerkerson, fell upon the Danes and killed them all, together with their prince, and out of the spoil they built a church on the spot. Charles was then acknowledged as king of the Swedes and the Goths, the title which the kings of Sweden bear to this day.

Charles was killed by Knut, St. Erick's son, about 1168, who succeeded him; but after Knut's death, in 1192, the crown was again disputed between Erick Knutson and Swerker, the son of Charles, who was supported by the Gothians. After a long war Swerker was killed in battle, 1210, and left Erick Knutson in quiet possession of the throne. St. Erick's convention was then renewed, and John, the son of Swerker, was constituted heir to the throne, which was afterwards to return to Erick's descendants. Erick died in 1219, at Wisingsöe, which was the usual place of residence of the Swedish kings in those days.

Erick Erickson, son of the preceding, succeeded John in 1222, according to the convention, and reigned till 1250. His reign was at first distracted by civil war. The powerful family of Tolekunger, who were allied to the king by marriage, revolted against him; but they were defeated, and two of the leaders were put to death. Under this king Gulielmus Sabinensis, the pope's legate, first forbade marriage to the Swedish priests. Erick made war upon the Finlanders, who had revolted, and built several fortresses on their frontiers. He died at Wisingsöe without issue, and was succeeded by Waldemar I., his sister's son.

Erick, son of King Magnus, and of Blanche, daughter of the Flemish Earl of Namur, was made colleague to his father by a powerful party of the nobility in 1344. A war broke out between father and son in 1357, and at last the kingdom was divided between them, Erick having the whole southern part, including Skåne, East Gothia, Småland, &c. Erick was shortly after poisoned at an interview with his father, and it was reported, by the agency of his own mother.

ERICK, styled XIII. The Duke of Pomerania and nephew to Queen Margaret of Waldemar, who had united Sweden, Norway, and Den-

mark under her sceptre, was appointed by the General States of the three kingdoms assembled at Calmar in 1396 to be her successor. He married in 1410 Philippa, daughter of Henry IV. of England, and in 1412, after Margaret's death, he assumed the reins of government. But he soon gave proofs of incapacity, and his capricious and tyrannical sway disgusted the Swedes, to whom he preferred his Danish subjects. Becoming entangled in a tedious war with the dukes of Holstein and Mecklenburg and the Hanse Towns, in order to carry it on he loaded his subjects with taxes, while their commerce was ruined. He violated the articles of the Calmar union, stripped Sweden of its archives, which he took with him to Denmark, and filled most military and civil offices in Sweden with Danes and other foreigners. The Dalecarlians were the first to revolt, being led by a nobleman of the name of Englebrecht. They were joined by the North Hallanders and others, and at last they obliged the senate of the kingdom assembled at Wadstena to renounce its allegiance to Erick. Erick made a hasty peace with the Hanse Towns, collected a fleet with troops on board, and sailed for Stockholm. After repeated attempts, he was obliged to make a convention with the insurgents, by which the king retained garrisons in the three castles of Stockholm, Calmar, and Nyköping; all other situations in the kingdom being filled by Swedish natives. At the same time he promised to respect the articles of the Calmar union, and returned to Denmark. But his bad faith kept alive the discontent, and in 1438 the leaders of the Swedes entered into secret negotiations with the chief men in Denmark, who were likewise dissatisfied with Erick, and a general revolt ensued. Erick had already withdrawn from Denmark into the island of Gothland with his treasures. The Danes chose for their king Christopher, duke of Bavaria, king Erick's sister's son, and the Swedish Diet assembled at Arboga offered him likewise their crown under the stipulations of the Calmar union. Erick was allowed by Christopher to retain possession of the island of Gothland; but after Christopher's death in 1448 Charles Knutson, who succeeded to the throne of Sweden, besieged Erick in the town of Wisby. Erick escaped into Pomerania, with the assistance of Christian, king of Denmark, who sent him to the island of Rugen, where he ended his days.

ERICK XIV. of Sweden, the son of Gustavus Vasa, was acknowledged, by a diet held at Westeraas in 1544, as heir to the throne while he was in his eleventh year: he succeeded his father in 1559. He began by showing a considerable degree of jealousy towards his brothers John, Magnus, and Charles, whom their father had made dukes of Finland, East Gothia, and Sudermanland, as feudatories of the crown. He was also engaged in war with the Liflanders, or Livonians, who had placed themselves under the protection of Denmark and of Poland; but the Rathlanders remaining attached to Sweden, Erick sent an army to Revel for their protection, and successfully defended that place against the Poles. Erick had at one time, before he was king, been a snitor for the hand of Elizabeth of England, and after his accession to the throne he embarked to pursue his addresses in person. A violent tempest however having driven him back to Sweden, Erick, who was superstitious and a believer in astrology, gave up all thoughts of the match, and turned his attentions to Mary, queen of Scotland, but with no better result. His brother John having married Catharine, daughter of Sigismund, king of Poland, without Erick's consent, Erick besieged him in the castle of Abo, made him prisoner, and kept him and his wife in close confinement, until the remonstrances of the people obliged him to release them. At the same time a war broke out between Denmark and Sweden, in which the Swedes had the advantage in several sea fights. Meantime King Erick gave himself up entirely to his mistresses, and entrusted the care of the kingdom to his favourite Joram Peerson, an unprincipled man, by whose advice and that of Dionysius Burræus, a Frenchman by birth and his former tutor, he put to death several noblemen, among others the Stures, father and son, who belonged to a powerful Swedish family of Nils Sture: one of them was stabbed by the king with his own hand. Erick even went so far as to concert a scheme to put to death his brothers at a great festival to be given at Stockholm, but having been apprised of it, they conspired against him, seized upon several castles, collected a force, and marched upon the capital. Erick, after some defence, was obliged to surrender; the assembly of the states deposed him in 1568, and he was kept a close prisoner in the castle of Gripsholm, where he was treated very severely. His brother John was proclaimed king of Sweden. After nine years' confinement, Erick was put to death by poison, by order of his brother, in 1577.

(Celsius, *Könung Erick den Fjortondes Historia*, 1795.)

ERICK, the name of several kings of Denmark:—

ERICK I. reigned about the 9th century. He is commonly reckoned as the first Christian king of Denmark, and it was under his reign that Ansgarius, bishop of Bremen, preached Christianity both in Denmark and in Sweden.

ERICK II. succeeded his brother Olaf, or Olaus IV., about the year 1095. He made war in Pomerania, and took Jutin, then a considerable town of that country. He greatly favoured the Christian religion, and obtained of the pope the establishment of the archbishopric of Laud in Scania, which then belonged to Denmark. Erick visited Rome, and died in the island of Cyprus about 1103, while on a pilgrimage to the Holy Land.

ERICK III., son of the preceding, made war against the Wendes, or

Vandals, who were carrying on piracy in the Baltic. He died about 1138, and was succeeded by

ERICK IV., his son, called the 'Lamb,' who turned monk at Odensee, in 1147.

ERICK V. succeeded his father Waldemar II. in 1241, and was murdered by his brother Abel in 1250, who succeeded him on the throne.

ERICK VI. succeeded his father Christopher I. in 1259, was engaged in war against the king of Norway, and was involved in disputes with his own nobles, who, at a diet held at Wyborg in 1282, obliged him to sign an act defining their privileges and the limits of the royal authority. He was taken prisoner in battle by Erick, duke of Holstein, and cruelly murdered in 1286.

ERICK VII. succeeded his father Erick VI., and continued the war against the king of Norway. He reigned till 1319, and was succeeded by his brother, Christopher II.

ERICK VIII., styled by some VII., is the same as Erick XIII. of Sweden, the nephew and successor of Margaret of Waldemar. [See ERICK XIII. OF SWEDEN.]

ERICSSON, JOHN, engineer, a native of Sweden, but whose inventions have been brought before the scientific world in England and America, was born in the province of Vermeland in 1803. In 1814, by the friendship of Count Platen, who observed his mechanical tastes, he obtained a cadetship in a corps of Engineers. He subsequently entered the regular army as an ensign, and at length reached the rank of lieutenant. In 1826 he visited England in order to bring into notice a new kind of engine which he had invented, and which he proposed to work without steam, by the condensation of flame. The project failed from the impossibility of procuring suitable fuel for the engine. He competed for the prize which was offered by the Liverpool and Manchester Railway Company in 1829, for the production of the best locomotive, and presented an engine which went at the rate of fifty miles an hour. Ericsson's subsequent career lay chiefly in America. In the Great Industrial Exhibition of London in 1851, several instruments for the measurements of distances at sea, for measuring fluids under pressure, and other similar purposes, appeared in the American department under Mr. Ericsson's name, and were described by him in a small work which he issued at the time. His name is chiefly known in connection with a project for a caloric engine, which was to supersede steam, an object which, if accomplished would, by removing the necessity of carrying large cargoes of fuel, have effected a great commercial change in the intercourse between distant parts of the globe. As the principle did not obtain the sanction of the scientific men to whom the British government referred its consideration, Mr. Ericsson tried it in America, and obtained sufficient cooperation to enable him to launch a vessel named after himself, and measuring 2000 tons. This vessel made a trial trip, in which she sailed at the rate of twelve miles an hour, but on her return she was struck by a squall, filled, and foundered close to the city of Jersey. The Ericsson was subsequently raised, and the caloric engine was replaced by a steam engine, which possessed some improvements invented by Mr. Ericsson. Mr. Ericsson was a member of numerous scientific societies and a knight of the Swedish order of Vasa. He died on the 2nd of November 1853.

ERIGENA, JOANNES SCOTUS, a native of Ireland, whence his appellation of Erigena is derived, that of Scotus being synonymous with it, as the Irish were still called in foreign countries Scots in those times, flourished about the middle of the 9th century, and was a celebrated scholar of that age. He resided chiefly in France, at the court of Charles the Bald, who seems to have been very partial to him. His writings on theological matters were considered as heterodox, and his treatise on the Eucharist was condemned to be burnt by the council of Rome, in 1059. [BERENGIER.] His treatise on predestination is found in the '*Vindiciæ Prædestinationis et Gratiæ*,' 2 vols. 4to, 1650. In his work '*Dialogus de Divisione Naturæ*' he displays a wonderful information for the times he lived in, and an intimate acquaintance with the Greek language. He gives large extracts from the Greek fathers, and also quotes Aristotle, Plato, Cicero, Pliny, and other ancient philosophers; and he gives the opinions of Pythagoras and Eratosthenes on some astronomical topics. In another part he inserts a very elaborate discussion on arithmetic. Hallam says that "it admits of no doubt that John Scotus was, in a literary and philosophical sense, the most remarkable man of the dark ages: no one else had his boldness, his subtlety in threading the labyrinths of metaphysical speculations, which in the west of Europe had been utterly disregarded." ('*Middle Ages*,' c. ix., pt. 1, note 2.) Erigena also translated from the Greek certain theological works attributed to Dionysius Areopagita. To the writings and translations of Erigena is attributed by some the introduction of the later Platonism of the Alexandrian school into the theology and metaphysics of Europe. Erigena is believed to have died in France about 875. He must not be confounded with Joannes Duns Scotus, who lived in the 13th century. [DUNS SCOTUS.]

ERINNA, a poetess and the friend of Sappho, flourished about the year b.c. 595. All that is known of her is contained in the following words of Eustathius (ad *Iliad*, ii. p. 327):—"Erinna was born in Lesbos, or in Rhodes, or in Teos, or in Telos, the little island near Cnidos. She was a poetess, and wrote a poem called 'The Distaff,'

in the *Æolic* and *Doric* dialect: it consisted of 300 hexameter lines. She was the friend of Sappho, and died unmarried. It was thought that her verses rivalled those of Homer. She was only nineteen years old when she died." Another poetess of this name is mentioned by Eusebius under the year B.C. 354. This appears to be the same person who is mentioned by Pliny ('Hist. Nat.,' xxxiv. 8) as having celebrated Myro in her poems. We possess no fragments of either of these poetesses.

ERNESTI, JOHN AUGUSTUS, was born at Tennstadt, in the Thüringer Wald, on the 4th of August 1707. He was educated at Wittenberg and Leipzig, and in 1731 became corrector of the school of St. Thomas, Leipzig. He succeeded J. M. Gessner as rector in 1734. While engaged in this situation he acquired so great a reputation as a classical scholar that, in 1742, the University of Leipzig violated its own rule of never electing to any professorship the master of a school, and appointed him professor extraordinary of ancient literature. He was made professor of eloquence in 1756, and professor of theology, with the degree of Doctor, in 1758: he held the two last-named professorships together till 1770, when he gave up the former to his nephew, Augustus William. He died on the 11th September 1781. Ernesti was a man of considerable abilities, and especially of a very methodical mind, to which are due the great improvements in the system of teaching introduced by him. He was well acquainted with classics, and no mean proficient in theological learning. His Latin style is little inferior indeed to that of Ruhnken, and fully equal to that of Wytenbach; his knowledge of Greek, though less accurate, was very respectable. The work for which he is best known is his edition of Cicero, which has been made the basis of all subsequent ones. The third and last edition of this author published by him was printed at Halle in 1775. His 'Clavis Ciceroniana,' or Index of words and subjects to Cicero's works, is still in general use. Besides his Cicero, Ernesti's 'Initia Doctrinæ Solidioris' and 'Institutio Interpretis Novi Testamenti' are much esteemed by students at the present day; the latter has been translated into English. His edition of Callimachus, which appeared in 1761, is suspected to have owed a good deal of what is valuable in it to the contributions of Ruhnken. An account of it is given in the 'Museum Criticum,' vol. ii. p. 151. Ernesti's editions of Homer, Polybius, Tacitus, and Suetonius, have been long superseded by more recent and superior ones.

ERNESTI, AUGUSTUS WILLIAM, nephew of the preceding, was born at Frohndorf, near Tennstadt, the 26th of November 1733. He was a pupil of his uncle at Leipzig, was made professor of philosophy there in 1765, and, as has been mentioned, succeeded, in 1770, on his uncle's resignation, to the professorship of eloquence. He died of apoplexy on the 29th of July 1801. He was principally distinguished as a very good Latin scholar. His best known work is an edition of Livy, with a very copious glossary, which was reprinted twice in his lifetime; the third edition was in the press when he died, and was completed by Schäfer.

ERNESTI, JOHN CHRISTIAN THEOPHILUS, also a nephew of John Augustus, was born at Arnstadt, in the Thüringer Wald, in 1756. He was professor of philosophy in the University of Leipzig from 1782 to 1801, when he succeeded his cousin, Augustus William, as professor of eloquence. He died on the 5th of June in the following year. This scholar published editions of Silius Italicus and Æsop; 'Lexicon Technologicæ Græcæ Rhetoricæ,' Lips., 1795; 'Lex. Techn. Romanorum Rhetoricæ,' Lips., 1797 (both very useful works); 'Hesychii Glossæ Sacrae,' 1785; 'Suidæ et Phavorini Glossæ Sacrae,' 1786; a translation into German of Dumesnil's Latin Synonyms, and a German version of the principal works of Cicero.

ERPENIUS, THOMAS, or THOMAS VAN ERPEN, the celebrated orientalist, was born at Gorkum, Holland, on the 7th of September 1584. At the age of ten years he was sent to Leyden, where he received his education; and in 1608 he took the degree of Master of Arts in the university of that town. He had studied chiefly theology and oriental literature, and after the termination of his academic education, he undertook a tour to England, France, Italy, and Germany, for the farther prosecution of his favourite pursuits. At Paris he became acquainted with Isaac Casaubon, and availed himself of the Arabic instructions of a learned Maronite, Joseph Barbatius, then a resident in the French capital. Erpenius returned to his native country in 1612, and was in the following year appointed professor of Oriental languages in the University of Leyden, an office to which was added subsequently that of Arabic interpreter to the Netherlands. On two occasions, in 1620 and 1621, he was sent to Paris on business of the University of Leyden. With these interruptions he seems to have devoted himself exclusively to the cultivation of Oriental literature. He established an Arabic press at his own house, and employed himself in editing a number of works, which have been of the greatest utility in promoting the cause of Oriental learning. He died of a contagious disease at the age of forty, November 13th, 1624. The work which has contributed most to give celebrity to the name of Erpenius is his 'Grammatica Arabica, quinque libris methodice explicata,' published at Leyden in 1613, 4to. It has often been re-edited with additions and alterations, and formed the basis of nearly every subsequent Arabic grammar printed in Europe down to that of Silvestre de Sacy. The most remarkable of Erpenius's other publications are the following:—'Proverbiorum Arabicorum centuriæ duæ,' Leyden,

1614 and 1623, 8vo; 'Locmani Sapientis Fabulæ et selecta quedam Arabum Adagia,' Leyden, 1615, 8vo; an edition of an Arabic version of the New Testament and of the Pentateuch, the former published in 1616, the latter in 1622; an edition of the chronicle of Elmakin, with a Latin translation, published after his death, under the title of 'Historia Saracenicæ,' Leyden, 1625, fol.; two original treatises on Arabic grammar, bearing the title 'Grammatica Arabica, dicta Giarumia, et libellus centum Regentium,' Leyden, 1617, 4to; and a Hebrew Grammar, 'Grammatica Ebræa generalis,' Leyden, 1621, 8vo.

ERSCH, JOHANN SAMUEL, was born June 23, 1766, at Glogau, in the Prussian province of Silesia. He commenced his studies in the gymnasium of his native town, and in the spring of 1785 removed to the university of Halle. Here he became acquainted with Professor Fabri, with whom in 1788 he went to Jena, where they became associated with Schütz and Hufeland in the publication of several political, geographical, and bibliographical works. In 1794 he removed to Göttingen, and in 1800 returned to Jena, where he was appointed librarian to the university. In 1803 he became professor of geography and statistics in the university of Halle, and in 1808 was appointed principal librarian. Besides being employed at all these places on various periodical publications, sometimes as editor and sometimes as contributor, he acquired a knowledge of the French, Italian, English, Swedish, and Danish languages, and became well acquainted with the literature and literary history of the respective nations. Thus the employments of his life as well as his favourite studies had peculiarly qualified him for undertaking, in conjunction with Gruber, the great German 'Universal Encyclopædia of Sciences and Arts,' which was commenced in 1818, and formed the chief occupation of the remainder of his life. He died at Halle, January 16, 1828.

Ersch's associate in this vast undertaking, JOHANN GOTTFRIED GRUBER, was born November 29, 1774, at Naumburg, in the Prussian province of Saxony. After studying in the gymnasium of his native town, he proceeded in 1792 to the university of Leipzig. In 1803 he became a private tutor in Jena. He afterwards removed to Weimar, where he became acquainted with Wieland, who held him in such esteem that he supplied him with materials for writing his biography. In 1811 he obtained a professorship in the University of Wittenberg. Returning to Leipzig he became a contributor to the 'Conversations Lexikon,' and published his Life of Wieland, 'Wieland's Leben,' 4 vols. 8vo, Leipzig, 1815-16. He also superintended the publication of Wieland's Collected Works, 'Wieland's Sämmtlichen Werken,' Leipzig, 1818-28, and added to it, in an improved form, his own Life of the poet, which forms vols. 50, 51, 52, 53. In 1815 Gruber was appointed professor of philosophy in the university of Halle, and in 1818 became associated with Ersch in the editorship of the great work so well known to German scholars as Ersch und Gruber's 'Encyclopædie der Wissenschaften und Künste,' 4to, Leipzig, 1818. This work is divided into three sections, of which not one is yet complete. The first section is to include from letter A to G; the second section is to extend from H to N; the third from O to Z. The 59th part of the first section, published in 1854, ends with George III. of England. The second section was commenced in 1827, and the 30th part, published in 1853, includes the end of letter J. The third section was commenced in 1830, and the 25th part, published in 1850, ends with 'Phyxios.' Gruber, after Ersch's death, became sole editor of the first section. The editors of the second section are G. Hassel and W. Müller; of the third section are M. H. E. Meier and L. F. Kämtz.

ERSKINE, EBENEZER, founder of a considerable sect of seceders from the established church in Scotland, called the Secession Church, was born on the 22nd of June 1680. He studied in the university of Edinburgh, for some time acted as tutor and chaplain in the family of the Earl of Rothes, and became a licentiate in divinity in 1702. In 1703 he was chosen minister of Portmoak in the shire of Kinross. He became a very popular preacher, and though his charge was in a retired district people flocked from distant parts of Scotland to attend on his ministration. After having resisted various offers of ministerial appointments in other places, he was prevailed on to accept of a charge in the town of Stirling in 1731, after he had served for twenty-eight years in Portmoak. Mr. Erskine's first difference with his colleagues of the Church of Scotland was in his support of the principles of "the Marrow of Modern Divinity," a subject of great contention during the early part of the 18th century. He was one of several clergymen who, in connection with this subject, were "rebuked and admonished" by the General Assembly. The secession of the body headed by Mr. Erskine was occasioned by the operation of the Act of Queen Anne's reign restoring lay patronage in the Church of Scotland, and, though not in all respects technically the same, it was virtually on the same ground as the late secession of "The Free Church." The presbytery of Kinross, led by Erskine's brother Ralph, had refused to induct a presentee forced on an objecting congregation by the law of patronage. In 1732, the General Assembly enjoined the presbytery to receive the presentee. At the same time they passed an act of Assembly regulating inductions, which, as it tended to enforce the law of patronage, was offensive to Mr. Erskine, and he preached against it. After some discussion the General Assembly decided that he should be "rebuked and admonished," confirming a decision of the inferior ecclesiastical courts. Against this decision

Mr. Erskine entered a "protest," in which he was joined by several of his brethren. He was afterwards suspended from his functions. The Assembly subsequently endeavoured to smooth the way for his restoration, but he declined to take advantage of it, and he and his friends, including his brother Ralph, formally seceded in 1736. When the Secession was divided into the two sects of Burghers and Anti-Burghers, Mr. Erskine and his brother were of the Burgher party. He died on the 22nd of June 1756. The Secession Church, re-united by the junction of the Burghers and Anti-Burghers in 1820, remained a distinct body till 1847, when a union being effected with the Relief Synod (a body which arose from Mr. Gillespie's secession from the established church of Scotland in 1752), the aggregate body assumed the name of the United Presbyterian Church.

RALPH ERSKINE, his brother, was the author of 'Gospel Sonnets,' and other religious works, but his celebrity chiefly rests on his alliance with his brother Ebenezer in the founding of the sect of the Seceders in Scotland. He was born on the 18th of March 1685, became clergyman of the parish of Dunfermline in 1711, and died on the 6th of November 1752.

ERSKINE, JOHN, a writer on law, was born in the year 1695. His father was the honourable John Erskine, son of Lord Cardross, and he was thus the cousin-german of Lord Chancellor Erskine. Erskine's life was that of a recluse student, and was marked by few incidents. In 1719 he became a member of the faculty of advocates, but he does not appear to have had much practice. In 1737, he was appointed professor of Scots Law in the university of Edinburgh. In 1754, he published 'Principles of the Law of Scotland' in 1 vol. 8vo, a work remarkable for its lucid arrangement, and for the terseness and clearness of its exposition of the leading principles of the law. It was destined to be a text-book for his students, but became a leading law authority. It passed through several editions, the last of which was edited in 1827, by Professor More, the present (1856) occupant of Erskine's chair. Erskine retired from his professorship in 1760, and died at his own estate of Cardross in 1765. He had employed his years of retirement in expanding the matter of his 'Principles' into a larger work, which he left behind him nearly finished, and which was published in 1773, in 2 vols. folio, with the title, 'An Institute of the Law of Scotland.' This work has been repeatedly republished with notes, bringing down the law to the dates of the respective editions. It is the great oracle of Scottish law, an authority almost without appeal, and as firmly established as 'Coke upon Littleton' is in England. It is of little value in respect of its constitutional law, which the author seems not to have been capable of observing otherwise than in mere detail. Owing to the increase of commerce and manufactures in Scotland, the portion relating to these subjects is meagre and antiquated. In all things however relating to the rights of persons arising from their relation to each other, and in the peculiar rules of the feudal system in Scotland, the work continues to be of great value, and to be as useful to the practical lawyer as in its profundity of research and clearness of detail it is an object of admiration to the theoretical student.

ERSKINE, JOHN, an ecclesiastical leader, son of the preceding, was born on the 2nd of June 1721. He was licensed as a preacher in 1743, and in 1744 obtained the charge of the parish of Kirkintilloch, near Glasgow. In 1763 he received the degree of D.D. from the university of Glasgow. In 1767 he was appointed one of the ministers of the collegiate church of the Greyfriars in Edinburgh. He had for his colleague Dr. Robertson the historian, who was leader of the moderate party in church politics, or that body which had the least affection for the predominant characteristics of the Presbyterian creed and polity, while Erskine was the leader of the popular Evangelical, or as it was sometimes called Orthodox party—the same which in 1843 seceded from the Church of Scotland, and formed the "Free Church." Erskine was an active popular preacher and leader, and the titles of the books and pamphlets written by him would fill a considerable space. He died on the 19th of January 1803. His memory is still revered by his own party.

(Account of the Life and Writings of John Erskine, by Sir Henry Moncrief Wellwood.)

ERSKINE, THOMAS, LORD, was the third and youngest son of David, earl of Buchan. He was born in 1748, and received the rudiments of his education partly in the high-school of Edinburgh, and partly at the University of St. Andrews. In 1764 he entered the navy as a midshipman, but not thinking his prospects of promotion in that service sufficiently good, he accepted a commission in the first regiment of foot in 1768. In 1770 he married Frances, daughter of Daniel Moore, M.P. for Marlow, and soon after went with his regiment to Minorca. Upon his return to England in 1772, he appears to have become remarkable for the brilliancy of his conversational talents. (Wrexall's 'Memoirs,' vol. i, p. 152, and Boswell's 'Life of Johnson,' under April 6, 1772.) In 1775 he commenced the study of the law, and entered himself a student of Lincoln's Inn, and also as a fellow-commoner of Trinity College, Cambridge, but only for the purpose of obtaining a degree, and thereby saving the additional term of two years, during which his name must otherwise have remained on the books of Lincoln's Inn. He became the pupil of Mr. Buller, and afterwards of Mr. Wood, both of whom were subsequently raised to the Bench. In Trinity term 1778 Mr. Erskine was called to the bar,

where his success was as rapid as it was brilliant. In the same term he was employed as one of the counsel for Captain Baillie, lieutenant-governor of Greenwich Hospital, who was prosecuted for an alleged libel on the other officers of that establishment. The prosecution was in fact instituted by Lord Sandwich, then at the head of the admiralty, who, it appeared, had abused the charity by appointing landmen as pensioners, to serve his own electioneering purposes. Mr. Erskine's eloquent and indignant speech at once established his reputation; such indeed was its instantaneous effect that thirty retainers were presented to him before he left the court. His practice and reputation increased so rapidly that in 1783, when he had been scarcely five years at the bar, he received a patent of precedence at the suggestion of Lord Mansfield, who then presided in the court of King's Bench. In the same year Mr. Erskine was returned member for Portsmouth, through the interest of Mr. Fox, with the immediate view of supporting that minister's famous India Bill. In the House of Commons however his success by no means equalled the expectations which his friends had formed, though his parliamentary speeches would appear to have been far above mediocrity. In the same year also he was made attorney-general to the Prince of Wales, an appointment which he was called upon to resign in 1792, in consequence of his refusing to abandon the defence of Thomas Paine when he was prosecuted for his publication 'The Rights of Man.' In 1802 he was made chancellor of the duchy of Cornwall; and in 1806, on the formation of the Grenville ministry, he was appointed lord chancellor, and raised to the peerage by the title of Baron Erskine, of Restormel Castle, in Cornwall. His tenure of office was however brief, for on the dissolution of the ministry in 1807 he retired from public life. After this period Lord Erskine seldom appeared in his place in the House of Lords, but in 1820 he took a prominent part on the occasion of the trial of Queen Caroline.

In the later years of his life he was harassed by pecuniary embarrassments, arising from the loss of his large professional income, and an unfortunate investment of the fruits of his industry in land. His first wife died in 1805, and an ill-assorted second marriage increased his domestic disquietudes, injured his reputation, and gave pain to his friends. His later years were marked by eccentricities, which seemed to indicate mental disease. He died November 17th, 1823.

Lord Erskine's talents were peculiarly those of an accomplished and dexterous advocate: his eloquence formed an era at the bar, and his addresses to juries captivated their understandings, their imaginations, and their passions; they were not marked by beauty of diction, richness of ornament, or felicity of illustration, but by strength, vigour, and simplicity, and a perfect freedom from colloquial vulgarisms. A remarkable feature in his speeches is an exact and sedulous adherence to some one great principle which he laid down, and to which all his efforts were referrible and subsidiary. As the principle thus proposed was founded on truth and justice, whatever might be his ingenuity in applying it to the particular case, it naturally gave to his address an air of honesty and sincerity which had great influence with the jury. His extraordinary talent was developed by the times in which he lived; his indignant eloquence was called forth in defence of those individuals in whose persons the court and the government attacked the liberty of the press and constitutional freedom. The public mind was in a state of ferment from the recent events of the French revolution; and the government, in their hatred of the great principles of liberty then being established, forgot that actions, not principles, are the proper subjects for prosecution. As counsel for the defendants in these political prosecutions, Lord Erskine made his noblest and most successful efforts; fearless and zealous in the cause of his client, he spoke home truths without using unnecessary violence or low invective.

Lord Erskine has left few productions in writing; the principal are the 'Preface to Fox's Speeches,' the political romance called 'Armata,' and a pamphlet entitled 'View of the Causes and Consequences of the War with France,' which passed through forty-eight editions. His speeches have been published in 5 vols. 8vo. Lord Erskine is not to be considered as a literary man; but with a scanty stock of what is usually called literature, he was one of our purest classical speakers and writers. His study was confined to a few of the greatest models, and these he almost knew by heart. He greatly admired the writings of Burke, and frequently quoted them in his speeches.

ESCLAPIUS. [ESCLAPIUS.]

* ESPARTERO, JOAQUIN BALDOMERO, was born February 27, 1793, at Granátula, a village about six miles south-west from Almagro, in the modern Spanish province of Ciudad Real (old province of La Mancha). His father was a carretero, a maker of carts and similar vehicles, and had nine children, who were all respectably brought up. Baldomero, being while young of delicate constitution, was destined to literary occupation, and was well instructed in Latin by an ecclesiastic of his native village. In 1806 he was sent to Almagro, which had then a university, in which he studied two years. Having accompanied an elder brother into Andalucía in 1808, he entered as a common soldier the infantry regiment of Ciudad Real, which was then at Seville; but in 1809 he was removed into the Batallón Sagrado of the University of Toledo, which consisted for the most part of students from that city. When the French invaded Andalucía, the central junta took refuge in Cadiz, and this battalion went with it. Soon afterwards a military school was established at Cadiz, into which Espartero obtained

admission, and there studied engineering, fortification, and military tactics generally. In 1814 he was promoted to a sub-lieutenancy in the infantry regiment of the province of Soria, and at the termination of the peninsular war remained with his regiment in garrison at Madrid.

In February 1815 Espartero joined the expedition under General Morillo which was sent out to defend the Spanish provinces in South America against the insurrectionists, of whom Bolívar was the principal leader. The regiment of Estremadura, to which Espartero was attached, was destined for Lima, where it arrived in September 1815. After the first campaign in Peru, Espartero was made captain of a regiment; and having been successful, as he himself states, in seventeen consecutive actions, was appointed to the command of a battalion, January 10, 1817. In 1820 and 1822 he was raised to the rank of colonel and brigadier, and was named chief of the general staff (estado mayor). In 1824 he was sent by the viceroy Laserna with special despatches to the king, and landed in Spain in October. After a short stay he set sail on his return to South America. The passage was long and stormy; and in the meantime the victory of Ayacucho had been gained by Bolívar, December 9, 1824, with irreparable loss to the royalists; and all the Spanish generals had set sail on their return to the Peninsula. Espartero landed at Quilca in May 1825, where, instead of meeting with his old companions in arms, he was seized by Bolívar's troops, thrown into prison at Arequipa, and was treated with such cruelty that his health gave way, and he was transferred to the hospital. At the end of July he made his escape to Quilca, where he was taken on board a French ship, and landed in Spain at the end of November 1825.

After his return to Spain, Espartero was again attached to the regiment of Soria, and while in quarters at Logroño became acquainted with the daughter of a rich proprietor, Doña Jacinta Sicilia, and married her in September 1827. He remained in quarters at Logroño, Pamplona, and Barcelona till November 1832, when he was sent with his regiment to the Balearic Islands. He was stationed at Palma, in Majorca, and continued there till the civil war broke out in the Basque Provinces, in 1833, when he solicited and obtained permission to proceed there with his regiment, in order to act with the queen's troops against those of Don Carlos. He was then colonel of the infantry regiment of Soria. On the 1st of January 1834 he was named Comandante-General of the province of Biscaya, and soon afterwards was raised to the dignity of Field-Marshal. On the 20th of June 1835 he was appointed Lieutenant-General of the National Armies, and on the 17th of September in the same year was named General-in-Chief of the Army of the North. He co-operated with General Evans in the relief of Bilbao and other operations in 1836, and with a body of about 7000 men routed the expeditionary army of Gomez, which had advanced with great rapidity towards Madrid. In 1837 he advanced from the Ebro against the Pretender's army in Castile, which he routed near Aranda de Douro, and interposing between the two columns into which it had separated, drove part of them into the mountains and the rest across the Ebro into the Basque Provinces. When the army of Don Carlos advanced towards Madrid, in 1837, he forced it to retreat, September 12, and drove it back over the Ebro. For seizing the position of Luchana, and by this operation raising the siege of Bilbao, he was created Conde de Luchana. He was active in 1838, but in 1839 the northern provinces, where the rebellion had originated, became tired of the war, and the army of Don Carlos, unpaid, ill fed, and badly clothed, were themselves disposed to join the queen's party. On the 1st of June 1839, Espartero was created a Grande of the first class, with the title of Duque de la Victoria y de Morella; and on the 31st of August a convention was signed at Vergara between the Duque de la Victoria and Don Rafael Maroto, lieutenant-general of the armies of Don Carlos, by which twenty-four battalions of veteran troops laid down their arms, and acknowledged the supremacy of the queen—"thus," says General Sir De Lacy Evans, "consummating an act of forgiveness, reconciliation, and peace, in a cordial spirit, and under conditions completely honourable to both parties; and which afforded one of the most gratifying and remarkable instances of good sense and good feeling on the part of previously conflicting armies and opposing partisans to be found in the records of any nation." Don Carlos immediately fled into France, and the few troops that remained faithful to him were disbanded and dispersed.

The mother of the Queen of Spain had been appointed Queen Regent during the minority of her daughter, but in consequence of her giving her assent to a law which interfered with the freedom of deliberation in the ayuntamientos, or town councils, an insurrection broke out, which obliged her on the 12th of October 1840 to resign her office of Reina Gobernadora, and retire to France. By a decision of the Cortes, May 8, 1841, Espartero was appointed regent of the kingdom during the remainder of the minority of the queen. He performed the duties of this office till 1843, when a conspiracy and combination of parties obliged him to leave Madrid, and on the 30th of July he was taken on board an English ship of war in the Bay of Cadiz, whence he soon afterwards set sail for England, and fixed his residence in London, where he was treated with the respect to which his services in the cause of constitutional government so well entitled him. The Queen of Spain, by a decree of the Cortes, was declared to have reached her majority on the 8th of November 1843, though

by the terms of the constitution the date was fixed for October 10th 1844. Espartero resided in London till December 29th 1847, when he set sail on his return to Spain. He afterwards lived in retirement at Logroño. Meantime Narvaez had succeeded Espartero as the head of the government; Queen Christina had returned to Madrid; Muñoz her husband had been created Duke of Rianzares; and despotism continued in favour with the court and government till the Spanish people again revolted, and Espartero having been recalled to power, on the 17th of July 1854 the Queen Mother was obliged to quit the kingdom. The Duque de la Victoria continued to be the head of the government till the 14th of July 1856, when, in consequence of a ministerial difficulty, which appears to have been artfully prepared and provided for by O'Donnell, now leader of the absolutist party, Espartero thought fit to tender his resignation. It was accepted by the queen; she appointed O'Donnell as his successor, and the liberal government ceased to exist. The nomination of O'Donnell as prime minister was rejected by the Cortes, consisting of 93 assembled members, with only one dissenting vote. An insurrection broke out in Madrid, which, after some fighting, was overcome; similar risings in Barcelona, San Sebastian, and elsewhere, were speedily suppressed. The whole kingdom however was declared in a state of siege. Saragossa alone seems to be preparing for serious resistance. Espartero is supposed to be under surveillance, if not in custody; but up to the present time (July 24, 1856) his actual state is unknown, at least out of Spain.

(Espartero. *Historia de su Vida Militar y Política, y de los grandes Sucesos Contemporáneos. Escrita bajo la Dirección de D. José Segundo Flores*, 4 vols. 8vo, Madrid, 2nd ed., 1844.)

ESPRONCEDA, JOSÉ DE, a Spanish poet of great popularity and reputation, was born on the high road near Almendralejo in Estremadura, during a march of the campaign of 1810. His father was colonel of the regiment of Bourbon which distinguished itself at the battle of Talavera, and at the age of five, as soon as the child was old enough to mount on horseback, he was entered as a cadet of the regiment. At the conclusion of the war he was sent to school at Madrid, and when at the college of St. Matthew became a favourite pupil of Alberto Lista, the poet and lecturer on literature, who, discovering his talents, encouraged him to compose and corrected his verses. Politics however divided the youth's attention with poetry, and before the age of fifteen he was in prison as a conspirator, as one of the society of 'Numantines,' a secret combination against the despotic rule of the minister Calomarde [CALOMARDE]. On account of his tender age he was allowed to escape with only four months' imprisonment and a short 'reclusion' in a convent, and it was while in the convent at Guadalajara that he commenced an epic poem on the favourite subject of the Spanish writers, 'Pelayo,' the hero of the epic, which a few years later Ruiz de la Vega composed when a refugee in England. On leaving the convent Espronceda made himself again so troublesome, that at the age of seventeen he was obliged to banish himself to Lisbon. When there he was shut up by Don Miguel in the castle of St. George, and one day with several of the other Spanish refugees put on board a ship and sent to England. In the castle of St. George he had become enamoured of a girl of sixteen, the daughter of a fellow-prisoner, a Spanish military officer of rank, and his absence from Portugal was felt as irksome, till one day on witnessing the arrival of a ship in the Thames, he unexpectedly saw her disembark. His residence in England he afterwards looked back upon as the happiest period of his life. He made himself acquainted with the language and studied Shakspeare, Milton, and Byron, especially the last of the three, whom he took in many respects as his model. One of his poems which has been much admired, an 'Ode to Spain on its fallen condition,' is dated from London in 1829. A darkness rests on the conclusion of his love affair, and towards the end of 1829 he was in Paris, where in the following year he fought bravely at the barricades. The success of the revolution of 1830 naturally led the Spanish refugees to try their fortune on their native soil, but the expedition of Pablo de Chapalangarra, in which Espronceda took a part, only gave him an opportunity of displaying his signal courage and of writing a poem on the death of the leader. The change which the exiles had been unable in the least to accelerate, was effected as if by magic by the death of Ferdinand; and Espronceda, who returned to Madrid and entered the regiment of body-guards of the queen, seemed for a short time at the commencement of a career of good fortune. A song which he wrote for a banquet of the regiment soon altered his prospects—it contained some offensive political allusions, which not only led to his dismissal by the ministry, but his banishment to Cuellar, where he occupied himself by writing 'Sancho Saldaña del Castellano de Cuellar,' an historical novel in the style of Walter Scott. On the promulgation of the 'Estatuto Real,' the constitutional charter of modern Spain, he returned to Madrid, and took part in the newspaper 'El Siglo,' or 'The Age.' At this time his political sentiments were not only of a republican but a socialist character, and he was so ready to carry them into action, that twice in the years 1835 and 1836 he was engaged in defending barricades in the streets of Madrid. His friends, who continued so to the last, make it no secret that at the same time his private life was one of disorder and excess. At length in 1840, after some years of struggle, varied with occasional flights from the reach of the authorities, he

was fortunate enough to take part in a successful 'pronunciamiento,' or outbreak, in the September of that year, and in 1841, as a reward, was named secretary of embassy at the Hague. He travelled to his post in the depth of winter, and found his health so affected in consequence, that he was obliged to return soon after to Spain, where he was highly gratified by being chosen representative of Almería, and thus becoming a member of the Cortes, long an object of his ambition. In the midst of bright anticipations he was suddenly carried off on the 23rd of May 1842 by an inflammation in the throat, in the thirty-second year of his age, and his death produced a strong and sad impression.

The works of Espronceda consist of a single volume of 'Poesias,' and of the historical novel already mentioned, which was published at Madrid in 1834 in six small volumes, the whole of which would be easily comprised in a single volume of an English 'Railway Library.' The poems were printed at Madrid in 1840 during the author's absence by his friend Villalta, who in the preface calls him "the great Spanish poet of the present epoch," and appeals to "the enthusiasm which the sublime compositions of the 'Pirate,' the 'Beggar,' the 'Executioner,' the 'Hymn to the Sun,' and others excited" in all classes of Spanish society, when circulated in manuscript, as a proof of the justice of his estimate. Other Spanish critics, and one English writer, Mr. Kennedy, author of the 'Modern Poets and Poetry of Spain,' have concurred in the same view. Espronceda certainly deserves the credit of having been one of the first to introduce into Spanish literature some forms of poetical composition, which in other parts of Europe have been invented or adopted by men of high genius, but his originality is for Spaniards only, and it may be doubted if his high reputation is likely to be durable. The 'Pirate,' which is of the same class precisely as 'The Sea, the Sea,' of Barry Cornwall, will hardly sustain a comparison with its English rival. It may be said indeed that the Spanish language, rich, grave, and sonorous, is sometimes from those very qualities singularly unadapted for the expression of those brief and abrupt bursts of passion which form some of the brightest ornaments of the English poetical treasury. Perhaps the finest short poem by Espronceda is 'The Night of the Condemned to Death,' in which, like Victor Hugo, he aims at delineating the feelings of a criminal the night before execution. This with some of his other poems has been translated by Mr. Kennedy. An extensive fragment of a long poem, 'The Devil World,' was first published in a second edition of Espronceda's poems issued after his death by Hartzenbusch in 1848, with a biographical notice by Ferrer del Rio.

ESSEX, EARLS OF. **WALTER DEVEREUX**, first earl of Essex, the son of Sir Richard Devereux and Dorothy, daughter of George, earl of Huntingdon, was born in Caermarthenshire, at the castle of his grandfather, Walter Viscount Hereford, about the year 1540. He succeeded to the titles of Viscount Hereford and Lord Ferrers of Chartley in his nineteenth year, and was early married to Lettice, daughter of Sir Francis Knolles. When the rebellion, headed by the earls of Northumberland and Westmorland, broke out in 1569, he raised a considerable body of troops, and, in conjunction with other forces, compelled the rebels to retreat into Scotland. The courage that he displayed during this warfare recommended him to Queen Elizabeth, who had ever esteemed his loyalty and superior intelligence: in gratitude for the service that he had rendered her, she conferred on him the order of the Garter, and created him Earl of Essex (1572). He now became so great a favourite with the queen, that Leicester and others about the court, jealous of his increasing influence, encouraged Essex to enter upon a scheme for subduing and colonising a district of the province of Ulster. He had for some time contemplated such an expedition, and having been persuaded to take the command, embarked from Liverpool in August 1573, in company with Lord Darcy, Lord Rich, and other persons of distinction. He contracted to furnish one-half of the expense of the undertaking, in consideration of which he was to have one-half of the colony as soon as it was established. His arms at the outset met with various success; but after a time his English friends deserted him, and their loss, together with the enmity of many courtiers at home, soon multiplied difficulties round him. He was obliged to resume the government of Ulster, which he had previously resigned; and he was compelled to make peace with O'Neil when his pursuit of the rebels under that leader gave every prospect of success. He was required to give up his command when he had nearly dispossessed the Scots, who had invaded the western islands in his territory, and with no other title than that of captain was made to serve at the head of a small body of 300 men. Feeling himself harassed and oppressed, he returned to England; but having received, with the title of Earl Marshal of Ireland, promises that he should have greater liberty of action allowed him if he would go back to that country, he consented to return to his post. The improvement of his situation however was so small that his spirits were affected; the effects of grief were soon visible in his constitution; a dysentery attacked him, and, after a month's pain and misery, he died at Dublin, on the 22nd of September 1576: his body was removed for interment to the parish church at Caermarthen. The sudden failure of his health gave rise to a suspicion of his having been poisoned; but no evidence whatever could be adduced to prove the fact. The speedy marriage of the Countess

of Essex to Leicester, who was suspected of being a party to the murder of her late husband, did not tend to throw discredit on the report. Essex left two sons and two daughters. Of the sons we subjoin a further account. Of the daughters, Penelope (the Stella of Sir Philip Sidney) first married Robert Lord Rich, afterwards Charles Blount, earl of Devonshire; and Dorothy married first Sir Thomas Perrot, and afterwards Henry Percy, earl of Northumberland.

ROBERT DEVEREUX, EARL OF ESSEX, the son of the preceding, was born at Netherwood, in Herefordshire, in November 1567, and was educated, according to his father's wish, under the superintendence of Lord Burleigh, by whose direction he was sent to Trinity College, Cambridge, in 1577, and remained there four years. Upon leaving the university, he retired for some time to his estate in South Wales, and did not appear at court till 1584. His station, his agreeable manners, handsome person, and vigorous mind soon brought him into notice. He was reconciled to Leicester, now his father-in-law; and received the appointment of Master of the Horse from the hands of the queen, who also made him a Knight of the Garter. Elizabeth at the same time remitted the debt to the exchequer incurred by his father; and when Leicester went with an army into the Netherlands in 1587, she gave to Essex, who accompanied him, the responsible commission of a captain-general of the cavalry. On the death of Leicester in 1588, Essex became her chief favourite. In 1589 he suddenly joined the expedition of Drake and Norris, who had undertaken to restore Antonio to the throne of Portugal. The queen, exasperated at his departure from court without licence, despatched the Earl of Huntingdon to Plymouth with a peremptory order for his return. The messenger was too late; Essex had sailed. He joined the expedition on the coast of Portugal, marched to Lisbon as a volunteer, behaved himself throughout the enterprise with great gallantry and humanity, and on his return to England found that, in spite of his disobedience, he retained beyond all comparison the first place in the queen's favour. His chief rivals in her esteem were Sir Walter Raleigh, whose removal from court by the means of an appointment in Ireland had been attributed to the contrivance of Essex, and Sir Charles Blount, of whom he was so jealous, that upon the queen's bestowing a trifling mark of favour upon him at a tilting-match, Essex used such insulting expressions to him that a duel ensued, in which the earl was wounded in the knee. In 1590 he married a daughter of Sir Francis Walsingham, the widow of Sir Philip Sidney, and in the following year was despatched to assist Henry IV. of France in his resistance of the King of Spain, who sought to obtain possession of the duchy of Brittany. He encamped under Rouen, and here, as at Lisbon, idly challenged the governor to a duel. The expedition was wholly unsuccessful, and the earl lost, by a musket-shot, his only brother Walter Devereux, to whom he was greatly attached.

In 1594, Essex, who had once before come into collision with the Cecils respecting the appointment of the queen's secretary, became a second time at variance with them. Having, as he conceived, discovered a plot in which Lopez and others had resolved to murder the queen, he apprised her Majesty of his suspicions; but Lord Burleigh and Sir Robert Cecil, who, at the queen's desire, had examined into the case, declared the accusation to be unfounded, so that the queen severely rebuked Essex. Mortified both at this rebuke and at the conduct of his rivals, he renewed the inquiry, and eventually elicited evidence upon which Lopez and his confederates were executed. The opposition of the Cecils to the counsels of the Earl of Essex was renewed in 1596. Lord Howard, then lord admiral, advised the queen again to invade Spain, a proposal which Essex warmly seconded; Burleigh, on the contrary, denounced the scheme as impolitic and imprudent. The queen gave her consent to the expedition: Howard and Essex sailed; Cadiz was taken, plundered, and burned; fifty-seven Spanish ships of war and merchantmen were taken or destroyed; and the Spanish government suffered considerable loss. But though the enterprise was successful, and commanded with the greatest gallantry, the benefits resulting to the English government were hardly equivalent to the expense incurred. After some trifling attacks upon the coast of Spain, the fleet, which had been absent little more than two months, returned to England. The enemies of Essex had endeavoured during his absence to poison the mind of the queen to his prejudice, but his publication of the 'Censure of the Omissions in the Expedition to Cadiz' completely reinstated him in her favour. He continued to meet with disappointments in his endeavour to obtain official situations for his friends, but was himself created Master of the Ordnance. In July 1597, Essex, as commander-in-chief, with Lord Thomas Howard as vice-admiral, and Sir Walter Raleigh as rear-admiral, sailed against the Spanish fleet, with a view also of making conquests among the Azores. The English ships, shattered and crippled by a storm, were immediately driven back to Plymouth. In August they again set sail, and though they could not burn the Spanish ships which they now found in harbour, they succeeded in making captures to the amount of 100,000*l.*, with which booty they returned to England in November. The queen received Essex with reproaches and discontent, and the expedition was generally deemed a failure. He now retired to Wanstead, angry on several accounts: the chief of these was the elevation of the lord admiral to the earldom of Nottingham, by which he thought himself doubly

affronted; first, because Lord Howard's services at Cadiz were recited, and, in the second place, because by his new title Lord Howard gained precedence of him according to a regulation made in the reign of Henry VIII. He was pacified by being appointed hereditary earl marshal, which by the same regulation restored him to his rank. In 1598 a quarrel occurred between the queen and Essex, who, having differed from her respecting an Irish appointment, angrily and contemptuously turned his back upon her in the presence of several of the ministers. The queen, unable to bear the affront, gave him a box on the ear, and bade him "go and be hanged." Essex immediately seized his sword, and the lord admiral stepping in between, he swore "that he neither could nor would put up with an affront of that nature, nor would he have taken it at the hands of Henry the Eighth himself." He withdrew from the court, and some months passed before he would make any submission. His friends dated his ruin from this unfortunate circumstance. It was hastened by the death of Burleigh, which was on the whole a great misfortune to Essex. Had Burleigh lived Essex might not have undertaken the unfortunate Irish expedition on which he at this time entered (1599). The province of Ulster was in a state of rebellion; and with the hope that his rank and military popularity might prevail in that country, he accepted the commission of lord lieutenant of Ireland. His government in that country was inconsiderate and ill-advised; and his opposition to the queen's wishes in the nomination of Lord Southampton to the generalship of the horse, which he was peremptorily ordered to revoke, gave great offence. His delay in sending troops to Ulster, the loss of men and money consequent on the delay, and the ultimate failure of the expedition, were the causes of many and loud reproaches. Essex returned to England in September: at their first interview the queen received him in a friendly manner, but on the following day he was put into "free custody," and detained a prisoner in his house. In June 1600 he was denied the privileges and authority of his office; and it was not until the 26th of August that he was liberated. The queen still denied him access to court, and refused the renewal of a valuable patent for the monopoly of sweet wines, which his friends used all their endeavours to procure, declaring that "in order to manage an ungovernable beast, he must be stinted in his provender."

The weight of these grievances upon his haughty and impetuous mind told the more heavily from the knowledge that his general popularity was undiminished. So deep was his impression of resentment against those whom he conceived to have biased the queen against him, that he listened to the rash and desperate advice of Cuffie, his secretary, to remove Cecil, Cobham, and Raleigh by force from the queen's councils. In order to strengthen his interest, the gates of Essex House were with almost inconceivable imprudence thrown open to all persons who professed to be discontented with the queen or her advisers. With the same view, he courted both the Roman Catholics and Puritans, and a concourse met daily to hear sermons in his house. The multitude that attended the delivery of these discourses could not fail to attract the attention of the vigilant government. Essex was warned to be careful of his safety, and his attendance was required before the council. At this summons he took alarm, fearing a renewal of his imprisonment, and consequently the defeat of his scheme. He determined therefore to commence his proceedings on the following morning (Sunday, February 8, 1600-1); and during the night messengers were sent in all directions to acquaint Essex's friends that his life was threatened by Raleigh and Lord Cobham. In consequence of this intelligence, Lords Sandys and Montague, the earls of Rutland and Southampton, with nearly three hundred other gentlemen, assembled at Essex House, where it was divulged that Essex had resolved at once to rid himself of his enemies by forcing his way to the queen, and informing her of his danger from those who had so long abused their influence with her majesty. Essex having shut up within his gates the lord keeper, the chief justice, and others whom the queen, aware of what was passing, had sent to inquire into the cause of the tumult, proceeded with his friends to the city, where, crying "For the queen, for the queen, a plot is laid against my life," he tried to enlist the citizens in his favour. But, as might have been anticipated, notwithstanding his popularity, not one man was found mad enough to take up arms. At length the earl endeavoured to return home, but a party of soldiers met him at Ludgate, and a skirmish ensued, in which he was twice shot through the hat. He however reached Essex House, but after a short defence he was compelled to surrender himself, and with Lord Southampton was committed to the Tower: the rest of the conspirators were lodged in various other prisons. He was tried for treason in Westminster Hall on the 19th of February, condemned, and executed the 25th of the same month. ('Criminal Trials,' vol. i.) Essex was undoubtedly a brave and high-spirited man, and with many brilliant qualities possessed an ardent and susceptible mind, and was naturally disposed to the admiration of all that is great and beautiful. Towards his friends he was amiable, to his inferiors and dependents frank, generous, and considerate; but all his good qualities were rendered useless to his country and dangerous to his friends by his overweening vanity and ambition, and his utter disregard of common prudence, and even common sense, in carrying his purely personal objects.

He left one son (of whom we give an account below) and two daughters. Frances married first the Earl of Hertford, and after-

wards the Duke of Somerset. Dorothy was the wife first of Sir Henry Shirley, and lastly of William Stafford, of Blatherwyck, in Northamptonshire.

ROBERT DEVEREUX, third Earl of Essex, was born in Essex House, in the Strand, in 1592. He was sent to Eton by his grandmother, who, after his father's death, received him into her house; and in 1602 he was removed to Merton College, Oxford, where the warden, Mr. (afterwards Sir Henry) Savile, who had been an intimate friend of his father, took charge of his education. He was restored to his hereditary honours in 1603, and three years afterwards was unhappily married to lady Frances Howard, a child of no more than thirteen years old. The new-married couple being too young to live together, Essex was sent to improve himself abroad; while the bride, who was celebrated for her beauty, continued with her mother. It was four years before he returned to claim his wife, and in the meantime she had contracted so great an affection for Lord Rochester, afterwards Earl of Somerset, that, until she was compelled by her father, she could not be brought to cohabit with her husband. The union never was a happy one. Not many months after they had met, she instituted proceedings against him praying for a separation on a real or pretended charge of physical disability. A divorce was granted, and the lady was soon after married to Lord Rochester. The slur thus cast upon Essex drove him to the retirement of his country-house and the pursuit of rural occupations. After some years however, a solitary life became irksome to him. Tired of inaction, he joined Lord Oxford in 1620, raised a troop, and marched with the Elector Palatine in the war against Holland. In the winter he returned to England, where his opposition to the government rendered him unpopular at court; indeed the reception that he met with at home was so little agreeable that he willingly renewed his military avocations abroad during the two following summers; and in 1625 again raised a troop, with which he sailed to aid the United Provinces. His disposition and capability for military service now struck the king, and he was appointed vice-admiral of a fleet which was employed in a fruitless expedition against Spain. He engaged in another expedition in the Low Countries, and was afterwards bold enough to marry a second time. In this second choice of a wife (the daughter of Sir William Paulet) he was scarcely more fortunate than in his first. It is true indeed that the lady soon after her marriage bore a son, which Essex owned and christened after his name, but her familiarities with Mr. Uvedale gave him cause to suspect her fidelity, and after much mutual crimination, on the one side for inconstancy, on the other, a renewal of former charges, a separation took place. The child died at the age of five, and Essex never showed further inclination to matrimony.

Between his journey to Ireland in 1632 and his appointment in the fleet that sailed to Holland in 1635, Lord Essex spent his time either in his house at Chartley or in London. His inclination to seek popularity among the Presbyterians was evident and undisguised; nevertheless the king employed him as lieutenant-general of his troops that were sent against the Covenanters (1639). In 1640 he was one of twelve peers that signed a petition that a parliament should be called and an attempt made to settle the difficulties of the state without further bloodshed. He was also one of the commissioners sent to Ripon to treat with the Scots; and when, at the opening of the Long Parliament, the king saw that it was necessary that he should endeavour to conciliate the Presbyterian party, he made Essex lord chamberlain. It was the wish of many of the royalists that Essex, whose popularity was great among the Presbyterians, should also have been placed at the head of the army; but Charles, who disliked him on account of the roughness of his manner, and doubted the firmness of his attachment to him, refused to appoint him, and would yield to their requests no further than to make him lieutenant-general of his forces south of the Trent. When the Commons demanded of the king that a guard should be raised in the city of London, it was Essex whom they desired to have placed at its head. Charles, unwilling to listen to this request, left London suddenly, and called upon Essex to follow him; but Essex, indisposed to the king on account of the incivility with which he had always been treated at court, refused to follow, pleading his duty to remain in attendance of parliament. Vehemently angry at this refusal, the king instantly deprived him of all his offices. Essex now became the chief favourite and leader of the parliamentary or presbyterian party. He became parliamentary general in 1642, and was in consequence proclaimed a traitor by the king. He opposed Charles in person at Edgehill (1642); he also took Reading (1643); but on account of a disease with which his troops were infected he was obliged to abandon any further attack, at which the disappointment of the parliamentary leaders was so great that they nearly dismissed him from his command. On the recovery and reinforcement of his soldiers he triumphantly entered Gloucester, from which he had driven the king away, surprised Cirencester, and after fighting courageously at the doubtful battle of Newbury, succeeded in covering London. As the supporters of the parliament were supposed to be numerous in Cornwall, in the hope of increasing his forces he marched to that county pursued by the royalist troops: the number of adherents however had been exaggerated, his expectations were disappointed, and as he was completely hemmed in by his pursuers, the scarcity of provisions began to be severely felt. At this crisis the king proposed a treaty, but Essex had no authority to make any agreement without

the sanction of his parliamentary masters; and as the royalists, finding that he did not comply with the king's offer, continued to press their advantage, after some of his troops had abandoned him, he was obliged to escape by sea from Fowey. Having sailed from Plymouth to London, he once more collected an army, and was placed at its head, but an illness compelled him to quit his command.

When he returned to London, Essex found a state of confusion and distrust that scarcely could be expected. At a meeting held at his house it was proposed to impeach Cromwell, but this served no other purpose than to irritate that leader. The independents soon afterwards succeeded in carrying the 'self-denying ordinance,' which forbade members of either house of parliament to hold any command in the army; thus Essex ceased to be parliamentary general. It was voted that for his services he should be raised to the rank of a duke, and be granted a pension of 10,000*l.* a year. He did not however live to enjoy these honours, being carried off by a sudden and violent illness in the fifty-fifth year of his age. He was publicly interred in Westminster Abbey.

The chief defects in the character of the Earl of Essex were indecision and vacillation; when he erred, it was more from want of judgment than from bad intention. His bearing was always manly, and his courage has never been impeached. At his death the title became extinct.

ESSEX, JAMES, the first professional man in the 18th century who made Gothic architecture his study and practice, was the son of a carpenter in good business at Cambridge, where he was born in 1723. Educated in the school of King's College, the unrivalled chapel became the object of his admiration, and finally impressed him with the powers and beauties of a style which was then neither valued nor understood. Except his own eyes and his own diligence, he had nothing to assist or direct him in the study of it—nothing to give him even the slightest insight into its principles. Greatly therefore is it to his credit that his own judgment and perseverance enabled him to attain the knowledge of it, and to do in it what he did, instead of being led astray like Batty Langley, who had about that time just published his '*Gothic Architecture Improved by Rules and Proportions*.' In 1757 Essex was employed by Bentham to make drawings for his work on Ely Cathedral, and from him he acquired much information relative to the history of Gothic architecture and its leading styles; and of that cathedral itself he altered the choir in 1770, and conducted extensive repairs in other parts for many years afterwards. He was also engaged in repairing Lincoln minster, where he erected a stone altar piece of his own designing. Besides various alterations at several of the colleges at Cambridge, he executed some repairs at King's College Chapel, and designed some stone-screens. Among his other works was a monumental cross at Amplethill in memory of Catherine of Aragon, and improvements in the ancient mansion at Maddingley, Cambridgeshire, the seat of Sir John Hinde Cotton. He also published designs for new buildings at King's, Benet (Corpus Christi), and Emmanuel colleges, and for a new Public Library at Cambridge. His reputation as an antiquary was considerable, and he was acquainted with most of those who were noted for their attachment to similar studies—Gray the poet, Horace Walpole, Gough, Tyson, Cole of Melton, and others. Besides being a member of the Society of Antiquaries, he contributed some papers to their '*Archæologia*,' namely, '*Remarks on the Antiquity of different Modes of Brick and Stone Buildings in England*,' vol. iv.; '*Observations on Lincoln Cathedral*,' vol. iv.; '*On the Origin and Antiquity of Round Churches*,' vol. vi. He died at Cambridge of a paralytic stroke, September 14th, 1784.

ESTE, HOUSE OF. one of the oldest historical families of modern Europe, and the oldest among those which have retained sovereign power to the present time, the house of Savoy perhaps excepted. Some chronologists, such as Pigna, have endeavoured to trace back the genealogy of the house of Este to the 5th century of our era, when we find the names of Attius, Aurelius, and Tiberius mentioned as princes of Este, Vicenza, and Feltre. But to pretend to ascertain the lineal succession of these princes down to the 9th century is a matter at least very dubious. The more sober and judicious Muratori, in his '*Antichità Estensi*,' has traced the ancestry of the Este to the dukes and marquises who governed Tuscany as a great imperial fief under the Carolingian emperors, and who were probably, like most other great Italian feudatories at that time, of Longobard origin. Some old chroniclers, such as Mario Equicola, in his '*History of Mantua*,' state positively that they were Longobards, and related to the Longobard dukes of Spoleto. The succession however of these marquises or dukes, among whom are registered two of the name of Adalbert, in the 9th century, is not clearly ascertained until we come to another Adalbert, who is styled marquis, but of whom little is known, and who died about 917. He left however two sons, Guido and Lambert, who were stripped of their fiefs by Hugo and Lotharius, kings of Italy. A son or nephew of either Guido or Lambert, named Oberto, took the part of Berengar II., who was elected king of Italy about 950; and this Oberto was possessed, either by inheritance or through the favour of Berengar, of several fiefs in Tuscany and Lunigiana. Being afterwards dissatisfied with the conduct of Berengar, he was one of the Italian nobles who repaired to Otto of Saxony to offer him the crown of Italy. Otto, on his

exaltation, appointed Oberto '*comes sacri palatii*,' which was one of the first dignities of the kingdom, and gave him in marriage his daughter Alda. Oberto died about the year 972, leaving two sons, Adalbert and Oberto II., the latter of whom was lord of Lunigiana and of the county of Obertengo in Tuscany. Oberto took the part of Hardouin, marquis of Ivrea, against Henry of Bavaria, for the crown of Italy. Oberto died about 1014, and was succeeded by his son, Alberto Azzo I., who in his turn was succeeded by his son Alberto Azzo, or Albertazzo II. This Albertazzo, besides his paternal fiefs of Lunigiana and Tuscany, inherited also from his uncle Ugo the fiefs of Este, Rovigo, and Casalmaggiore, in Lombardy. In the year 1045 he was appointed by the emperor Henry III. count and governor of Milan; and soon after he married Kunita, or Cunegonda, of the great German house of Welf, and sister to Welf III., on whom the Emperor Henry had bestowed the duchy of Carinthia and the march of Verona. Welf III., dying without issue, his inheritance fell to his sister's eldest son by Albertazzo, who took the name of Welf IV. This Welf IV. was made duke of Bavaria about 1070, and from him the line of Brunswick and Hanover, known also by the name of Este-Guelphs, is descended.

Albertazzo having lost his German wife, married Garisenda, countess of Maine in France, by whom he had two sons, Folco and Hugo. To Folco he left his Italian estates, and Hugo inherited the French property of his mother, namely, the county of Maine, which he afterwards sold. Hugo married a daughter of Robert Guiscard, the conqueror of Naples, and died without issue. Muratori transcribes a diploma of the emperor Henry IV., dated 1077, confirming the possessions of the Italian fiefs to Hugo and Folco, sons of the Marquis Azzo of Este. Folco, after his father's death, was sued by his half-brother Welf for a share of his paternal inheritance; but after a long contention, an arrangement was made by which Folco retained the greater part of the Italian estates, including the fief of Este. Folco died in 1135, and his son Obizzo succeeded him. Like his father, he assumed the title of marquis of Este, from the town of that name, by which his house was designated ever after. The town of Este, built near the ruins of the ancient Ateste, lies in the Venetian state, north of the Adige, in the province of Padua. The Emperor Frederic Barbarossa, at a court held at Verona in 1184, bestowed upon Obizzo the investiture of the marquisesates of Milan and Genoa, which were then however merely nominal, as the two cities had become free.

In Obizzo's time the foundation of the dominion of the house of Este over Ferrara was first laid. The family of Adelardi had long been the popular leaders at Ferrara, and enjoyed the chief authority in that community. Marchesella, the last offspring of this family, was betrothed by her uncle and guardian Guglielmo on his death-bed to one of the Torelli, a rival family; but the girl was carried away and compelled to marry Azzo of Este, the son of Obizzo, and from that time the Este were considered as citizens of Ferrara. "A veil has been thrown over the whole transaction, which seems to imply that fraud or violence had been committed." (Litta, '*Famiglie celebri Italiane*.) This Azzo, styled the Fifth, died about the end of the 12th century, and was succeeded by his son Azzo VI., who was elected in 1208 by the citizens of Ferrara as vicar or lord of that city, with power to appoint his successor. "This," says Litta, "was the first example of a free Italian city giving itself over to a lord, and the beginning of those numerous principalities into which Italy became divided."

Aldobrandino succeeded his father Azzo VI. in 1212, and was himself succeeded by Azzo VII., called also Azzo Novello, who took part with the pope against Frederic II.; for the Este were naturally of the Guelph party. He was mainly instrumental in the fall of the tyrant Ezzelino: he favoured learning, patronised the Provençal troubadours who resorted to his court at Ferrara, and established schools in that city. He was succeeded by Rinaldo, and the latter by Obizzo in 1252. Obizzo was elected lord of Modena in 1288, and of Reggio in the following year, according to the prevailing fashion of the Italian cities at that period. These lordships of Ferrara, Modena, and Reggio however were not held by the Este in undisturbed possession, for they were repeatedly invaded and recovered during the frequent wars of the Italian states in the 14th century. While the family of Este were acquiring a princely dominion, they lost the original fief from which they derived their name. About 1293 the Paduans took possession of the town and territory of Este by conquest, and annexed it to their community. It afterwards, in 1405, passed into the hands of the Venetians.

Nicholas, called 'the Lame,' one of the successors of Obizzo, was vicar of Ferrara from 1377 to 1389: he fought for the pope against Barnaba Visconti, duke of Milan. He was succeeded in 1389 by his brother Albert, and Albert by another Nicholas, who died in 1440, leaving two illegitimate sons yet in their infancy, and several natural sons grown up, to one of whom, Lionel, he bequeathed his dominions. Lionel proved a good prince: he restored the university of Ferrara, and after nine years of a mild and liberal administration he died in 1450, leaving the government of the state to his brother Borso, who was illegitimate like himself. Borso was one of the most distinguished princes of his age. He was a patron of arts and letters, and was generous, enlightened, and just. He recalled his two legitimate brothers, Ercole and Sigismondo, from Naples, treated them with

brotherly affection, and, in order to secure the succession to them after his death, he abstained from marrying. In 1452 Borso received from the emperor Frederic III. the titles of Duke of Modena and Reggio and Count of Rovigo; and in 1471 Pope Paul II. gave him the title of Duke of Ferrara, upon which town the Roman see claimed a right of patronage. Borso died soon after, leaving a large and prosperous state to his brother Ercole.

His successor Ercole I. was likewise a man of considerable talents and a patron of literature. He was also remarkable for that wary and cautious policy which has been stigmatised as peculiarly Italian, but which was in reality indispensable to the Italian princes in order to protect themselves from the overbearing violence of foreign invaders, after Ludovico Sforza through ambition committed the suicidal act of calling the French into Italy. Ercole checked the fury of Louis XII., who, after he had driven the Sforzas from Milan, was bent on exterminating all the other Italian princes. Ercole was fond of travelling: he visited the various Italian courts, and encouraged tournaments, festivals, and hunting parties. He gave the first theatrical entertainments exhibited at Ferrara, where the *Menachmi* of Plautus was performed in 1486. His court was frequented by Bojardo, Colenuccio, Tibaldeo, Guarino of Verona, and other learned men of his time. He caused many Greek manuscripts to be translated, and had a Hebrew press established at Ferrara in 1476.

Alfonso I., son of Ercole, succeeded him in 1505. He married the daughter of Pope Alexander VI. [*BORGIA, LUCREZIA.*] Alfonso had a long and troubled reign. He was attacked by Julius II. and the Venetians; he lost Modena and Reggio, and the Venetians also threatened Ferrara. The death of Julius afforded him some respite. Leo X. continued to withhold Reggio and Modena from him, and made also an attempt to surprise Ferrara. Alfonso displayed considerable abilities and great perseverance. He and his brother, Cardinal Ippolito, the patron of Ariosto, often took the field in person: their artillery was the best served in Europe; and they defeated the Venetians. After the death of Leo X., Alfonso, who had till then sided with the French, made his peace with Charles V., who by an imperial decree dated 21st April 1531, confirmed the rights of the house of Este over Modena, Reggio, and Rubiera, upon the duke paying him 150,000 sequins; and thus Alfonso was restored to the possession of those states. Alfonso died in 1534 and was succeeded by Ercole II., and the latter by Alfonso II., who is unfavourably known by the misfortunes of Tasso, which however the poet in a great measure brought upon himself. [*TASSO.*] Alfonso II. dying in October 1597, without issue, Pope Clement VIII. immediately sent Cardinal Aldobrandino with troops to take possession of Ferrara as having devolved to the see of Rome, which had first invested Borso with the title of Duke. Cesare d'Este, Alfonso's cousin and heir, entrusted Lucrezia, Alfonso's sister, with full power to negotiate. Lucrezia, who had hated the Marquis of Montecchio, son of Alfonso I. and father to Cesare, on account of the share he had taken in the transactions of 1575 relative to Tasso, disliked Cesare also. Cardinal Aldobrandino having offered her the title and revenues of Duchess of Bertinoro in the Romagna, she signed a hasty convention, by which she gave up in the name of the house of Este, Ferrara, Comacchio, and their dependencies, to the see of Rome. Cesare transferred his court to Modena, and Lucrezia died at Ferrara a few days after the entrance of the Papal troops, in February 1598. The city of Ferrara, which, under the house of Este, had a population of 60,000 inhabitants, gradually became reduced to 20,000.

Cesare, duke of Modena and Reggio, died in 1628. His son Alfonso III., who had remained as hostage at Ferrara, had shown in his youth marks of a violent disposition. In 1619 he caused Ercole Popoli to be assassinated at Ferrara. Stung by remorse, he abdicated the ducal throne soon after his father's death, and became a Franciscan monk. He distinguished himself as a zealous preacher, and founded several convents. He died in 1644, in a convent which he had founded in the mountains of Garfagnana. His son Francis I. affected a great zeal for religion, had his food scrupulously weighed on fast days, and sentenced a relative of Marshal Gassion to be shot for want of proper respect while at church. He first separated the Jews from the rest of the population at Modena in 1630, and confined them to the Ghetto. He began the magnificent ducal palace at Modena as well as the country residence and gardens at Sassuolo. His successor, Alfonso IV., received in 1660 of the emperor Leopold the investiture of the principality of Correggio, which he had previously purchased. Alfonso loved the fine arts, and he was the founder of the Este gallery of paintings. He left at his death a son two years old, who was afterwards duke by the name of Francis II. During his minority his mother, Laura Martinuzzi, Cardinal Mazarin's niece, held the government. She collected together all the bad characters in her dominions, and delivered them over to the Venetians, who employed them in the war of Candia against the Turks. Francis II. founded the university of Modena, as well as the splendid library called Estense, of which Zaccaria, Muratori, and Tiraboschi were successively librarians. Francis II. dying in 1694 without issue, was succeeded by his uncle, Cardinal Rinaldo, who, after resigning his hat, married a daughter of the Duke of Brunswick Lunenburg, and sister-in-law to the emperor Joseph I. By this marriage the two branches of Este and Brunswick which had been separated since 1070, became again connected.

During the war of the Spanish succession, the Duke Rinaldo, notwithstanding his professed neutrality, was obliged by the French to quit Modena and to take shelter at Rome. The victorious Austrians, commanded by Prince Eugene of Savoy, restored him to his dominions, where he resided quietly till 1733, when the war for the succession to the crown of Poland, in which Italy had no concern whatever, but for which Italy was as usual devastated by the belligerents, obliged Rinaldo again to leave his territories, which became the battle-field between the French and Piedmontese on one side, and the Austrians on the other. In 1736 Rinaldo returned to Modena. His repeated misfortunes affected and perhaps improved his disposition: he became serious and economical after having been inclined to pomp and magnificence. He enlarged his dominions by the purchase of the duchy of Mirandola and the county of Bagnolo. Rinaldo was succeeded in 1537 by his son Francis III., who was serving in Hungary against the Turks at the time. During the war of the Austrian succession he took part for the house of Bourbon, and commanded the Spanish armies in Italy. The peace of Aix-la-Chapelle restored him to the quiet possession of his dominions. In 1754 Duke Francis was appointed by Maria Theresa governor of Lombardy during the minority of her son the Archduke Ferdinand, who was betrothed to the Duke's granddaughter Beatrice d'Este, a child then four years old. In 1771 Francis gave up his trust to the Archduke Ferdinand, but continued to reside in Lombardy, and died at Varese in 1780. His son Ercole Rinaldo, the father of Beatrice, succeeded him as duke of Modena. His administration was peaceful and economical. He was ever watchful against the temporal interference of the court of Rome in his dominions; and he was equally averse to the remains of feudality which still lingered in his states. When the French entered Italy in 1796, the duke made a convention with Bonaparte, paid a heavy contribution, gave up some valuable paintings, but not trusting to the faith of the conqueror, he withdrew to Venice with his treasures, leaving a council of regency at Modena. An insurrection excited at Reggio by some Corsican soldiers in the French service afforded a pretext to Bonaparte to violate the convention, and to occupy the states of Modena, which were afterwards annexed to the Cisalpine republic. (Botta, *'Storia d'Italia'*; Paridisi, *'Lettere a Carlo Botta'*.) When in the following year the French occupied Venice, the duke had escaped to Trieste, but a deposit of 200,000 sequins which he had left behind was seized. Ercole Rinaldo died in the Austrian States in 1803. His daughter Maria Beatrice, the last offspring of the house of Este, lost her husband, the Archduke Ferdinand of Austria, in the year 1800, and their eldest son, Francis IV., was restored by the peace of Paris in 1814 to the dominions of his maternal ancestors, namely, the duchy of Modena, Reggio, and their dependencies, including the district of Garfagnana, on the borders of Lucca. By the death of his mother he also inherited the duchy of Massa and Carrara, of which his grandmother, of the house of Cibo Malaspina, was the heiress. He died January 21, 1846, and was succeeded in all his titles and possessions by his son Francis V.

ESTHER was the orphan cousin and adopted daughter of Mordecai, descended from a Benjamite family of the Babylonian captives of Nebuchadnezzar (Esther, ii. 5-7). The place of her residence was in the city Shusan, or Susa, now Sus (not Shuster, as stated by Dr. Adam Clarke—see *'Trans. Geog. Soc.'*, vol. iii.), which, throughout the book, is in English mistranslated 'Shushan the palace,' though, in the Septuagint version, it is rightly *ἐν Σούσαις τῇ πόλει*, that is, 'in Susa the city.' The monarch, Ahasuerus (chap. i.), after having entertained all his nobles and princes with sumptuous festivity during more than six months, gave a great feast in his palace-garden to all the men of Susa, great and small, while the women were separately feasted by the queen in the royal house. To the men royal wine was supplied in abundance, and the drinking was according to every man's pleasure; when the king, being on the seventh day merry with wine, sent his seven chamberlains with orders to bring the queen to exhibit herself before his guests; but Vashti (which in Persian means the beautiful fair) refusing to come (the command was improper), he was very wroth, and his anger burned within him. Ahasuerus however punished her by degradation and banishment, and by his royal mandate letters were despatched to the people of each province, decreeing that every man bear rule in his own house. To furnish the royal harem with the greatest means of choice, there was made throughout the empire (ch. ii.) a general levy of the fairest virgins; and Esther, the beautiful young Jewess, being preferred by Hege, the keeper of the king's women, before all others of the numerous assemblage, she succeeded to the place of the banished queen Vashti. The twelve months' cosmetical purification of the maidens previous to their admission to the king (ver. 12) was required, says Dr. Clarke, "to show if they were with child, that the monarch might not be imposed on by fathering a spurious offspring; and because many having been brought up in low life, and fed on coarse, strong, and indigestible food, they had a copious and strongly-odorous perspiration, which was far from pleasant." Esther's foster-father, Mordecai the Jew (chap. iii.), having refused to do reverence to Haman, the chief minister and favourite of Ahasuerus, he, with all the other Jews from Babylon then dispersed throughout the Persian empire, were by Haman devoted to destruction, and the royal mandate being accordingly issued "to de-roy, to kill, and to cause to perish all Jews, young and old, little children and

women, in one day, and to take the spoil of them for a prey (ver. 13), the king and Haman sat down to drink;" but the fickle tyrant, influenced in the meantime by the pathetic entreaties of Esther, and by the recollection that Mordecai had discovered a conspiracy against his life, was induced to hang his favourite Haman on a gallows thirty yards high, which that minister had prepared for Mordecai. He then promoted Mordecai to the highest honours in the empire; and still yielding to the influence of the fair Jewess and of Mordecai, he hastily issued orders empowering all the Jews "to destroy, to slay, and to cause to perish all the people that would assault them, both little ones and women, in one day, throughout all the provinces of King Ahasuerus, and to take the spoil of them for a prey" (viii. 11, 12), so that "the Jews smote all their enemies with the sword, with slaughter and destruction, and did what they would unto those that hated them" (chap. ix. 5). By the special request of Esther, the ten sons of Haman were hanged on the gallows, and in the city of Susa the Jews massacred 800 of the king's Persian subjects, and in the provinces 75,000 (ix. 12, 13, 15, 16). This signal revenge of Haman's intended destruction of the Jews in Persia has ever since been commemorated (ix. 21-28) on the 14th and 15th days of the month Adar, in the Jewish 'Feast of Purim,' that is, in Persian, 'the lots,' with reference to those which were cast before Haman (chap. iii. 7; ix. 26). The word which in the authorized version is repeatedly translated 'gallows,' should properly be 'cross,' or tree. Hence it was that in the first ages of Christianity the Jews, when celebrating this feast of Purim, were accused of deriding the Christian crucifixion, in abusing and setting fire to an effigy of Haman affixed to a lofty wooden cross—a custom which on this account was abolished in the Roman empire by the decrees of Justinian and Theodosius.

The book of Esther is a canonical book, and though placed after that of Nehemiah, comes chronologically between the sixth and seventh chapters of the book of Ezra. Various opinions have been held as to who was the writer of it. Augustin, Epiphanius, and Isidore supposed the author to have been Ezra. Eusebius assigns a later date. Some writers have attributed it to the high-priest Joachim; others believe it to have been composed by the Jewish synagogue, to whom Esther and Mordecai wrote (ix. 20-29); but by the greater number Mordecai himself is thought to be the author, and Elias Levita, in his 'Mam. Hamum,' asserts this to be a fact unquestionable. The original, according to Dr. Adam Clarke, was probably written in the language of ancient Persia. The most likely opinion, that of Horne, is that, with some explanations and adaptations, it was extracted from the Persian annals, possibly by Ezra, Nehemiah, or Mordecai, which would account for its peculiarities. St. Hieronymus and several other fathers regarded this book as wholly uncanonical, because the name of God or religion is not once mentioned or alluded to, and they have been followed by some modern writers, as Cajetan and De Lyra; but the Council of Trent pronounced it to be wholly canonical; and while the Protestant churches admit into the canon only what is found in the Hebrew copies, that is, as far as to the end of the third verse of chapter x., the Greek and Roman churches use as canonical the Greek version and Latin Vulgate, which contain each ten more verses of chapter x. and six additional chapters. By the Jews the book has been always considered as one of the most precious of their sacred scriptures, and as a perfectly authentic history of real events which took place about B.C. 519. They call it 'Megilah,' that is, 'The Volume,' and hold it in the highest estimation; believing that whatever destruction may happen to the other scriptures, Esther and the Pentateuch will always be preserved by a particular Providence. Copies exist in the Hebrew, Syriac, Chaldaic, Greek, and Latin; each of which widely differs from the others, and all, especially the Greek and Chaldaic, are greatly different from the Hebrew. The Chaldaic text contains five times more than the Hebrew, and a notice of the various readings would fill a large volume. Commentators differ much in determining to which of the Persian and Median kings belongs the name of Ahasuerus, whose kingdom extended from India to Ethiopia over 127 provinces (i. 1). Some suppose him to be Darius Hystaspes. Scaliger and Jahn say Xerxes. By Capellus he is identified with Ochus, and by Archbishop Usher with Darius the son of Hystaspes. Dean Prideaux and Dr. Adam Clarke with greater probability take him to be Artaxerxes, who received the cognomen of Longimanus, or Longhanded.

ESTIENNE. [STEPHENS.]

ÆTHELBALD, King of Wessex, was the eldest surviving son of Ethelwulf, who resigned to him the throne of that state in 855 or 856. [ÆTHELWULF.] On the death of Ethelwulf in 857 or 858, Ethelbald married his young stepmother, Judith of France; but the vehement remonstrances of Swithin, bishop of Winchester, prevailed upon him, after some time, to abandon the incestuous connection. Judith afterwards became the wife of Baldwin, count of Flanders, and the ancestress of Matilda, the wife of William the Conqueror, and, through her, of all the succeeding kings of England. The chroniclers speak in very favourable terms of the subsequent conduct of Ethelbald; but although he had greatly distinguished himself in the wars with the Danes in his father's time, his own reign is not marked by any military events. He died in 860, and was succeeded by his next brother, Ethelbert.

ÆTHELBERT, or, as the name is written by Bede, AEDILBERT, is described as the fourth king of Kent in lineal descent from Hyngist,

through Eric or Aesc, Ocha or Ohta, and Ermeric, whom he succeeded while yet a child in the year 560. As the representative of the first leader of the Anglo-Saxons and the founder of the oldest kingdom of the Heptarchy, Ethelbert, as soon as he attained manhood, engaged in a contest for the title of Bretwalda with Ceawlin, king of Wessex, who claimed that supreme dignity as the grandson of Cerdic. He invaded Wessex in 563, but the war was speedily ended by his defeat in a great battle fought at Wibbandune, now Wimbledon, in Surrey. This was the first instance of one of the states of the Heptarchy drawing the sword against another. Ethelbert however, according to Bede, came to be acknowledged as Bretwalda about the year 589, after the decline of the fortunes of Ceawlin, who was deposed about this time by his subjects, and died a few years after. Ethelbert retained the supremacy during all the remainder of his reign, though it would seem that his title never was acknowledged by the kings of Northumberland.

The most memorable event in the reign of Ethelbert was his conversion to Christianity, and the establishment of that religion in his dominions by the ministration of St. Augustin. [AUGUSTIN, ST.] Ethelbert professed himself a Christian, and was baptised on the feast of Pentecost, 597. The Christian worship however must have been familiar to him long before this time, for he had been married to a Christian wife, Bertha, the daughter of Charibert, king of Paris, in the year 570, and she and her attendants had continued to practise their own religion under the guidance of Liudhard, a bishop who had accompanied her from France. After his conversion, Ethelbert exerted himself with zeal in the diffusion of his new faith. He founded the bishopric of Rochester about the year 604 in his own dominions, in addition to the archbishopric of Canterbury, the establishment of which is dated from the arrival of Augustin. To him also must be principally attributed the foundation, about the same time with that of Rochester, of the bishopric of London, in the state of Essex, which was at that time governed in subordination to Kent by Sebert, Sæbryht, or Saba, a nephew of Ethelbert. Bede says that the cathedral of London, which was dedicated, like the others that have since been built on the same site, to St. Paul, was erected at the joint expense of Ethelbert and Sebert. The conversion of the king and people of Essex had previously been effected through the influence of the king of Kent. It was also through his daughter Edilberga, who married Edwin, king of Northumbria, that Christianity was introduced into that state. [EDWIN.]

Ethelbert deserves especial remembrance in English history on another account. He is the author of the earliest of our written laws, the collection of 'Dooms,' as Bede calls them, "which he established with the consent of his Witan in the days of St. Augustin." They are written in Saxon, or English, as it is termed by Bede, although all the other Teutonic nations employed the Latin language in their codes; and they are the earliest laws that exist in any barbarous or modern tongue. There is no reason however to suppose that the regulations which they established were in general new. They relate, to quote the words of Sir F. Palgrave ('Eng. Com.' p. 44), "only to the amount of the pecuniary fines payable for various transgressions, the offences against the church being first enumerated. These were of new introduction; but every other mulct was known before; and it is probable that the principal benefit of the law consisted in a fairer apportionment of the compensation to the crime than could be obtained according to the older customs." The collection consists altogether of eighty-nine enactments or clauses; at least as it has come down to modern times. But the only copy of it which we possess is that contained in the volume called the 'Textus Roffensis,' which was compiled by Ernulfus, bishop of Rochester, in the early part of the 12th century; and "it is difficult to believe," as Sir F. Palgrave has observed, "that the text of an Anglo-Norman manuscript of the 12th century exhibits an unaltered specimen of the Anglo-Saxon of the reign of Ethelbert. The language has evidently been modernised and corrupted by successive transcriptions. Some passages are quite unintelligible. . . . Neither is there any proof whatever of the integrity of the text. It cannot be asserted with any degree of confidence that we have the whole of the law. Destitute of any statutory clause or enactment, it is from the title or rubric alone that we learn the name of the legislator." The next oldest Anglo-Saxon laws that have been preserved (those of Hlothære and Eadric, also kings of Kent) are more than a century and a half later than Ethelbert.

Ethelbert died in 616. He appears in his old age to have married a second wife, but her name has not been recorded. All that we know of her is, that after the death of Ethelbert, her youth and beauty were sufficient to tempt his son and successor, Eadbald, to take her to his bed, and of course to renounce at the same time the profession of Christianity. After a short time however Eadbald dismissed his stepmother, and returned to the faith he had abandoned, of which he ever after continued a firm supporter.

ÆTHELBERT, King of Wessex, was the second surviving son of Ethelwulf, by whom he was made king of the subordinate state composed of Kent, Essex, Sussex, and Surrey in 852, on the death of Athelstan. [ÆTHELWULF.] On the death of his elder brother Ethelbald, in 860, although excluded by his father's will from the succession to the supreme crown of Wessex, he was preferred by the Witan to his younger brother Ethelred, who claimed under the will. The chronicles celebrate the courage and military talents of Ethelbert:

but no events of his short reign are distinctly recorded. It appears however that the Northmen continued to make occasional descents both on the coasts of Wessex, and on those of other parts of the island. All that we are told of Ethelbert is, that he died in 865 or 866. He appears to have left a son, Ethelwald, and other children; but he was succeeded on the throne of Wessex by his younger brother Ethelred.

ETHELRED I. (called also Edred and Etherned), King of Wessex and head of the Heptarchy, was the third surviving son of King Ethelwulf, who in his will (ratified by the Witan) appointed Ethelred to succeed to the throne immediately after his eldest brother Ethelbald; he did not however succeed till after the death of his elder brother Ethelbert in 866. [ETHELWULF and ETHELBERT of Wessex.] The reign of Ethelred was eminently disastrous both for Wessex and for the other states of England. In the last year of the preceding king, the great Danish chief, Ragnar Lodbrog, had been taken prisoner while making an attack on Northumbria, and put to death with cruel tortures. It appears to have been with the purpose of avenging this loss that the various Scandinavian nations immediately united their strength in that great expedition against England, which terminated in the conquest of half the country. The invaders, to the number of several thousands, under the command of Ingvar (or Ivar) and Ubbo (or Hubba) landed on the coast of East Anglia, immediately after the accession of Ethelred to the throne of Wessex. Having encamped and passed the winter on shore, they marched into Yorkshire in the spring of 867, took possession (1st of March) of the city of York, and having there (12th of April) repulsed with great slaughter an attack of the Northumbrians under Osbert and Ella, made themselves masters of all the kingdom of Northumbria to the south of the Tyne, and placed Ingvar over it as king. They then marched into the kingdom of Mercia, and passed the winter of 867-8 in the town of Nottingham. Beorhted, the Mercian king, now solicited the aid of Ethelred; and the King of Wessex, accompanied by his younger brother Alfred, whom he appears to have admitted to a share of the royal power, advanced with an army against the foreigners. The Danes however did not venture to engage the allied forces of Wessex and Mercia; and a treaty was made by which they agreed to evacuate Nottingham and to retire to York. In that city they remained quiet for the remainder of this year, and all the next, during which England was afflicted by a severe famine, followed by a terrible mortality both of human beings and cattle. But, in the spring of 870, disregarding the late pacification, the Danes resumed hostilities, carrying their arms across the Humber into Lincolnshire, which was included in the dominions of Mercia. Notwithstanding some attempts to check their progress, which were made by Earl Algar, the governor of the district, they speedily overran all Lincoln, and pushed their way into the adjoining territory of East Anglia, sacking and destroying in their course the abbey of Croyland and Medehamstead (or Peterborough), the town of Huntingdon, and the nunnery of Ely, and massacring and laying waste wherever they appeared with unheard-of ferocity. At a village called Hoxton, in Norfolk, they seized Edmund, the East Anglian king, and put him to death: he sustained the torments they inflicted upon him with such constancy that he was afterwards revered as a martyr, and the 20th of November, the day on which he met his fate, was assigned to him in the calendar. His death made the Danes masters of East Anglia, over which they placed Godrun, one of their chiefs, as king. They now resolved to invade Wessex, the only state which they had not either conquered or rendered powerless. They entered Berkshire, under the command of Halfden and Bacseg, and took the town of Reading without encountering any resistance; but they were soon after attacked by Earl Ethelwulf at the neighbouring village of Inglefield, and driven from their ground with the loss of Sidnor, one of their most renowned captains. Four days after they were fallen upon at Reading by King Ethelred and his brother Alfred; but on this occasion the Saxons were repulsed with great loss, the brave Earl Ethelwulf being among the slain. The battle of Reading however was followed in four days more by another more important encounter at a place which the old writers call Aescodun, or the Ash-tree Hill, and which has been supposed by some to be Ashhamstead in the west, by others Ashton in the east, of Berkshire. The Danes were here attacked with great impetuosity and valour by Alfred, and, notwithstanding their advantageous position, were, after a struggle of some length, completely defeated and put to flight. It is said that the English chased them for the whole of the night and next day over the country till they reached the town of Reading, in which they again shut themselves up. But a fortnight after the battle of Ash-tree Hill they again met the two kings of Wessex at Basing, in the north of Hampshire, and this time the English were worsted. A similar result attended the next battle, fought, about two months after, at a place called Merton, which has been variously conjectured to be places named Merton in Surrey, Oxfordshire, Wilts, and Berkshire. In this engagement, which must have taken place early in 871, Ethelred received a wound, of which he died soon after Easter, leaving the now almost shadowy inheritance of the crown of Wessex, and what would at a later period have been called the suzerainty of England, to his younger brother Alfred.

ETHELRED II., surnamed the Unready, King of the Anglo-Saxons, was the youngest son of King Edgar, by his second wife, the infamous

Elfrida. On the murder by Elfrida of his elder brother, Edward the Martyr, in 978, he was reluctantly acknowledged as king by the Witan, in the absence of any other individual having pretensions to the crown; even Dunstan, who had steadily opposed the party of Elfrida throughout the late reign, finding himself now obliged to acquiesce in the accession of her son. He was crowned by Dunstan at Kingston-on-the-Thames on the 14th of April, being at this time only a boy of ten years old; but the haughty prelate is stated by Malmesbury to have declared as he placed the crown on the boy's head that the sins of his mother and her accomplices should be visited on the head of her son, and that in his reign such evils should befall the English as they had never yet suffered since they came into Britain. The curse thus solemnly denounced by the chief priest and leading statesman in the kingdom, no doubt did something towards working out its own accomplishment. Certain it is that the reign of Ethelred the Unready is on the whole the most calamitous and disgraceful in English history. The feeble and distracted government that arose out of his minority, the circumstances of his accession, and the unpatriotic conduct of Dunstan, immediately drew once more upon England the attention of the northern piratical powers, who had now remitted their attacks for nearly a century. A small body of Danes landed at Southampton in 980; and scarcely a year passed afterwards in which one part or other of the coast was not in like manner visited and ravaged, usually with impunity. At length, in 991, a much larger force than had before appeared arrived under two leaders named Justin and Gurthmund, and after taking the town of Ipswich, proceeded to Maldon, and there encountering the English army commanded by the alderman Brithnod, obtained a complete victory, Brithnod himself being slain. On this it was resolved by the English Witan, on the advice, it is said, of Siric, who had succeeded Dunstan as the king's chief counsellor, to buy off the invaders with a sum of money. They agreed to accept 10,000 pounds of silver, which was accordingly paid to them, being raised by an impost on all the landed property in the kingdom, which from this time became a regular tax, under the name of the Danegeld, and was perhaps the first direct tax imposed in England. It was felt however that this was a very precarious expedient to trust to; and as soon as the Danes were gone, the government proceeded to fit out a formidable fleet, which might perhaps have been of service if it had been ready to meet them when they arrived. As it was, it was no sooner afloat than it was rendered useless by treachery and mismanagement. A squadron of Danes having again appeared on the coast in 992, Alfric, the commander of the English fleet, when sent to surprise them, secretly gave them information of the intended attack, and then went over and joined them. The next year, when the Northmen made a descent upon the coast of Northumberland and took by storm the castle of Bamborough, the leaders of the force sent against them in like manner deserted to the enemy. In 994 a much more powerful armament than had yet appeared sailed up the Thames under the command of Sweyn or Svein, king of Denmark, and Olave king of Norway; it consisted of ninety-four ships, and directed its first efforts against London, which however defended itself successfully against the assault. The invaders then overran and laid waste a great part of Essex, Kent, Sussex, and Hampshire. In the end they were again bought off by the payment of a sum of money, their demand this time rising to 16,000 pounds of silver, Olave now consented to embrace Christianity; and he faithfully kept his promise of never again molesting England. Not so the king of Denmark; his forces continued their attacks year after year; and at last, in 1001, Ethelred found himself once more compelled to rid himself of them by his old expedient. He was now obliged to pay them 24,000 pounds of silver.

For what length of time the relief which he thus purchased might have lasted it is impossible to say. Ethelred now resorted to another mode of dealing with the evil, which was of a very different character from that to which he had hitherto adhered, but combined the qualities of being at once still more unjustifiable and still less likely to prove efficacious. On the 13th of November (the festival of St. Brice) in the year 1002, the English inhabitants, in obedience, it is said, to secret instructions received in every city from the government the evening before, suddenly rose in all parts of the kingdom upon the Danes who were resident among them, and put them to death—men, women, and children. There has been some dispute as to the precise extent to which the massacre was carried, and it cannot be supposed to have comprehended all the persons of Danish descent resident in the country, for in many districts it is certain that the majority of the inhabitants were of this description; but there can be no doubt that a very large number of persons perished. This atrocious and in every way unwise proceeding did not long remain without its fit punishment. The next year Sweyn, whose sister, married to an English earl, had been among the butchered, again appeared on the south coast; and from this time it may be said the kingdom had no rest. After the devastations of the invaders had been continued for four years, they were once more bought off in 1007 by a payment of 36,000 pounds of silver. The next year, by extraordinary efforts a numerous fleet was built, and assembled at Sandwich; but a dispute arising among the captains, one of them deserted with twenty vessels, and turned pirate, and nearly all the rest were soon after destroyed by a tempest. Meanwhile, all the other forms of public calamity combined to afflict

the nation. The king was an object of general hatred or contempt; the nobility were divided into hostile factions; and famines and contagious diseases vied with the swords of the invaders in destroying the miserable people. In 1009 a new Danish force arrived, under a leader named Thorkil, who for the three following years spread devastation throughout the only part of the country that had hitherto afforded an asylum from the foreigners—the fens of East Anglia. At last, after he had sacked and burned the city of Canterbury, Thorkil was bought off in 1012 by a payment of 48,000 pounds of silver, and he and his followers agreed, on being allowed to settle in the country, to become the subjects of the English king. But the next year Sweyn himself again made his appearance, now avowing his determination not to depart till he had effected the conquest of the country. Entering the Humber, he received the submission both of the Northumbrians and of the parts of Lincoln that were in like manner chiefly inhabited by a population of Danish descent. He then marched across the country to London, putting all the males to the sword as he advanced; but the capital, which was defended by Ethelred and Thorkil, resisting his assault, he turned to the west, and, compelling the nobles to make their submission to him wherever he passed, he proceeded to Bath, and there caused himself to be proclaimed king of England. Soon after this London submitted to his authority; and in the middle of January 1014 Ethelred fled to the court of Richard, duke of Normandy, whose sister Emma he had married some years before. He had previously sent thither Emma and her two children.

On the 2nd of February however Sweyn died. His son Canute was immediately proclaimed king by the army; but the English determined to recall Ethelred. He was brought back accordingly, after entering into a solemn agreement with the Witan, that he would be a good lord to them, and amend all they wished to have amended, and that all things should be forgiven which had been done or said against him, they on their parts promising that they would all turn to him without fraud, and would never again permit the Danes to have dominion in England. Canute deemed it prudent to take flight before the national enthusiasm of the moment; and it is said that another general massacre of the Danes that were left behind in the country signalled the restoration of a national government. But Canute returned the following year with a powerful fleet; he was immediately joined by Thorkil, who till now had remained faithful to his English allegiance; other chiefs followed Thorkil's example, and a great part of the country appears to have again speedily submitted to the Danes. Ethelred was confined to his bed by illness when Canute arrived, and he died in London on the 23rd of April 1016, at the moment when the enemy was preparing to attack that city. He was succeeded by Edmund, surnamed Ironside, his eldest son by a lady named Elgiva or Elfeda, who is said to have borne him six sons and four daughters, but to whom it has been doubted whether he was ever married. Edward, one of his two sons by Emma of Normandy, whom he married in 1002, also afterwards ascended the throne. [EDMUND IRONSIDE; EDWARD THE CONFESSOR.]

ETHELWULF was the son of Egbert, whom he succeeded in the throne of Wessex and the supremacy over the other states of the Heptarchy, in 836. The provinces of Kent, Essex, and Sussex, which Egbert had conquered and annexed to his dominions, and also that of Surrey, which had hitherto been included in Wessex, were at the same time formed into a separate but subordinate kingdom, and put under the government of Athelstane, his eldest son. There is no older authority than that of Malmesbury (whose account is indisputably incorrect in several particulars and improbable in others) for the story that Ethelwulf was a monk at the time of his father's death. His early education is recorded to have been conducted first by Helmstan, bi-hop of Winchester, and afterwards by Swithin, whom, on coming to the throne, he advanced to the same see; and he had also served with distinction in the field in the lifetime of his father. When he succeeded to the crown he retained as his chief counsellor the able Alstan, bishop of Sherborne, who had been in great favour with Egbert. What has been preserved of the history of the first fourteen or fifteen years of the reign of Ethelwulf consists almost exclusively of the detail of a series of contests with the Danes, who now continued with incessant perseverance those descents upon the English coasts which they had commenced in the preceding reign. In 837 three squadrons of them made attacks on different points nearly at the same time. The next year they landed again in great strength in Lincolnshire, and, after defeating the troops sent to oppose them, marched across and ravaged the country down to the Thames. In 839 three hard battles are recorded to have been fought at Rochester, Canterbury, and London, besides an action at sea, near Charnmouth, in which the English fleet, commanded by Ethelwulf in person, sustained a defeat. For some years after this however the Northmen, abandoning Britain, directed all their efforts against the coasts of France. But in the latter part of the year 850 a body of them landed in the Isle of Thanet, when, so ill-prepared was Ethelwulf for the attack, that the foreigners were enabled for the first time to pass the winter in the country. In the spring of 851 they were joined by great numbers of their countrymen, and the whole multitude ascending the Thames in a fleet of 350 vessels, plundered Canterbury and London. They then penetrated into Surrey; but here they were met by Ethelwulf at Okeley, and after a long and obstinate battle, were defeated with immense loss. They were soon after worsted

in another battle at Wenbury, in Devonshire, and also in a sea-fight near Sandwich by Athelstane, the king of Kent. The consequence was, that the Danes did not again make any attempt on England during the reign of Ethelwulf.

In 852, on the death of Athelstane, the kingdom of Kent was assigned by Ethelwulf to his second son, Ethelbert, he himself retaining the chief sovereignty as before. The following year, at the request of Beohred, or Burchred, king of Mercia, he led an army against the Welsh, and marched through their country as far as the Isle of Anglesey, compelling them to acknowledge themselves the subjects of himself and Beohred. On the termination of this expedition he gave his daughter Ethelwitha in marriage to the king of Mercia. In 855 he undertook a journey to Rome, accompanied by his youngest son Alfred, who had been also carried to that city in the preceding year by bishop Swithin. On his return through France, Ethelwulf married Judith, daughter of Charles the Bald, king of that country, although she had not yet reached her twelfth year. Meanwhile however his eldest son Ethelbald, taking advantage of his father's absence (whom perhaps he represented as being in his dotage), had entered into a scheme for seizing the throne. It is said that among his accomplices was the prime minister Alstan, and that he was also supported by the chief nobility, from which we may conjecture that the attempted revolution was not without some strong reasons in its favour. And although the return of Ethelwulf is said to have prevented the full success of the design, it was substantially carried into effect. It was agreed at a solemn meeting of the Witan that Ethelbald should become king of Wessex, and that Ethelwulf should reign as sovereign, with Ethelbert under him, in Kent and the other eastern provinces. It may be supposed that in his new position Ethelwulf enjoyed little more than a nominal authority. He spent the remainder of his days mostly in exercises of devotion, and died in 857 or 858. By his will, which was confirmed by the Witan, he left the kingdom of Kent to his second son Ethelbert, and that of Wessex in succession to his other sons, Ethelbald, Ethelred, and Alfred.

One of the legislative acts of the reign of Ethelwulf has given rise to much discussion, namely, the grant which he made in 854 or 855, with the consent of the Witan, in favour of the church, and which was wont to be considered as the original foundation of the right of the clergy to the tithes; but this position is abandoned by recent authorities: it appears rather to be intended, as Turner thinks, as "a liberation of the land which the clergy had before been in possession of from all the services and payments to which the Anglo-Saxon lands were generally liable, or that it was an additional gift of land, not of tithes, either of the king's private patrimony, or of some other which is not explained." Palgrave contends that it was a grant of the tenth part of the land by metes and bounds, to be held free from all secular services; yet he admits that the interpretation which construes the grant into an enfranchisement of all the lands which the church then possessed, is "not altogether void of probability." ('Eng. Com.,' p. 159.)

ETHEREGE, sometimes written ETHERIDGE, SIR GEORGE, born about 1636, was a distinguished wit and dramatic writer of the reign of Charles II. According to the usual routine of a gentleman's education at that time, he studied law at an inn of court and travelled. In 1664 he made his first public appearance as author of the comedy called 'Love in a Tub.' 'She Would if She Could' followed in 1668, and 'The Man of Mode, or Sir Fopling Flutter,' in 1670. All these were received with much favour by the public. They placed him, with Buckingham, Rochester, Sedley, &c., in the first rank of the wits of the day. Ease and liveliness of dialect are their characteristic excellence; but they have an ingrained taint of licentiousness running through the whole conception as well as the language, which has long excluded them from the stage. If the characters are supposed (which is the author's best excuse) to be but highly-coloured copies of the fine gentlemen and ladies of the day, we shall marvel that the name and estimation of gentlemen should ever have been sullied by such a total want of truth and honour. Sir George Etherege's verses are not numerous, and consist of occasional pieces, lampoons, songs, and short amatory poems, some of which are of a grossly licentious character. Etherege's private life may be guessed from his writings: play injured his fortune, debauchery his constitution. He repaired the former by marrying a rich widow, whose price was a title; and to win her he purchased his knighthood. He was in James II.'s household, and was afterwards employed by that king as minister to Ratisbon, where, by one account, he died from a fall down stairs after a convivial entertainment; but, according to another account, he followed James II. to France. His death seems to have occurred about or soon after the Revolution of 1688. There is an edition of his Plays and Poems in 8vo, London, 1704, and one in 12mo, London, 1715.

ETHICUS, or ÆTHICUS, is conjectured to have lived about the 4th century of our era, and is the reputed author of a 'Cosmography,' or short description of the world, being an enumeration of the seas, islands, mountains, provinces, cities, and towns of the then known world, with a short account of the sources and course of the principal rivers. In speaking of the Tiber's course through Rome, he mentions the gate of St. Peter, that of St. Paul, and the Via Portuensis, or of 'the martyr St. Felix.' He also speaks of Rome as the mistress of the world, of the games held by the Romans, of the prefectus urbis,

&c. These circumstances may serve to fix the time of the compilation of the work towards the end of the 4th century, when Rome had become completely Christian, but yet before Alaric's invasion. Æthicus and his 'Cosmography' are mentioned by several writers of the following ages, and among others by Isidorus of Seville, who lived in the early part of the 7th century. Rabanus Maurus ('de Inventione Linguarum'), a writer of the 9th century, calls Æthicus "a Scythian;" and Flodoardus, a writer of the following century, calls him "Ister" from "Istria" (Vossius, 'de Historicis Latinis,' b. iii.) At the beginning of his 'Cosmography,' Æthicus states that Julius Cæsar, during his consulship with M. Antony, by virtue of a *senatus consultum*, ordered a survey of the Roman world to be taken, and that the work was entrusted to three geometers—Zenodorus for the eastern part, Polycleitus for the south, and Theodotus for the north—who completed their work under Augustus. This survey was probably the source from which the Antonine Itinerary was derived, which Itinerary in its present shape has also been attributed by some to Æthicus. The 'Cosmography' in most publications is followed by another and somewhat fuller description of the various parts and provinces of the world, apparently of the same period, entitled '*Alia totius Orbis Descriptio*,' and generally attributed to Æthicus also, though there are doubts concerning his authorship. The second work is also found almost literally in Orosius, forming the second chapter of his history. It has been suggested that Orosius may have copied it from Æthicus, and the text of Orosius has certainly the appearance of a copy, as he has shortened the beginning or introductory part, and also left out the concluding sentence, in which the author of the description, as we have it separately, promises to give a continuation of his work, or an ampler description of the towns, &c., beginning from Rome, which he styles "Caput Mundi et Domina Senatus." (Simler's edition of Æthicus, Basil, 1575.) This last sentence promising a fuller account the author did not fulfil, or the account has been lost. But it is also worthy of remark, that in two manuscripts of Orosius in the national library at Paris, Nos. 4878 and 4882, the second chapter ends with these words, which are not found in the other manuscripts and printed editions of Orosius—"Percensui breviter ut potui provincias et insulas Orbis Universi, quas Solinus ita descripsit." This would seem to attribute the work to Solinus.

To the two Cosmographies attributed to Æthicus is added, in some editions, another extract, which is styled "Julii Honorii Oratoris Excerpta quæ ad Cosmographiam pertinent." It is in its plan similar to the first Cosmography of Æthicus, only perhaps still drier and more incorrect. The three have been published, together with 'Pomponius Mela,' by Gronovius, Leyden, 1635.

ETIENNE. (STEPHENS.)

ETTY, WILLIAM, R.A., was born at York, March 10, 1787. His father rented a mill in the vicinity, and kept a baker's shop in the city; and the boy assisted in the shop till he was of age to be put to learn a trade. He had already shown a marked fondness for drawing, and his mother, as in after-life the great painter was fond of relating, had encouraged his propensity, while neighbours used to 'patronise' the incipient artist with halfpence and pennies to buy chalk and pencils. In his twelfth year he was apprenticed to a printer at Hull, in which situation, over-worked, without friends and distant from his family, and denied the privilege of drawing, he appears to have at first led a very uncomfortable life. But after awhile his master was persuaded to let the boy "at lawful hours" indulge his artistic tastes, and, though still without instruction, Etty soon began to acquire sufficient facility in drawing to make his companions in the printing-office desirous to possess, and some of them careful to preserve, his sketches and rude attempts at painting. At length, his seven years' apprenticeship having expired, he gladly obeyed the invitation of an uncle to come up to London. His uncle, himself a skilful draughtsman, saw promise in the youth's crude efforts, and generously afforded him the means of practically solving the question whether his inclination for the life of a painter was an impulse merely, or the result of a native aptitude.

At first, without any formal instruction, he drew, as he says in his 'Autobiographical Sketch,' "from prints, or from nature, or from anything he could; . . . his first academy being a plaster-cast shop, kept by Gianelli, near Smithfield." Having thus sufficiently mastered the difficulties of drawing "from the round," he obtained an introduction to Fuseli, then keeper of the Royal Academy, and was admitted by him to study there as a probationer. He entered as a student in January 1807, along with Collins, from whose companionship in study, with that of Hilton and Haydon, he derived considerable benefit. In the following July Etty became an in-door pupil for twelve months to Sir Thomas Lawrence, then in the height of his reputation—Etty's uncle kindly paying the hundred guineas required as a premium. From the great portrait painter Etty received little direct instruction; he however saw him paint, and though at first the extreme facility of the master's execution almost overwhelmed the pupil with despair, he gradually learnt this very important part of a painter's craft—"the great key to art," as he calls it; and he found, when he could copy Lawrence's pictures, that those of other painters, including the great painters of Italy, presented comparatively few difficulties. Etty laboured with untiring diligence in the school of the Royal Academy, and in copying at the British Institution and elsewhere, whilst pre-

paring his earliest original works for the Academy Exhibition; but though his copies met with purchasers, and his original efforts with praise, it was long before he could find an opportunity to bring any of his works before the public. Year after year all the pictures he sent were returned from both the Royal Academy and the British Gallery. He applied in his despondency for advice to his old master. "Lawrence," he says, "told me the truth in no flattering terms; he said I had a very good eye for colour, but that I was lamentably deficient in all other respects almost." Etty took the reproof in good part, worked day and night, "and with such energy, to cure his radical defects, that at last a better state of things began to dawn." He had the delight to find one of his pictures, a 'Telemachus Rescuing Antiope,' admitted to a place on the walls of the Royal Academy in 1811. But the place was a bad one, and the picture attracted no notice. However he went on, and at each succeeding exhibition of the Academy and the British Institution some of his paintings found a place. His subjects, with the exception of a few portraits, were mostly classical, though not of the kind by which he ultimately acquired fame and fortune; and the impression among his companions in the schools—where he was still one of the most regular attendants—as well as among artists and patrons, was, that he was a good-tempered plodding fellow, but would never become a successful painter. His friends suggested a visit to Italy, and for Italy accordingly—intending a year's stay in the land of art—he set out in the autumn of 1816. But he soon became home-sick—moreover one of his oft-recurring love-fits—for "one of my prevailing weaknesses was a propensity to fall in love"—was strong upon him, and within three months he was back again and hard at work in London.

But his run into Italy, and still more a short stay among the painters of Paris, did him good service. He saw a new style of art, and new methods of execution, and had a fresh range of subjects suggested to his mind. It was not however till some three or four more years had passed away that he began to catch the eye of the artistic world. In 1820 he says, "I sent a small picture to the British Gallery, highly finished and carefully wrought; it made a considerable noise. I sent a larger the same year to the Royal Academy; it made a still greater noise." This last was the 'Coral Finders—Venus and her youthful Satellites arriving at the Isle of Paphos,' the first of his long series of representation of the undraped feminine form, for which Grecian and Roman poetry or legend suggested the subject or furnished the apology. This was followed the next year by his 'Cleopatra's arrival in Cilicia,' a work far more glowing in colour, skilful in composition, and brilliant in general effect; and its success was complete. The painter at once became famous. It was commissioned by Sir Francis Freeling, who however, startled by the then unusual freedom with which the painter had depicted his beryl of fair forms—for Etty, reading as literally as possible the statement that Cleopatra appeared in the character of Venus, with her attendants as Nereides, Graces, Cupids, and Tritons, had rendered the voluptuous subject with infinite gusto—besought the painter to add a little drapery; and, though he never added too much, the hint was not lost, for while, during the rest of his life the nude female form continued to be the chief subject on which he exercised his pencil, he henceforth seldom suffered one to appear without some, however scant and unserviceable, clothing.

After this great success Etty resolved again to visit Italy, and though he this time also carried with him a new love sorrow, he did not suffer himself again to return without seeing Rome. There, and at Venice, where he stayed seven months, he laboured with a diligence and copied with a rapidity and decision of execution, which astonished the degenerate native painters; and the effect of his studies of the great Venetian colourists was displayed in every picture he subsequently executed. On his return he painted a 'Pandora crowned by the Seasons,' which at the exhibition of 1824 won for him new laurels, had the singular honour of being purchased by the President, and procured his election as Associate of the Royal Academy. "Strike while the iron is hot; you see what may be done by a little courage," was the advice now tendered by his old master, and Etty profited by the well-timed counsel. A succession of important works followed, some of large size and in the historical style, but mostly classic subjects of the order indicated above, and each succeeding one,—until he became careless or negligent under the pressure of competing patrons claiming ever new pictures from him,—contributing its share towards placing him in the position he ultimately obtained by general consent, of the first English colourist of his day, and also by far the first English painter in his own peculiar walk of any day.

His life was a very quiet one. His days were almost entirely spent in London and in his painting-room—the only breaks being an occasional visit to a friend in the country, a run to Edinburgh or to the Netherlands, and a brief stay on account of illness at York. His evenings he passed, during the academic session, almost invariably in the Life School at the Royal Academy, where to the last he was one of the most regular and diligent among the students—it being his practice to paint studies in oil from the living model as shown there by gas-light—a practice which explains much that is evil as well as good in his painting of flesh: and so much attached was he to the Life Academy, that when it was formally suggested to him from the academicians, in prospect of his election as R.A. in 1828, that those

gentlemen wished him to discontinue his attendance, as they deemed his taking his place among the students incompatible with the dignity of an academician, he replied that he would rather forego that honour, though the chief object of his ambition, than give up the Life Academy. Though always in love, Etty never married. A niece kept his house, and his quiet and blameless life passed on without adventure, in the steady practice of his calling, till 1848, when failing health and powers induced him to return to his native city; where in a pleasant little house his remaining days, with the exception of his visits to London, passed in almost unbroken tranquillity. He died there on the 13th of November 1849, and was buried in the churchyard of St. Olave Marygate; his funeral being attended by a large number of the citizens, headed by the mayor and other municipal authorities, with the Council of the Yorkshire Philosophical Society, the pupils of York School of Design (in the establishment of which he took an active part), &c.

We have not attempted to record the appearance of more than a few of Etty's earlier pictures. To have mentioned in succession even the more attractive of the works of so prolific a painter during his career of nearly forty years would have been manifestly impossible here. The great event of his life was the collection of as many of his works as could be obtained, and their exhibition in 1848, in the rooms of the Society of Arts, and on that occasion were exhibited about 130 paintings, many of them of very large size. Few who saw that remarkable gathering will be likely to forget it, and the painter may well have felt proud as he gazed on so splendid a spectacle—and all the work of his own right hand.

Etty has himself, in the 'Autobiography' so often quoted, given a list of his principal paintings. And first he places of course his great historical pictures, his account of which will serve in some measure to illustrate the peculiar character of the man:—"My aim in all my great pictures has been to paint some great moral on the heart: 'The Combat,' the *Beauty of Mercy*; the three 'Judith' pictures—*Patriotism*, and self-devotion to her country, her people, and her God; 'Benaiah, David's chief Captain,' *Valour*; 'Ulysses and the Syrens,' the importance of resisting *Sensual Delights*, or an Homeric paraphrase on the 'Wages of Sin is Death'; the three pictures of 'Joan of Arc,' *Religion*, *Valour*, *Loyalty and Patriotism*, like the modern Judith; these in all make nine colossal pictures, as it was my desire to paint three times three." Of his other principal works the following may be mentioned as characteristic examples:—"The Judgment of Paris"; 'Venus attired by the Graces'; 'Hylas and the Nymph'; 'The Bevy of Fair Women'; 'The Rape of Proserpine'; 'La Fleur-de-Lis'; 'The Parting of Hero and Leander'; 'Diana and Endymion'; 'The Death of Hero and Leander'; 'The Graces'; 'A Bivouac of Cupid and his Company'; and numberless Cupids and Psyches, Venuses, Ledas, or as he more prudishly terms them 'Nymphs with Swans,' &c.; besides his 'Samson and Delilah'; 'Magdalen'; 'Captives by the Waters of Babylon'; 'Parable of the Ten Virgins'; and other scriptural subjects treated in a very unpuritanic style. The 'Judith' series, the 'Combat,' and 'Benaiah,' five colossal pictures magnificent in colour and execution, and in many respects admirable in conception and composition—even if they are not fairly to be classed in the highest style of historic art,—were purchased in a fine spirit by the Royal Scottish Academy; 'Ulysses and the Syrens' is the property of the Royal Manchester Institution. The only picture possessed by the nation of Etty's painting is that of 'Youth at the Prow and Pleasure at the Helm,' in the Vernon Gallery.

Etty is undoubtedly one of the greatest names in English art. He chose for himself a somewhat remarkable path, and in it he walked without a rival. His want of classical knowledge—his learning being pretty nearly confined to Lemprière's Dictionary—together with his deficiency in every kind of intellectual culture, except in the technique of painting, of course militated against his taking a first rank as a painter of classic themes. All his works evidence his want of acquaintance with the history, the archaeology, and even with the poetry of Greece and Rome. But, allowance being made for these deficiencies, or rather regarding his pictures as the mere vehicles for the exhibition of the undraped human form, his paintings must be allowed a very high place in comparison with those of any other modern painter.

To the highest order of female beauty either in face or form he never attained—hardly pretended; yet there is evidenced in all his female figures such a thorough sense of enjoyment, so much life and heartiness, and, looking at them as pictures, there is shown so remarkable a knowledge of the female form, and such facility in rendering it in free spontaneous action, as few if any modern artists of any country have equalled, and none even in olden times surpassed.

Etty towards the close of his life seems to have become especially disturbed by the strong remarks occasionally made on his choice of subjects, and still more on his mode of treatment. He seems to have thought (and his admirers have spoken as though they thought so too), that the objections raised to so free a display of the female form on the score of morality, was in fact an implication that the painter was immoral. But no such charge could have been intended by any one who knew anything of the painter. Few men in private life have given less occasion to the breath of scandal. He was scrupulously upright, sober, and pure. An enthusiast in his art he was one of the most single-minded of men; but it was not to be wondered at that the

painter of works so opposed to the current notions of propriety should have had to bear with some hard judgments on the tendency of his works. He sought to vindicate himself and his intentions with his pen as well as his tongue, but while personally he needed no vindication, the only vindication his pencil can receive must be that which the works themselves furnish.

(*Autobiography in Art-Journal*, 1849; Gilchrist, *Life of William Etty*, R.A., 2 vols. 8vo, 1855.)

EUCLID OF ALEXANDRIA. A writer who has given his own name to a science cannot be fairly treated of in any other place than its history. We shall therefore devote the present article to such an imperfect sketch of the early progress of the science of geometry as its meagre history, combined with the narrowness of our limits, will allow.

There is a *stock history* of the rise of geometry, supported by the names of Strabo, Diodorus, and Proclus, namely, that the Egyptians, having their landmarks yearly destroyed by the rise of the Nile, were obliged to invent an art of land-surveying in order to preserve the memory of the bounds of property—out of which art geometry arose. This story, combined with another attributing the science directly to the gods, forms the first light which we have on the subject, and both in one are worthily sung by the poet who figures at the head of an obsolete English course of mathematics:—

"To teach weak mortals property to scan,
Down came Geometry and form'd a plan."

There is no proof whatever that the Egyptians were more of geometers than of astronomers, and the supposition that the rise of the Nile obliged the builders of the Pyramids to make new landmarks once a year, requires at least contemporary evidence to make it history. At the same time, the question of the actual origin of geometry is a very difficult one, and any conclusion can only be of very moderate probability.

Among the Chinese the Jesuit missionaries found very little knowledge of the properties of space: a few rules for mensuration, and the famous property of the right-angled triangle, being all that they could ascertain. Of all the books which Gaubil could find professing to be written before B.C. 206, there is only one which contains anything immediately connected with geometry. From this writing (called 'Tcheou-pei') it is not very certain whether the Chinese possessed the property of the right-angled triangle generally, or only one particular case, namely, when the sides are 3, 4, and 5; and nothing appears which directly or indirectly resembles demonstration. The Hindoos produce a much larger body of knowledge, but of uncertain date. The works of Brahmagupta and Bhaskara, of the 7th and 12th centuries of the Christian era (according to Colebrooke), contain a system of arithmetical mensuration which is certainly older than the compilers mentioned, and in which the property of the right-angled triangle is made to produce a considerable number of results; for instance, the method of finding the area of a triangle of which the three sides are given. By a figure drawn on the margin of some manuscripts, it appears that a demonstration of the property in question had been obtained. The circumference of the circle is given as bearing to the diameter the proportion of 3927 to 1250 by the later writer, being exactly that of 3:1416 to 1. Brahmagupta takes the proportion of the square root of 10 to 1, or 3:16 to 1. The superior correctness of the later writer could not have arisen from any intermediate communication with Europe, since the true ratio was not known so near as 3:1416 till after the 12th century; and the Persians (as appears by the work of Mohammed-ben-Musa) had adopted this ratio from the Hindoos, before the discovery of an equally exact ratio in Europe. We shall enter into more details on this subject in the article *VIGNA GANITA*, merely observing that though no date can be fixed to the commencement of geometry in India, yet the certainty which we now have that algebra and the decimal arithmetic have come from that quarter, the recorded visits of the earlier Greek philosophers to Hindustan (though we allow weight rather to the tendency to suppose that philosophers visited India, than to the strength of the evidence that they actually did so), together with the very striking proofs of originality which abound in the writings of that country, make it essential to consider the claim of the Hindoos, or of their predecessors, to the invention of geometry. That is, waiving the question whether they were Hindoos who invented decimal arithmetic and algebra, we advance that the people which first taught those branches of science is very likely to have been the first which taught geometry; and again, seeing that we certainly obtained the former two either from or at least through India, we think it highly probable that the earliest European geometry came either from or through the same country.

Of the Babylonian and of the Egyptian geometry we have no remains whatever, though each nation has been often said to have invented the science. In reference to the authorities mentioned above in favour of the Egyptians, to whom we may add Diogenes Laertius, &c., we may say that no one of the writers who tells the story in question is known as a geometer except Proclus, the latest of them all; and as if to give the assertion the character of an hypothesis, this last writer also adds that the Phœnicians, on account of the wants of their commerce, became the inventors of arithmetic. In the Jewish writings there is no trace of any knowledge of geometry. So that,

allowing the Greeks to have received the merest rudiments either from Egypt or India, or any other country, it is impossible to name any quarter from which we can with a shadow of probability imagine them to have received a deductive system, to ever so small an extent. That their geometry, or any of it, came direct from India, is a supposition of some difficulty: those who brought it could hardly have failed to bring with it the decimal notation of arithmetic. That Pythagoras travelled into India, is (according to Stanley) only the assertion of Apuleius and Clemens Alexandrinus, though rendered probable by several of his tenets.

Thales (B.C. 600) and Pythagoras (B.C. 540) founded the earliest schools of geometry. The latter is said to have sacrificed a hecatomb when he discovered the property of the hypothenuse before alluded to, and this silly story is repeated whenever the early history of geometry is given. A large collection of miscellanies might easily be made from the works of writers who were not themselves acquainted with geometry; but, rejecting such authorities, we shall content ourselves with citing Pappus and Proclus, both geometers, who, living in the 4th and 5th centuries after Christ, had abundant opportunities of hearing the stories to which we allude, and of receiving or rejecting them.

According to Proclus (book ii. ch. 4, 'Comm. in Eucl.'), Pythagoras was the first who gave geometry the form of a science, after whom came Anaxagoras, Enopides, Hippocrates of Chios (who invented the well-known quadrature of the lunules), and Theodorus of Cyrene. Plato was the next great advance of the science, with whom were contemporary Leodamas, Archytas, and Theætetus of Thasus, Tarentum, and Athens. After Leodamas came Neoclides, whose disciple Leo made many discoveries, added to the accuracy of the elements, and gave a method of deciding upon the possibility or impossibility of a problem. After Leo came Eudoxus, the friend of Plato, who generalised various results which came from the school of the latter. Amyclias, another friend of Plato, and the brothers Menæchmus and Dinostratus, made geometry more perfect. Theudius wrote excellent elements, and generalised various theorems. Cyzicius of Athens cultivated other parts of mathematics, but particularly geometry. Hermotimus enlarged the results of Eudoxus and Theætetus, and wrote on 'loci.' Next is mentioned Philippus, and after him Euclid, "who was not much younger than those mentioned, and who put together elements, and arranged many things of Eudoxus, and gave unanswerable demonstrations of many things which had been loosely demonstrated before him." He lived under the first Ptolemy, by whom he was asked for an easy method of learning geometry; to which he made the celebrated answer, that there was no royal road. He was younger than the time of Plato, and older than Eratosthenes and Archimedes. He was of the Platonic sect.

Such is, very nearly entire, the account which Proclus gives of the rise of geometry in Greece.

Before the time of Euclid demonstration had been introduced, about the time, perhaps by the instrumentality, of Pythagoras; pure geometry had been restricted to the right line and circle, but by whom is not at all known: the geometrical analysis, and the study of the conic sections, as also the considerations of the problems of the duplication of the cube, the finding of two mean proportionals, and the trisection of the angle, had been cultivated by the school of Plato; the quadrature of a certain circular space had been attained, and the general problem suggested and attempted by Hippocrates and others; a curve of double curvature had been imagined and used by Archytas; writings existed both on the elements, and on conic sections, loci, and detached subjects. It is in this part of the present article that we have judged it best to introduce what would otherwise have formed the article EUCLID.

It is not known where EUCLID OF ALEXANDRIA was born. He opened a school of mathematics at Alexandria, in the reign of Ptolemæus the son of Lagus (323—284 B.C.), from which school came Eratosthenes, Archimedes, Apollonius, Ptolemæus, the Theons, &c., &c., so that from and after Euclid the history of the school of Alexandria is that of Greek geometry. He was, according to Pappus, of a mild and gentle temper, particularly towards those who studied the mathematical sciences: but Pappus is too late an authority for the personal demeanour of Euclid, and moreover may have been incited to praise him for the purpose of depreciating Apollonius, of whom he is then speaking, and against whom he several times expresses himself. Besides the Elements, Euclid wrote, or is supposed to have written, the following works:—

1. *Σύγγραμμα Πευδάρων*, a treatise on 'Fallacies,' preparatory to geometrical reasoning. This book, mentioned by Proclus, does not now exist, and there is no Greek work of which we so much regret the loss. Had it survived, mathematical students would not have been thrown directly upon the Elements, without any previous exercise in reasoning.

2. Four books of 'Conic Sections,' afterwards amplified and appropriated by Apollonius, who added four others. So says Pappus, as already mentioned in APOLLONIUS PERGÆUS. That Euclid did not write these books, appears to us more than probable from the silence of Proclus the Platonist, who, eulogising Euclid the Platonist, and stating that he wrote on the regular solids (a part of geometry cultivated by the Platonists), being led thereto by Platonism, never

mentions his writing on the still more Platonic subject of the conic sections. But that Aristæus had written on the subject is known, and that Euclid taught it cannot be doubted, any more than that Apollonius, like other writers, prefixed to his own discoveries all that he judged fit out of what was previously known on the subject.

3. *Περί Διαμέσεων*, on 'Divisions.' This work is mentioned by Proclus in two words. John Dee imagined the book of Mohammed of Bagdad (which is annexed to the English edition of Euclid herein-after cited) on the division of surfaces to be that of Euclid now under consideration; but there seems to be no ground for this notion. The Latin of this work (from the Arabic) is given at the end of Gregory's Euclid, together with a fragment 'De Levi et Ponderoso,' attributed, without any foundation, to Euclid.

4. *Περί Πορισμάτων*, on 'Porisms,' in three books. This is mentioned both by Pappus and Proclus, the former of whom gives the enunciations of various propositions in it, but the text is so corrupt that they can hardly be understood.

5. *Τόπων πρὸς ἐπιφανείαν*, 'Locorum ad Superficiem,' which we cannot translate. It is mentioned by Pappus, but has not come down to us.

The preceding works are either lost or doubtful; those which follow all exist, and are contained in Gregory's edition, in the order inverse to that in which they are here mentioned.

6. *Ὀπτικά καὶ καταπτρικά*, on 'Optics and Catoptries.' These books are attributed to Euclid by Proclus, and by Marinus in the preface to the 'Data,' or rather books on these subjects. Savile, Gregory, and others doubt that the books which have come down to us are those of Euclid, and Gregory gives his reasons in the preface, which are—that Pappus, though he demonstrates propositions in optics and also in astronomy, and mentions the 'Phænomena' of Euclid with reference to the latter, does not mention the 'Optics' with reference to the former; and that there are many errors in the works in question, such as it is not likely Euclid would have made. Proceeding on the supposition that rays of light are carried from the eye to the object, the first of these books demonstrates some relations of apparent magnitude, and shows how to measure an unknown height by the well-known law of reflected light. In the second an imperfect theory of convex and concave mirrors is given.

7. *Φαινόμενα*, on 'Astronomical Appearances,' mentioned by Pappus and Philoponus (cited by Gregory). It contains a geometrical doctrine of the sphere, and, though probably much corrupted by time, is undoubtedly Euclid's.

8. *Κατατομή κανόνος καὶ εἰσαγωγή ἁρμονικῆς*, the 'Division of the Scale' and 'Introduction to Harmony.' Proclus mentions that Euclid wrote on harmony, but the first of these treatises is a distinct geometrical refutation of the principles laid down in the second, which renders it unlikely that Euclid should have written both. The second treatise is Aristoxenian [ARISTOXENUS], while the first proceeds on principles of which Gregory states he never found a vestige in any other writer who was reputed anterior to Ptolemæus (to whom he attributes it). The second treatise is not geometrical, but is purely a description of the system mentioned, and as this treatise is not alluded to by Ptolemæus nor by any previous writer on the subject, it is very probable that Euclid did not write it.

9. *Δεδομένα*, a 'Book of Data.' This is the most valuable specimen which we have left of the rudiments of the geometrical analysis of the Greeks. Before a result can be found, it should be known whether the given hypotheses are sufficient to determine it. The application of algebra settles both points; that is, ascertains whether one or more definite results can be determined, and determines them. But in geometry it is possible to propose a question which is really indeterminate, and in a determinate form, while at the same time the methods of geometry which give one answer may not give the means of ascertaining whether the answer thus obtained is the only one. Thus the two following questions seem equally to require one specific answer, to one versed in geometry:—

Given, the area of a parallelogram, and the ratio of its sides; required, the lengths of those sides: and

Given, the area of a parallelogram, the ratio of its sides and one of its angles; required, the lengths of the sides.

The first question admits of an infinite number of answers, and the second of only one; or, in the language of Euclid, if the area, ratio of sides, and an angle of a parallelogram be given, the sides themselves are given. The same process by which it may be shown that they are given serves to find them; so that the Data of Euclid may be looked upon as a collection of geometrical problems, in which the attention of the reader is directed more to the question of the sufficiency of the hypothesis to produce one result, and one only, than to the method of obtaining the result.

A preface to this book was written by one Marinus, the disciple and successor of Proclus, explaining at tedious length the distinction of 'given' and 'not given.'

10. *Στοιχεῖα*, the 'Elements' (of Geometry). For a long time writers hardly considered it necessary to state whose 'Elements' they referred to, since a certain book of the elements always signified that book of Euclid; and it was customary in England to call each book an element; thus in Billingsley's old translation the sixth book is called the sixth element.

The reason why the 'Elements' have maintained their ground is

not their extreme precision in the statement of what they demand; for it frequently happens that a result is appealed to as self-evident which is not to be found in the expressed axioms. Neither does their fame arise from their never assuming what might be proved; for in the very definitions we find it asserted that the diameter of a circle bisects the figure, which might be readily proved from the axioms. Neither is it the complete freedom from redundancy, nor the perfection of the arrangement; for book i., prop. 4, which is very much out of place, considering that it is never wanted in the first book, is, in point of fact, proved again, though not expressed, in prop. 19. Neither is it the manner in which our ideas of magnitude are rendered complete, as well as definite: for instance, book iii. prop. 20 is incomplete without Euclid's definition and use of the term 'angle'; nor with that term, as used by him, can the 21st proposition of that book be fully demonstrated without the help of the subsequent 22nd. In fact, the 'Elements' abound in defects, which, if we may so speak, are clearly seen by the light of their excellences; the high standard of accuracy which they inculcate in general, the positive and explicit statement which they make upon all real and important assumptions, the natural character of the arrangement, the complete and perfect absence of false conclusion or fallacious reasoning, and the judicious choice of the demonstrations, considered with reference to the wants of the beginner, are the causes of the universal celebrity which this book has enjoyed. We shall now describe the contents of the 'Elements.'

There are thirteen books certainly written by Euclid, and two more (the fourteenth and fifteenth) which are supposed to have been added by Hypsicles of Alexandria (about A. D. 170).

Book i. lays down the definitions and postulates required in the establishment of plane geometry, a few definitions being prefixed also to books ii., iii., iv., and vi. It then treats of such properties of straight lines and triangles as do not require any particular consideration of the properties of the circle nor of proportion. It contains the celebrated proposition of Pythagoras.

From this book it appears that Euclid lays down, as all the instrumental aid permitted in geometry, the description of a right line of indefinite length, the indefinite continuation of such right line, and the description of a circle with a given centre, the circumference of which is to pass through a given point. It is usual to say, then, that the rule and compasses are the instruments of Euclid's geometry, which is not altogether correct, unless it be remembered that with neither ruler nor compasses is a straight line allowed to be transferred, of a given length, from one part of space to another. It is a plain ruler, whose ends are not allowed to be touched, and compasses which close the moment they are taken off the paper, of which the Greek geometry permits the use. It is altogether uncertain by whom these restrictive postulates were introduced, but it must have been before the time of Plato, who was contemporary with (if he did not come after) the introduction of those problems whose difficulty depends upon the restrictions. We may here observe that in actual construction the ruler might have been dispensed with. It was reserved for an Italian abbé, at the end of the 18th century, when all who studied geometry had for two thousand years admired the smallness of the bases on which its conclusions are built, to inquire whether, small as they were, less would not have been sufficient. In Mascheroni's 'Geometria del Compasso,' published at Pavia in 1797, it is shown that all the fundamental constructions of geometry can be made without the necessity of determining any point by the intersections of straight lines; that is, by using only those of circles. This singular and very original work was translated into French, and published at Paris in 1798 and 1823.

Book ii. treats of the squares and rectangles described upon the parts into which a line is divided. It opens the way for the application of geometry to arithmetic, and ends by showing how to make a rectangle equal to any rectilinear figure. It also points out what modification the proposition of Pythagoras undergoes in the case of a triangle not right-angled.

Book iii. treats of the circle, establishing such properties as can be deduced by means of the preceding books.

Book iv. treats of such regular figures as can readily be described by means of the circle only, including the pentagon, hexagon, and quindecagon. It is of no use in what immediately follows.

Book v. treats of proportion generally, that is, with regard to magnitude in general. Whether this most admirable theory, which though abstruse is indispensable, was the work of Euclid himself, or a predecessor, cannot now be known. The introduction of any numerical definition of proportion is rendered inaccurate by the necessity of reasoning on quantities between which no exact numerical ratio exists. The method of Euclid avoids the error altogether, by laying down a definition which applies equally to commensurables and incommensurables, so that it is not even necessary to mention this distinction.

Book vi. applies the theory of proportion to geometry, and treats of similar figures, that is, of figures which differ only in size, and not in form.

Book vii. lays down arithmetical definitions; shows how to find the greatest common measure and least common multiple of any two numbers; proves that numbers which are the least in any ratio are prime to one another, &c.

Book viii. treats of continued and mean proportionals, showing when it is possible to insert two integer mean proportionals between two integers.

Book ix. treats of square and cube numbers, as also of plane and solid numbers (meaning numbers of two and three factors). It also continues the consideration of continued proportionals, and of prime numbers, shows that there is an infinite number of prime numbers, and demonstrates the method of finding what are called perfect numbers.

Book x. contains 117 propositions, and is entirely filled with the investigation and classification of incommensurable quantities. It shows how far geometry can proceed in this branch of the subject without algebra; and though of all the other books it may be said that they remain at this time as much adapted for instruction as when they were written, yet of this particular book it must be asserted that it should never be read except by a student versed in algebra, and then not as a part of mathematics, but of the history of mathematics. The book finishes with a demonstration that the side and diagonal of a square are incommensurable. From this book it is most evident that the arithmetical character of geometrical magnitude had been very extensively considered; and it seems to us sufficiently clear that an arithmetic of a character approximating closely to algebra must have been the guide, as well as that some definite object was sought—perhaps the attainment of the quadrature of the circle.

Book xi. lays down the definitions of solid geometry, or of geometry which considers lines in different planes and solid figures. It then proceeds to treat of the intersections of planes, and of the properties of parallelepipeds, or what might be called solid rectangles.

Book xii. treats of prisms, cylinders, pyramids, and cones, establishing the properties which are analogous to those of triangles, &c., in the first and sixth books. It also shows that circles are to one another as the squares on their diameters, and spheres as the cubes on their diameters, in which for the first time in Euclid, the celebrated Method of Exhaustions is employed, which, with the theory of proportion, forms the most remarkable part of this most remarkable work.

Book xiii., the last of those written by Euclid, applies some results of the tenth book to the sides of regular figures, and shows how to describe the five regular bodies.

Books xiv. and xv., attributed to Hypsicles of Alexandria, treat entirely of the relative proportions of the five regular solids, and of their inscription in one another.

The writings of Euclid continued to be the geometrical standard as long as the Greek language was cultivated. The Romans never made any progress in mathematical learning. Boethius [BORTHUS] translated, it is said, the first book of Euclid (Cassiodorus, cited by Heilbronner), but all which has come down to us on the subject from this writer (who lived at the beginning of the 6th century) is contained in two books, the first of which has the enunciations and figures of the principal propositions of the first four books of the Elements, and the second of which is arithmetical. Some of the manuscripts of this writer contain an appendix which professes to give an account of a letter of Julius Cæsar, in which he expresses his intention of cultivating geometry throughout the Roman dominions. But no such result ever arrived as long as the Western Empire lasted; and this short account of Roman geometry is a larger proportion of the present article than the importance of the subject warrants. These books of Boethius continued to be the standard text books until Euclid was brought in again from the Arabs.

Among the last-mentioned race geometry made no actual progress, though many of the works of the Greek writers were translated, and Euclid among the rest. There are several Arabic versions, the most perfect of which is that of Othman of Damascus, who augmented the usual imperfect translations by means of a Greek manuscript which he saw at Rome. D'Herbelot (at the words Aklides and Oclides) states that the Orientals believe Euclid to have been a native of Tyre, and also that they frequently gave his name to the science which he taught. The same author gives the names of the Arabic versions, one of which, that of Nasir eddin, the most celebrated of all, was printed at the Medicean press at Rome in 1594. The astronomer Thabet ben Korrah was one of the translators, or rather, perhaps, revised the translation of Honein ben Ishak, who died A.D. 873. There is a manuscript in the Bodleian Library, purporting to be the translation of the latter edited by the former.

The first translation of Euclid into Latin, of which the date can be tolerably well fixed, is that of Athelard, or Adelard, a monk of Bath, who lived under Henry I. (about A.D. 1150). We have given [CAMPAUS] a summary of authorities to show that Campanus, supposed to be another translator of Euclid, lived after this period; but we are inclined to believe that this translation (so called) of Campanus (printed 1482), is in fact that of Athelard, with a commentary by Campanus.

There is a considerable number of Greek manuscripts of the Elements, for which see Fabricius and Heilbronner. There is no account of the manuscripts which they consulted by the earlier Latin translators (from the Greek), nor by Gregory. It appears however that several, if not many, of the manuscripts are entitled *Εὐκλείδου στοιχείων*

βιβλία αὐτὰ ἐκ τῶν θεωρημάτων συγγραμμάτων, from which it was inferred that the compilation of the elements was the work of Theon, from the materials left by Euclid. It is certain that Theon, in his commentary on the *Almagest*, speaks of his edition (ἐκδοσίς) of Euclid, and mentions that the part of the last proposition which relates to the sectors was added by himself. On looking at that proposition, it is found that the demonstration relative to the sectors comes after the 'ὅπερ εἶδει δεῖξαι,' with which Euclid usually ends his propositions. And Alexander, the commentator on Aristotle, who lived before Theon, calls that the 'fourth' proposition of the tenth book which is the 'fifth' in all the manuscripts. We can then distinctly trace the hand of Theon as a commentator, and may suspect that he performed the duty of a revising editor to the work of Euclid as it now appears; but there is not the smallest reason to suppose that Theon actually digested the work into the form which it now has. These remarks relative to the claims of Theon were first made by Sir Henry Savile, who opened the chair of geometry which he founded at Oxford by thirteen lectures on the fundamental parts of the first book of Euclid, which were delivered in 1620, and published in 1621.

We now give a short summary of the early editions of Euclid, which have appeared in Greek or Latin. It is unnecessary to specify the common editions of Simson, Playfair, &c., which confine themselves to the first six books, and the eleventh and twelfth, and are generally known.

I. Editions of the whole of Euclid's works:—1. An imperfect Latin edition, by Bartholomew Zamberti, Venice, 1505. 2. A Latin edition, printed at Basel, marked 'Basileæ apud Johannem Hervagium,' 1537, 1546, and 1558. 3. Greek edition, with Scholia, Basel, 1539. But the principal edition of all the works of Euclid is that published by the Oxford press in 1703, under the care of David Gregory, then Savilian professor.

II. Greek editions of the Elements only:—1. An edition curâ Simonis Grynei, Basel, 1530. 2. Another, with the commentary of Proclus, 'Basileæ apud Johannem Hervagium,' 1538. 3. Greek and Italian, by Angeli Cajani, Rome, 1545. 4. At Strasburg, 1559. 5. Greek and Latin, with Scholia, by Conrad Dasypodius, Strasburg, 1564.

III. Latin editions of the Elements only:—1. That of Campanus, the first Euclid printed, Ratdolt, Venice, 1482. 2. A reprint of the preceding, marked 'Vincentiæ, anno salutis 1491.' 3. An edition containing the text and comment of Campanus, from the Arabic; also the text and comment of Zamberti, from the Greek; Paris, Henry Stephens, 1505; and again in 1616. This edition is very commodious for a general comparison of the Greek and Arabic. 4. Edition of Lucas de Burgo, Venice, 1509, according to Murhard, and 1489 according to Heibronner, who appears to be the authority for the existence of this edition, and is doubted (with reason, we think) by Harles, in his *Fabricius*. 5. Edition of Stephen Gracilis, Paris, 1557, 1573, and 1578. The first edition of Clavius is that of Rome, 1574; of Commandine, Pesaro, 1572. [CLAVIUS; COMMANDINE.]

IV. Earliest editions of the Elements in modern tongues:—*English*—'The Elements of Geometry of the most antient philosopher Euclid of Megara, &c.,' by H. Billingsley, with a preface by John Dee, London, 1570, and again in 1661. *French*—'Les quinze livres des Elements, &c., &c.,' Par D. Henrion, Mathematicum, First edition, Paris, 1565 (?); second, 1623, with various others. According to Fabricius there was an edition by Peter Forcadel, in 1565. *German*—'Die sechs ersten Bucher, &c.,' by William Holtzmann, Augsburg, 1562. Scheubelius had previously given the 7th, 8th, and 9th books in 1555. *Italian*—'Euclide Megarense Philosophæ, &c.,' per Nicolo Tartalea, Venice, 1543. *Dutch*—'De ses erste boecken Euclidis, &c.,' dor Jan Pieterzoon Dou, Amsterdam, 1608 (or 1606). *Swedish*—'De sex Forsta, &c.,' by Marten Stromer, Upsal, 1753. *Spanish*—By Joseph Saragoza, Valencia, 1673. Murhard (compared with Fabricius) is the authority for all of these, except the first.

It has long ceased to be usual to read more of Euclid than the first six books and the eleventh. Those who wish to see more of the 'Elements' will probably most easily obtain those of Williamson (London, 1788, two vols. 4to), the translation of which is very literal. Those who prefer the Latin may find all the twelve books in the edition of Horsley (from Commandine and Gregory), Oxford, 1802. As to the Greek, the edition of Gregory is scarce, as is the edition of Peyrard, in Greek, Latin, and French, Paris, 1814; that of Camerer and Hauber, Berlin, 1824, contains the first six books in Greek and Latin, with valuable notes. The number of editions of Euclid is extremely great, but our limits will not allow of further recapitulation.

Under the names of Archimedes, Apollonius, Pappus, Proclus, Theon, &c., the reader will find further details upon the progress of Greek geometry, which continued to flourish at Alexandria till the taking of that town by the Saracens, A.D. 640. But its latter day produced only commentators upon the writers of the former, or, at most, original writers of no great note. The following list contains the names of the most celebrated geometers who lived before the decline of the Greek language: the dates represent nearly the middle of their lives, but are in many instances uncertain:—

Thales, B.C. 600; Anaxagoras (?); Pythagoras, B.C. 550; Anaxagoras; Anaximander; Hippocrates, B.C. 450; Theodorus; Archytas (?) preceptor of Plato; Leodamas; Theætetus; Aristæus, B.C. 350; Perseus (?);

Plato, B.C. 310; Menæchmus, Dinostratus, Eudoxus, contemporaries of Plato; Neoclides; Leon; Amyclas; Theudius; Cyzicinus; Hermotimus; Philippus; Euclid, B.C. 285; Archimedes, B.C. 240; Apollonius, B.C. 240; Eratosthenes, B.C. 240; Nicomedes, B.C. 150; Hipparchus, B.C. 150; Hypsicles, B.C. 130 (?); Geminus, B.C. 100; Theodosius, B.C. 100; Menelaus, A.D. 80; Ptolemæus, A.D. 125; Pappus, A.D. 390; Serenus, A.D. 390; Diocles (?), Proclus, A.D. 440; Marinus (?), Isidorus (?), Eutocius, A.D. 540.

The age of Diophantus is not sufficiently well known even for so rough a summary as the preceding.

The following is the summary of books of geometrical analysis (qui ad resolutum locum pertinent), given by Pappus as extant in his time: of Euclid, the 'Data,' three books of porisms, and two books 'Locorum ad Superficiem;' of Apollonius, two books 'De Proportionis Sectione,' two 'De Spatii Sectione,' two 'De Tactionibus,' two 'De Inclinationibus,' two 'Planorum Locorum,' and eight on conic sections; of Aristæus, five books 'Locorum Solidorum;' of Eratosthenes two books on finding mean proportionals. But besides these he describes a book (of Apollonius) which treats 'De Determinata Sectione.'

The manifold beauties of the 'Elements' of Euclid secured their universal reception, and it was not long before geometers began to extend their results. It became frequent to attempt the restitution of a lost book by the description given of it by Pappus or others; and from Vieta to Robert Simson, a long list of names might be collected of those who have endeavoured to repair the losses of time. On the advance of geometry in general the reader may consult the lives of Vieta, Metius, Magini, Pitiscus, Snell, Napier, Guldinus, Cavalieri, Roberval, Fermat, Pascal, Descartes, Kepler, &c.

The application of algebra to geometry, of which some instances had been given by Bombelli, and many more by Vieta, grew into a science in the hands of Descartes (1596-1650). It drew the attention of mathematicians completely away from the methods of the ancient geometry, and considering the latter as a method of discovery, the change was very much for the better. But the close and grasping character of the ancient reasoning did not accompany that of the new method: algebra was rather a half-understood art than a science, and all who valued strictness of demonstration adhered as close as possible to the ancient geometry. This was particularly the case in our own country, and unfortunately the usual attendants of rigour were mistaken for rigour itself, and *vice versa*. The algebraical symbols and methods were by many reputed inaccurate, while the same processes, conducted on the same principles, in a geometrical form, were preferred and even advanced as more correct. Newton, an admirer of the Greek geometry, clothed his *Principia* in a dress which was meant to make it look (so far as mathematical methods were concerned) like the child of Archimedes, and not of Vieta or Descartes; but the end was not attained in reality, for though the reasoning is really unexceptionable, yet the method of exhaustions must be applied to most of the lemmas of the first section, before the Greek geometer would own them.

The methods of algebra, so far as expressions of the first and second degrees are concerned, apply with great facility to many large classes of questions connected with straight lines, circles, and other sections of the cone. Practical facility was gained by them, frequently at the expense of reasoning: the time came when a new Descartes showed how to return to geometrical construction with means superior to those of algebra, in many matters connected with practice. This was Monge, the inventor of descriptive geometry. The science of perspective and many other applications of geometry to the arts had previously required isolated methods of obtaining lines, angles, or areas, described under laws not readily admitting of the application of algebra, and its consequence, the construction of tables. The descriptive geometry is a systematised form of the method by which a ground-plan and an elevation are made to give the form and dimensions of a building. The projections of a point upon two planes at right angles to one another being given, the position of the point itself is given. From this it is possible, knowing the projections of any solid figure upon two such planes, to lay down on either of those planes a figure similar and equal to any plane section of the solid. In the case where the section is a curve it is constructed by laying down a large number of consecutive contiguous points. The methods by which such an object is to be attained were generalised and simplified by Monge, whose 'Géométrie Descriptive' (the second edition of which was published in 1820) is one of the most elegant and lucid elementary works in existence.

The methods of descriptive geometry recalled the attention of geometers to the properties of projections in general, of which such only had been particularly noticed as could be applied in the arts of design or in the investigation of primary properties of the conic sections. From the time of Monge to the present this subject has been cultivated with a vigour which has produced most remarkable results, and promises more. Pure geometry has made no advance since the time of the Greeks which gives greater help to its means of invention than that which the labours of what we must call the school of Monge have effected.

EUCLID (Εὐκλείδης) of Megara is said to be a different person from the geometrician of the same name. He was a scholar of Socrates,

and the founder of the school called the Megaric, which may be considered as the predecessor of the Sceptical school of a later date. This school was distinguished by its dialectic subtlety, by which contradictory propositions could be proved, the consequence of which was universal doubt. The Supreme Good, according to Euclid, was always the same and unchangeable. He wrote six dialogues, which are lost. (See 'De Megaricorum Doctrina ejusque apud Platonem et Aristotelem vestigia,' Ferd. Deycke, Bonn, 1827, 8vo.)

EUDOCIA, daughter of Leontius, an Athenian sophist, was called Athenais before her baptism. She was celebrated for her beauty, and also for her learning, having been carefully instructed by her father in literature and the sciences. After her father's death, being deprived by her brothers of all share in the inheritance, she repaired to Constantinople, and appealed to Pulcheria, sister of Theodosius II., who was so pleased with her that she induced Theodosius to marry her, A.D. 421. Eudocia surrounded herself with learned men; but about 449 the emperor, through jealousy, dismissed all her court, and had her exiled to Palestine, where she continued to reside after his death. She there embraced the opinions of Eutyches, and supported by her liberality and influence the monk Theodosius, who forced himself into the see of Jerusalem, after driving away Juvenal, the orthodox bishop, and kept it until he was himself driven away by order of the Emperor Marcianus. Euthymius, called the Saint, by his reasonings brought back Eudocia to the orthodox faith, after which she spent the remainder of her days at Jerusalem, where she died in 460, protesting her innocence of the guilt with which her husband had charged her. Eudocia wrote several works, of which Photius quotes a translation in verse of the first eight books of the Old Testament. There is also attributed to her a 'Life of Christ,' composed of lines taken from Homer, which was translated into Latin by Richard, and published under the title of 'Homeric Centones Græce et Latine, interprete Ecardo,' Paris, 1578. Most critics however believe that it is not the work of Eudocia, though Ducange is of the contrary opinion.

EUDOCIA the Younger, daughter of the preceding and of Theodosius II., married Valentinianus III. After the assassination of her husband by Petronius Maximus, she was obliged to marry the usurper. Eudocia, out of indignation and revenge, called in Genseric, king of the Vandals, who came to Italy, plundered Rome, and carried Eudocia to Africa with him. Some years afterwards she was sent back to Constantinople, A.D. 462, where she died.

EUDOCIA, the widow of Constantinus Ducas, married Romanus Diogenes, an officer of distinction, in 1068, and associated him with her on the throne. Three years after, Michael, her son, by means of a revolt, was proclaimed emperor, and caused his mother to be shut up in a convent, where she lived the rest of her life. She left a treatise on the genealogies of the gods and heroes, which displays an extensive acquaintance with the subject. It is printed in Villoison's 'Anecdota Græca,' 2 vols. 4to, 1781.

EUDOXUS, a native of Cnidus, a city of Caria, in Asia Minor, and the son of Æschines, flourished about B.C. 370. He studied geometry under Archytas, and afterwards travelled into Egypt to study the sciences under the priests of that country. Diogenes Laertius informs us that he and Plato studied in these schools for about thirteen years, after which Eudoxus came to Athens, and opened a school of his own, which he supported with such reputation that it excited the envy even of Plato himself. To him is attributed the introduction of the sphere into Greece; and, according to Pliny, he first made (probably from Egyptian sources) the length of the year 365½ days. Proclus informs us that Euclid very liberally borrowed from the elements of geometry composed by Eudoxus. Cicero calls Eudoxus the greatest astronomer that had ever lived; and we learn from Petronius that he retired to the top of a very high mountain that he might observe the celestial phenomena with more convenience than he could on a plain or in a crowded city. Strabo (p. 119) says that the observatory of Eudoxus was at Cnidus, from which the astronomer saw the star Canopus. Vitruvius (ix. 9) describes a sun-dial constructed by him; Strabo (p. 390) quotes him as a distinguished mathematician. Nothing of his works remains. He died in the fifty-third year of his age.

EUDOXUS of Cyzicus was sent by Ptolemæus VII., of Egypt, on a voyage to India about B.C. 125. (Strabo, p. 98; Casaub.) The passage of Strabo referred to contains an account of his adventures. From this Eudoxus, or another of the name, Strabo derived some materials for his great work (379, 550, &c.)

EUGÈNE, FRANÇOIS DE SAVOIE, commonly called Prince Eugene, was paternally descended, in the third degree, from the ducal house of Savoy, but was a French subject by birth, being a younger son of the Comte de Soissons, and born at Paris October 18, 1663. He was designed for the church, but having formed a decided preference for a military life, and being also moved by certain wrongs which he conceived to have been done to his family by Louis XIV., and which he deeply resented, he entered the service of the emperor Leopold. From this time he renounced his allegiance to France, and long after, when his reputation was at its height, rejected the most brilliant offers made by the French government to purchase his return to the service of his native country. His first campaign was against the Turks, at the celebrated siege of Vienna in 1683. Eminent bravery and talent, joined to high birth, ensured him rapid promotion. In

1688-89, on the breaking out of war between France and the Empire, he was employed on a diplomatic mission to the Duke of Savoy, and in 1691 was raised to the command of the imperial army in Piedmont. During two campaigns he maintained a decided advantage over the French: in 1693 he was less successful. The duke having returned to the French alliance, we next find Prince Eugene commanding the army in Hungary, where he won a great victory over the Turks at Zenta, on the river Theiss, September 11, 1697. The peace of Carlowitz (1699) closed this scene of action; but a more brilliant one was opened in 1701 by the war of the Spanish succession. During two years Eugene maintained the imperial cause in Italy with honour against superior forces commanded successively by Catinat, Villeroi, and Vendôme, against the last of whom he fought the indecisive battle of Luzara, August 1, 1702, in which the flower of his troops was destroyed. At the end of this campaign he returned to Vienna, and was appointed president of the council of war.

In 1704 he commanded the imperial troops at the battle of Blenheim, August 13, 1704. The successes of the French in Piedmont made it expedient for him to return thither in 1705. He soon restored the Duke of Savoy's declining fortunes, and won the decisive battle of Turin, September 7, 1706, after which the French evacuated the country. He was thus set again at liberty to co-operate with Marlborough in 1708, and had a share in the victory of Oudenarde, and in the capture of Lille, the siege of which was entrusted to him, while Marlborough protected his operations. In 1709 he was wounded at the bloody battle of Malplaquet, of which he was the chief adviser, and in which he led the attack upon the left wing. On the death of the emperor Joseph in 1711, he took an important part in securing the succession to his brother Charles VI., and he visited England at the end of that year, in hope of preventing the secession of England from the alliance. He was received as his services deserved, but made no progress towards his object; for the dismissal of the Whig ministry was soon followed by the congress and peace of Utrecht. The emperor being no party to that treaty, Eugene invaded France in 1712 with little advantage, and it became evident that the interests of the empire would be best consulted by peace: the preliminaries were accordingly signed at Rastadt, March 6, 1714.

In 1716 Prince Eugene again marched against the Turks, and won the battle of Peterwaradin, August 6, against an enormous disproportion of numbers. In the following year he besieged Belgrade with 40,000 men. With troops wasted by disease, pressed by an army of 150,000 men from without and opposed by a powerful garrison from within, he was in the utmost danger, when, with the happy boldness which distinguished him, he seized the right moment, and inflicted a signal defeat on the army which threatened him. Upon this the town surrendered. Peace was concluded in the following year.

He now took up his residence at Vienna, honoured and trusted by the emperor, in whose political service he was much employed. In 1733 a fresh quarrel with France called him again to command the imperial army on the banks of the Rhine. This war is said to have been undertaken against his advice: at all events age had diminished his energy: he contented himself with standing on the defensive, and used his influence to effect a reconciliation. Preliminaries of peace were signed at Vienna, October 5, 1735. He died suddenly in that capital April 21, 1736, aged 73.

As a general Prince Eugene ranks among the first of his kind, but that kind was not of the highest order of excellence. His name is memorable for no improvements in the art of war, neither was he famous for skill in manœuvring or combining the operations of distinct masses upon one object. His characteristics were penetration, quickness of perception, decision, and what usually goes along with them, readiness in amending a fault when made; so that his skill lay rather in making the best of given circumstances than in bending circumstances to his will beforehand. It is said that he always took great pains to learn the character of the general opposed to him. Careless of his own person (he was thirteen times wounded in battle), he was also somewhat prodigal of his soldiers' lives. However, he threw a glory round the Austrian arms such as has never dignified them either before or since.

The best account of his exploits is 'L'Histoire du Prince Eugène,' 5 vols. 12mo, by M. de Maubillon, but published without his name. In English, there is Campbell's 'Military History of Prince Eugene and the Duke of Marlborough,' 2 vols. folio, besides several smaller works. Prince Eugene wrote memoirs of himself, which have been published both in French and English.

EUGENIUS I., pope, a native of Rome, was elected by the Romans in 654, as successor to Martin I., who had been sent into banishment to the Thracian Chersonesus by order of the emperor Constans II., who favoured the schism of the Monothelites. Martin dying in the following year, Eugenius continued in dispute with the court of Constantinople till he died in 657, and was succeeded by Vitalianus.

EUGENIUS II., a native of Rome, succeeded Paschas I. in 824, in the midst of great disorder which occurred at Rome owing to the corrupt state of society and mal-administration of that city. To reform these, the emperor, Louis the Good, sent his son Lotharius to Rome, who corrected many abuses which, by the account of Eginhardt and other chroniclers, had grown to an enormous extent. He confirmed the right of electing the pope to the clergy and people of Rome, but

under the condition that the pontiff elect should swear fidelity to the emperor before the imperial missus or representative. Eugenius held a council at Rome, in which, among other things, it was decreed that in every episcopal residence, as well as in every country parsonage, there should be a master for teaching the people and explaining the Scriptures. Eugenius died in 827, and was succeeded by Valentinus, who, dying also after a few weeks, was succeeded by Gregory IV.

EUGENIUS III., a native of Pisa, of the Cistercian order, and a disciple of St. Bernard, succeeded in 1145 Lucius II., who had died of a blow from a stone inflicted in a riot of the Roman people. Arnaldo da Brescia was then preaching his reform at Rome, the senate had declared itself independent of the pope, and Eugenius was obliged to take up his residence at Viterbo. After some fighting and many negotiations between the pope, assisted by the people of Tivoli, and the Romans, Eugenius repaired to France in 1147, and the following year held a council at Rheims. He afterwards returned to Italy in 1149, and with the assistance of Roger king of Sicily defeated the Romans, and entered the city. New disturbances however arose, which obliged him to take refuge in Campania, where he received of St. Bernard the book 'De Consideratione,' the subject of which was advice on his pontifical station and its duties. After having resided some time at Segni he made peace with the Romans, and returned to Rome in 1152. He died the following year, and was succeeded by Anastasius IV. It was under the pontificate of Eugenius III. that Gratianus, a Benedictine monk at Bologna, compiled his code of canon law called 'Decretum Gratiani,' which greatly favoured the extension of the papal power.

EUGENIUS IV., Gabriele Condulmero, a native of Venice, succeeded Martin V. in March 1431. His was a most stormy pontificate. He drove away the powerful family of Colonna, including the nephews of the late pope, from Rome, charging them with having enriched themselves at the expense of the papal treasury. Two hundred of their adherents were put to death, and the palaces of the Colonna were plundered; but their party collected troops in the country and besieged Rome. Eugenius, through the assistance of Queen Joanna II. of Naples, defeated the Colonna, and obliged them to sue for peace and surrender several towns and castles they held in the Roman state. He afterwards made war against the various lords of Romagna, who were supported by the Visconti of Milan; and he appointed as his general the patriarch Vitelleschi, a militant prelate, who showed considerable abilities and little scrupulousness in that protracted warfare, by which the pope ultimately recovered a considerable portion of territory. But as Vitelleschi intended to keep Romagna for himself, the pope had him put to death. The famous condottiere Sforza figured in all these broils. But the greatest annoyance to Eugenius proceeded from the council of Basel, which had been convoked by his predecessor, and which protracted its sittings year after year, broaching doctrines very unfavourable to papal supremacy. After solemnly asserting the superiority of the council over the pope, it forbade the creation of new cardinals, prohibited appeals from the council to the pope, suppressed the annates, or payments of one year's income upon benefices, which were a great source of revenue to the papal treasury, and made other important reforms. Eugenius, who had been obliged to escape from Rome in disguise on account of a popular revolt, and had taken up his residence at Bologna in 1437, now issued a bull dissolving the council, recalling his nuncio who presided at it, and convoking another council at Ferrara. Most of the fathers assembled at Basel refused to submit, and summoned the pope himself to appear before them, to answer the charge of simony, schism, and others; and after a time proceeded against him as contumacious, and deposed him. Eugenius meanwhile had opened in person his new council at Ferrara, in February 1438, in which, after annulling all the obnoxious decrees of the council of Basel, he launched a bull of excommunication against the bishops who remained in that assembly, which he characterised as a "satanic conclave, which was spreading the abomination of desolation into the bosom of the church." The Catholic world was divided between the two councils; that of Basel proceeded to elect a new pope in the person of Amadeus VIII. of Savoy, who assumed the name of Felix V., and was solemnly crowned at Basel. The council of Ferrara in the meantime afforded a novel sight. The Emperor John Paleologus II. came with Joseph, patriarch of Constantinople, and more than twenty Greek bishops, attended by a numerous retinue, and took his seat in the assembly. The object was the reconciliation of the eastern and western churches, which Eugenius had greatly at heart, and to which Paleologus was also favourably inclined, as he wanted the assistance of the powers of western Europe against the Turks. The plague having broken out at Ferrara, the council was removed to Florence. After many theological disputations on the subject of the Holy Ghost, of the primacy of the pope, of purgatory, and other controverted points, the decree of reunion of the two churches was passed, and signed by both parties in July 1439. The emperor and patriarch returned to Constantinople highly pleased with Eugenius; but the Greeks took offence at the terms of the union, the schism broke out afresh, and the separation of the two churches has continued ever since.

A grave charge against Eugenius is, that he encouraged the Hungarians and Poles to break the peace they had solemnly sworn with the Turks, under pretence that their oaths were not valid

without the sanction of the pope; he even sent Cardinal Julian as his nuncio to attend the Christian army. The result was the battle of Varna, 1444, in which the Christians were completely defeated, and King Uladislaus of Poland and Cardinal Julian lost their lives.

Eugenius died at Rome in 1447, after a reign of sixteen years, and in the sixty-fourth year of his age. He left the church in a state of schism between him and his competitor Felix, his own states a prey to war, and all Christendom alarmed at the progress of the Turkish arms. In his last days he is said to have expressed himself weary of agitation, and to have regretted the loss of his former monastic tranquillity before his exaltation. He recommended peace and conciliation to the cardinals assembled round him. He was succeeded by Nicholas V., in favour of whom Felix V. soon after abdicated. The pontificate of Eugenius forms a stirring and interesting though painful period in the history of Italy and of the church. L'Enfant and Aeneas Silvius, afterwards pope, have written the history of the council of Basel. See also the general collections of the councils and Baluze's 'Miscellanies.'

EULER, LEONARD, a celebrated mathematician of the last century, was born on the 15th of April 1707, at Basel, in Switzerland; his father, Paul Euler, was the Calvinistic pastor of the neighbouring village of Riehen. He was a man remarkable for unostentatious piety, and imbued with a considerable knowledge of mathematics, which he had acquired under the tuition of James Bernoulli.

After being instructed by his father in analytical science, young Euler was sent to the university of Basel, in which John Bernoulli was at that time professor, and by his rapid progress and decided mathematical genius he so far gained the esteem of his teacher and of the sons, Nicholas and Daniel Bernoulli, that his father was easily dissuaded from his original intention of forming his son into a divine, and wisely allowed him to pursue unshackled the high distinctions then conferred by a profound scientific reputation.

A prize having been proposed by the French Academy of Sciences on the management of vessels at sea, the ambition of Euler, then only nineteen years of age, induced him to attempt an essay, which was received with considerable applause, though the prize was conferred on Bouguer, an old and experienced professor of hydrography.

The Academy of Sciences at St. Petersburg was then rising to a distinguished rank amongst similar institutions in Europe under the fostering patronage of Catharine I., who had invited several philosophers to her capital, among whom were the Bernoullis above mentioned. On the retirement of Daniel Bernoulli, Euler was appointed professor of mathematics under Peter I. in 1733; soon after which he married a Swiss lady named Gsell, by whom he had a numerous family.

His works previous to the date at which we have arrived were, with few exceptions, confined to those mathematical questions arising from the progressive march of the Integral Calculus, which, at that time, caused much emulation in different countries. In general, Euler was far more in his element in the abstruser parts of pure mathematics than in the applied; in many of the latter he was frequently conducted to paradoxical results.

In the memoirs of the Petropolitan Academy, 1729 and 1732, are found several of his memoirs on trajectories, tautochronous curves, the shortest line along a surface between two given points, and on differential equations; besides which he had published at Basel a physical dissertation on sound.

Euler found it convenient at this time to apply himself intensely to study, not more from his natural ardour for the sciences and the incentive of an increasing reputation than from the desire to avoid the political intrigues which, under a suspicious and tyrannical minister, then agitated Russia.

During this interval he published an excellent treatise on mechanics (Petersburg, 1736, 2 vols., 4to), a treatise on the theory of music, and one on arithmetic, together with numerous papers in the Petersburg Memoirs, chiefly on astronomical and purely mathematical subjects, among which are contained his views on the solution of Isoperimetrical Problems, which embodied the profoundest researches on a matter of great analytical difficulty previous to the discovery of the Calculus of Variations by Lagrange. Upon the fall of Biren he gladly accepted an invitation from the King of Prussia to visit Berlin. When he was introduced to the queen-dowager in 1741, she was so much struck with the paucity of his conversation that on requiring an explanation, he replied that he had just returned from a country where those who spoke were hanged.

The princess of Anhalt-Dessau, being desirous to profit by the presence of Euler in Berlin, requested to be favoured with instructions on the known facts in the physical sciences. To this wish he fully acceded on his return to St. Petersburg in 1766, by publishing his celebrated work, 'Letters to a German Princess' (3 vols., 8vo, 1768); in which he discusses with clearness the most important truths in mechanics, optics, sound, and physical astronomy, having published previous to this date several isolated treatises and some hundred memoirs touching on every known branch of theoretical and practical mathematics. During his residence in Prussia he was much employed by the enlightened monarch who then governed that kingdom in questions connected with the mint, with navigable canals, &c. In the midst of such varied employments he was not forgetful of the

ties which bound him to his native home; having learned his father's death, he went in 1750 to Frankfurt to receive his widowed mother, and brought her to Berlin, where she lived until 1761, enjoying with a mother's feeling the glorious distinction to which her son by his talents and indefatigable industry had arrived.

An incident which occurred in 1760 showed how highly Euler was in general esteemed. The Russians having entered Brandenburg, advanced to Charlottenburg, and plundered a farm which belonged to Euler. When General Tottleben was informed who the proprietor was, he ordered immediate reparation to be made to an amount far above the injury, and the Empress Elizabeth presented him with 4000 florins.

In consequence of his unceasing application to study, Euler had the misfortune to lose the sight of one eye in 1735, and in 1766 that of the other; he however continued his valuable researches, some of his family acting as amanuensis, and his powers of memory are said to have been wonderfully increased even in his old age. He accepted the invitation of the Empress Catharine II. of Russia to return to St. Petersburg in 1766, where he would have fallen a victim to an accidental fire which destroyed his house and property in 1771, but for the courageous efforts of a fellow-countryman (M. Grimon), who bore the old man away in his arms. His manuscripts were saved by the exertions of Count Orloff.

On the 7th of September 1783, after some calculations on the motions of balloons, then newly invented, Euler dined with Lexell, and conversed on the lately-discovered planet Herchel. While playing with his grandchild, who was taking tea, he expired suddenly and without pain.

Euler was twice married in the same family, and had many children and grand-children; his habit of life was strictly religious, the labours of each day being closed with a chapter from the Bible and family prayer. A catalogue of his published and unpublished writings is given at the end of the 2nd volume of his 'Institutiones Calculi Differentialis,' 1787; and to the first is prefixed an eloquent Eloge by Condorcet.

Every useful subject of mathematical research engaged at some time the attention of Euler; and for relaxation he amused himself with questions of pure curiosity, such as the knight's move in chess so as to cover all the squares. His various researches have gone far towards creating the geometry of situation, a subject still imperfectly known. The following is one of the questions which Euler has generalised:—'At Königsburg, in Prussia, the river divides into two branches, with an island in the middle, connected by seven bridges with the adjoining shores; it was proposed to determine how a man should travel so as to pass over each bridge once and once only.'

The memoirs of Euler are principally contained in the following works:—'Comment. Acad. Petrop.,' 1729-51; 'Novi Comment. Acad. Petrop.,' 1750-76; 'Nova Acta Acad. Petrop.,' 1777-81; 'Mem. de l'Acad. des Sciences,' 1765-78; 'Recueil de l'Acad.,' 1727, &c.; 'Miscell. Berol.,' tom. vii.; 'Mem. de l'Acad. de Berlin,' 1745-67.

EUMENES, of Cardia, a town in the Thracian Chersonese, was an important actor in the troubled times which followed the death of Alexander the Great. [ALEXANDER III.; ANTIPATER; ARRHIDEUS; PERDIOCCAS.] Being early taken into the service of Philip of Macedon, he served him for seven, and Alexander for thirteen years, in the confidential office of secretary. He also displayed great talent for military affairs through the Persian campaigns, and was one of Alexander's favourite and most esteemed officers. After Alexander's death, in the general division of his conquests, Cappadocia, Paphlagonia, and the coast of the Euxine as far as Trapezus, fell to the share of Eumenes. This was an expectancy rather than a provision, for the Macedonian army had passed south of these countries in the march to Persia, and as yet they were unsubdued. Perdioxas however took arms to establish Eumenes in his new government, and did so at the expense of a single

Antipater, who made a new allotment of the provinces, in which Eumenes was omitted, and Cappadocia given to another. The task of reducing him was assigned to Antigonus, about B.C. 320. The rest of his life was spent in open hostility or doubtful alliance with ANTIGONUS, into whose hands he was at length betrayed, and by whom he was put to death, B.C. 315, as is related in that article, vol. i., col. 238. Eumenes was an admirable partisan soldier, brave, full of resources, and of unbroken spirits. Those parts of Diodorus Siculus (book xviii.) which relate to him, and Plutarch's 'Life,' will be read with pleasure by those who are fond of military adventure. Plutarch ('Life of Eumenes,' c. ii.) speaks of some of his letters. The reader may also consult also Droysen, 'Geschichte der Nachfolger Alexanders,' Hamburg, 1836.

EUNAPIUS, a Byzantine historian and sophist, was born at Sardes, in Lydia, A.D. 347. He began his studies under Chrysanthius the Sophist, by whose advice he is said to have composed the lives of some philosophers and physicians. In his sixteenth year he left Asia for Athens to attend the lectures of Proseresius, by whom he appears to have been subsequently treated with the utmost kindness. After attending Proseresius for five years he meditated a journey to Egypt, in imitation, as Hadrian Junius says, of Plato and Eudoxus: this intention however he was prevented from fulfilling. He practised medicine with considerable repute, and distinguished himself by ardent Neoplatonism, and a vehement antipathy to Christianity. Besides his biographical works, he wrote a continuation of Dexippus's history, from the reign of Claudius Gothicus, where he quitted it, to the year 404. All that remain of his historical works are contained in the edition of the 'Byzantine Historians' by Niebuhr and Bekker, vol. i. [BYZANTINE HISTORIANS.] There is a complete edition of the works of Eunapius by Boissonade in 2 vols. 8vo, Amsterdam, 1822, with Wytenbach's notes, and a life by Hadrian Junius. (See Photius, codd. 77, 219; Suidas, under the word 'Καροτάρτιος'; and Eunapius in his life of 'Proseresius'.)

EUNOMIUS, one of the chiefs of the Arian sect during the greater part of the 4th century, was a native of the town of Dacora in Cappadocia, and at first was a lawyer. It is said that he also followed for some time the military profession. He then became a disciple of Ætius, under whom he very successfully studied the doctrinal theory of Christianity as understood by the Anti-Trinitarians. At Antioch he was ordained a deacon, and about 360 was elected Bishop of Cyzicum. The divinity of Christ was at this period the all-absorbing subject of ecclesiastical controversy. The Trinitarians contended for the Athanasian or Homoousian doctrine (from *ὁμοούσιος*, 'of the same essence'), against the Semi-Arians, who held the Homoiousian doctrine (from *ὁμοιούσιος*, 'of the like essence'), and against the doctrine of the Anomoiains (from *ἀνομοίος*, 'of a different essence'). In defence of the Anomoiain theory, or as it is by some called the Eunomian—Eunomius being asserted to have originated it—or that of unmodified Arianism, Eunomius exerted a high degree of natural abilities, asserting the impossibility of two principles in a simple substance, one of which is generated from the other, and exhibits the relation of a son to his father. The divine essence, he said, is necessarily characterised by oneness and indivisibility; the persons of the Godhead, like the divine attributes of wisdom, justice, mercy, &c., are merely names of ideal distinctions of the one Supreme Essence, as considered in its different relations with exterior objects; and it is contradiction and manifest absurdity to suppose this simple essence to consist of a plurality of principles or parts. In reply to these psychological subtleties, the advocates of the Trinitarian doctrine alleged the total incomprehensibility of the nature of God. (St. Basil, 'Epist.,' 166; St. Chrysostom, 'De Incomprehensibilitate Dei Naturæ.') Eunomius still acknowledged a father, son, and holy spirit, but the father as supreme, eternal, and distinct; the son as generated from the father, and the holy spirit as generated from the son. In the ceremony of baptism he dipped only the head and shoulders, regarding the lower parts of the body as disreputable, and unworthy of immersion in the holy water; and it is said he taught that those who faithfully adhered to his own theory of Christian doctrine might commit any degree of sin without incurring the danger of perdition; but this is probably a misrepresentation by his opponents, who also accuse him of being an Antinomian, that is, one of those who reject the Mosaic law. (Theodoret, 'Hæret.,' l. 4, c. 3; St. Augustin, 'De Hæres.,' Epiphanius, 'Hæres.,' 76; Baronius, 'ad an.,' 356.) Eunomius experienced a great severity of persecution without swerving in any degree from the Arian tenets with which he commenced his career. He was thrice banished from his episcopal see; first, by Constantius to Phrygia; then by Valens to Mauritania; and lastly, by Theodosius to the island of Naxos; however, he died in peace, at a very advanced age, in the year 394. Most of his works are lost, including a copious commentary on the 'Epistle to the Romans' in 7 vols., and numerous letters. Two of his principal treatises are printed in the 'Bibliotheca Græca' of Fabricius in Greek and Latin (tom. 8, pp. 235-305):—'A Confession of Faith,' presented in 383 to the Emperor Theodosius; and an 'Apologetic Discourse' in 28 chapters. (Cave, *Prim. Christianity*, part 2, c. 11; Pluquet, *Dict. de Hérétiques*; Broughton, *Historical Dict.*; Dr. A. Clarke, *Succession of Sac. Lit.*, vol. i., p. 318; Basnage, in *Cassini*, l. 172.)

EUPHRANOR, of the Isthmus of Corinth, or the Isthmian, as Pliny terms him, was one of the most celebrated of the ancient Greek



Coin of Eumenes.

British Museum. Actual size. Silver. Weight 263 grains.

battle. To Perdioxas as regent, and after his death to the royal family of Macedon, Eumenes was a faithful ally through good and evil; indeed he is the only one of Alexander's officers in whose conduct any appearance of gratitude or disinterestedness can be traced. When war broke out between Ptolemæus and Perdioxas (B.C. 321), he was appointed by the latter to the chief command in Asia Minor between Mount Taurus and the Hellespont (Cor. Nep., c. 3), to resist the expected invasion of Antipater and Craterus. He defeated Craterus; but the death of Perdioxas in Egypt threw the balance of power into the hands of

artists; he was the contemporary of Apelles and Praxiteles, and flourished during the second half of the 4th century before Christ, from about B.C. 360 to 320. He was equally celebrated as painter and as statuary, and, says Pliny, was in all things excellent, and at all times equal to himself. Euphranor, continues Pliny, was the first to represent heroes with dignity; and first used symmetry, where symmetry probably means as much a general keeping of design as correctness of proportions. One peculiarity of his design was a large and muscular limb in proportion to the body. It was this character of his figures probably, as well as colour, that he alluded to, when he said, in reference to two pictures of Theseus by Parrhasius and by himself, that his own had fed upon beef, while that of Parrhasius had been fed upon roses: the picture of Euphranor probably resembling more nearly the figure of a Greek athlete, while that of Parrhasius was more in accordance with the ideal form of a divinity, as we find them expressed in the Theseus of the Parthenon and the Apollo Belvedere respectively, and in many other Greek statues. [PARRHASIUS.] There are notices of many of Euphranor's works both in painting and in sculpture. He painted in encaustic. There were three noble pictures by him at Ephesus—a group of philosophers in consultation, clothed in the pallium; a general sheathing his sword, probably a portrait; and the feigned insanity of Ulysses. His most celebrated works however were a picture of the 'Twelve Gods,' and a 'Battle of Mantinea,' painted in the Ceramicus at Athens. The latter was painted, according to Plutarch, with a degree of inspiration; it represented Gryllus, the son of Xenophon, at the head of some Athenian horse, defeating the Boeotians under Epaminondas, who is said to have been slain by Gryllus: Plutarch, Pliny, and Pausanias call it a cavalry fight: it took place B.C. 362. Euphranor's most celebrated work in sculpture was a statue of Paris, which was praised, says Pliny, for showing at the same time the judge of the goddesses, the lover of Helen, and even the slayer of Achilles. Pliny mentions also several statues by Euphranor, which were at Rome. He left writings on symmetry and on colours. (Pliny, *Hist. Nat.*, xxiv. 8, 19; xxv. ii. 40; Quintilian, *Inst. Orator.*, xii. 10, 3; Plutarch, *De Glor. Athen.*, 2; Pausanias, i. 3; Eustathius, *Ad Iliad.*, i. 529; Valerius Maximus, viii. ii. 5.)

EUPOLIS, a writer of the old comedy, was born at Athens about the year B.C. 446 (Clinton's 'Fasti Hellenici,' ii. p. 63), and was therefore a contemporary of Aristophanes, who was in all probability born a year or two after. The time and manner of his death are involved in great obscurity. It is generally said that he was thrown overboard by the orders of Alcibiades, when that general was on his way to Sicily in B.C. 415, because Eupolis had ridiculed him in his comedy of the 'Baptæ;' but this story, which is sufficiently improbable in itself, was refuted by Eratosthenes, who brought forward some comedies which he had written subsequently to that period (Cicero, 'ad Attic.' vi. 1); besides, his tomb was, according to Pausanias (ii. 7, 3), on the banks of the Asopus, in the territory of the Sicyonians. Another account states that he fell in a sea-fight in the Hellespont, and that he was buried in Ægina. We have the names of twenty-four of his plays, but no adequate specimens of them. To judge from the titles, the object of Eupolis must have been, in almost every case, mere personal satire. The 'Maricas,' which appeared in B.C. 421 was an attack upon Hyperbolus, the demagogue; the Autolyceus (B.C. 420) was intended to ridicule a handsome parricidist of that name, who is the hero of Xenophon's 'Symposium;' the 'Lacedæmonians' was directed against the political opinions of Cimon; and the object of the 'Baptæ' was to ridicule Alcibiades for taking part in the obscene rites of Cotytta. (See Buttmann's 'Essay on the Cotytia and the Baptæ, Mythologus,' ii. p. 159, &c.) Aristophanes and Eupolis were not upon good terms. Aristophanes speaks very harshly of his brother poet in the 'Clouds' (551, &c.), and charges him with having pillaged from 'The Knights' the materials for his 'Maricas;' and Eupolis in his turn made jokes on the baldness of the great comedian (Schol. on 'The Clouds,' 532). Eupolis published his first play when he was only seventeen years old (Suidas).

EURIPIDES of Athens is said to have been born at Salamis in the year B.C. 480, on the day of the great victory obtained over the fleet of Xerxes. His father Mnesearchus and his mother Clito were among the refugees driven to Salamis by the progress of the invading army. They seem to have been Athenian citizens of the poorer class, as we find that the mean occupation of this poet's mother was made by Aristophanes one of the standing subjects of the ridicule which he so perseveringly heaped upon him. Philochorus, on the contrary, says that he was of noble birth; but still his parents might be poor. (Suidas, *Euripides*.) Euripides however found means to devote himself early and closely to the study of philosophy in the school of Anaxagoras, as well as to that of eloquence under Prodicus. While he was yet very young, the persecution and banishment of Anaxagoras appear to have deterred him from the cultivation of philosophy as a profession, and combined with the strong natural bent of his genius to have directed his exertions chiefly to dramatic composition. He is said to have commenced writing at the age of eighteen; and in the course of a long life he composed not fewer than seventy-five, or, according to other authorities, ninety-two tragedies, which rivalled in the public approbation the contemporary productions of Sophocles; and notwithstanding the constant and bitterly satirical attacks which,

in the author's own time, they sustained from such as were exclusively and intolerantly attached to the elder tragic school, they secured him for all succeeding ages a place beside its two great masters. When upwards of seventy years old, weary, it should seem, of the feverish excitement in which he must have been kept alike by the petulant criticism and the turbulent applause that attended him at Athens, he accepted the invitation of Archelaus, king of Macedonia, and went to live in honoured and tranquil retirement at his court. Here however a singular as well as a tragical end awaited him. According to one account (for, in this as in many other matters of ancient biography, there are discrepancies), he had spent three years in this retreat, when walking one day in a solitary spot, he was met by some of the king's hounds, which, rushing furiously upon him, tore him so violently that he died in consequence of the laceration. Aulus Gellius tells us that the Athenians sent to Macedonia to ask for the body of Euripides, but that the Macedonians constantly refused it, in order that their own country might retain the honour of the magnificent tomb which they erected for him at Pella, and which, according to Ammianus Marcellinus, was sanctified by the thunder-stroke, as Plutarch informs us had been the case with Lycurgus. Thus Athens was obliged to content herself with engraving the name of Euripides upon an empty monument, which in the time of Pausanias was yet standing beside the road from the Piræus to Athens (Pausan., 'Attic.' 1, 2), near the tomb of Menander.

Of the numerous tragedies of Euripides, nineteen survive—a much larger proportion than has descended to us of the works of either of the two elder tragic masters. We may point out his 'Electra' to the reader's attention, not as a favourable specimen of the general powers of Euripides—for indeed, as a work of art it is decidedly one of the least meritorious of his extant pieces—but as affording the clearest point of comparison between his most prominently distinctive features as a dramatist and those of his two great predecessors; this being the only instance in which we have a piece from each of the three composed upon one and the same historical or mythological subject. 'Orestes,' the subject of which, inasmuch as it relates to the persecution of that hero by the furies of his mother and his proscription as a matricide, is the same as that of the 'Eumenides' of Æschylus, though in scene, incident, and character, excepting that of Orestes himself, they are wholly different, is more vigorous and more affecting than the 'Electra.' 'Iphigenia in Tauris' and 'Andromache' follow out still farther the fortunes of Orestes; both rank among those pieces of the second order in which the highest praise can be given only to certain portions. The same may be said of the six following pieces: the 'Troades,' the mournfully grand conclusion of which exhibits the captive Trojan women leaving Troy in flames behind them; 'Hecuba,' relating to the subsequent history of the captive queen; the 'Hercules Furens,' or 'Raging Hercules;' the 'Phœnissæ,' having the same historical groundwork as the 'Seven against Thebes' of Æschylus; the 'Hæclicids,' which celebrates the Athenian protection of the children of Hercules, ancestors of the Lacedæmonian kings, from the persecution of Eurystheus; and the 'Suppliants,' which in like manner commemorates the interment of the Seven before Thebes and their army, effected, on behalf of Adrastus king of Argos, by a victory of the Athenians over the Thebans. 'Helen' is a very entertaining and singular drama, full of marvellous adventures and appearances, being founded on the assertion of the Egyptian priests that Helen had in fact remained concealed in Egypt, while Paris had merely carried off an airy semblance of her. The genuineness of 'Rhesus,' taken from the eleventh book of the 'Iliad,' has been much disputed, chiefly on the ground of its great relative inferiority—an argument which is outweighed by certain internal characteristics of the piece itself, combined with the external testimony of the ancient writers ascribing it to Euripides. For beautiful morality and unaffected yet overpowering pathos, his 'Ion,' his 'Iphigenia in Aulis,' and above all, his 'Alcestis,' are peculiarly distinguished. He found subjects especially suited to the development of his finer powers in the purity and sanctity of the youth from whom the first of these three tragedies is named, in the unsuspecting innocence of the heroine of the second, and in the tender yet resolute devotedness of conjugal affection portrayed in the third. The 'Hippolytus' and the 'Medea,' exhibiting all the romantic violence of irregular and vehement feminine passions, are deservedly celebrated among the greatest and most thoroughly successful achievements of this dramatist. After the 'Hippolytus,' Schlegel is disposed to assign the next place among all the remaining works of Euripides to the 'Bacchæ,' on account of its harmonious unity, its well-sustained vigour, and of the appropriateness to the very peculiar subject here treated, of that luxuriance of ornament which Euripides constantly displays. This piece also merits especial attention as being the only one remaining of the 'serious' dramas that were composed expressly and immediately in honour of Bacchus himself, the patron deity of the theatre. In this instance the glory and the power of Bacchus are not merely the occasion—they form the subject of the tragedy; and the wildly picturesque chorus of Bacchantes, as Schlegel observes, "represent the infectious and tumultuous inspiration of the worship of Bacchus with great sensual power and vividness of conception."

An interest yet more peculiar attaches to the 'Cyclops,' as being the sole remaining specimen of the 'satyrical' tragedy, so called from the chorus of satyrs, which formed an essential part of its composition.

This therefore seems to be the fittest place in which to give a brief account of that particular and somewhat remarkable dramatic species. From this piece itself and from all collateral evidence, it is to be inferred that the satyric drama was never acted but as a kind of shorter and lighter after-piece, to relieve the minds of the audience, especially the ruder portion of them, after the grave impression of the serious performances: for which purpose however it seems to have been very constantly employed, each tragic trilogy being almost invariably accompanied by one of these shorter and lighter productions. Thus we find mention made of five satyric pieces of *Æschylus*, seven or eight of *Sophocles*, five of *Euripides*, besides a number of others by various minor authors. Notwithstanding its burlesque ingredients, the tragic character was so far preserved in the satyric play, that the subject appears to have been always historical, and the action partly serious, though with a fortunate catastrophe. No less than tragedy and comedy, the satyric drama had its peculiar and appropriate stage decorations, representing woods, caves, mountains, and other diversities of the sylvan landscape. Satyrs old and young, with *Silenus* in his various ages, were distinguished from one another by the variety of their grotesque masks, crowned with long shaggy goats' hair; while the satyrs were negligently clad in skins of beasts, and the *Sileni* decorated with garlands of flowers skilfully woven. The satyr parts too appear to have been sometimes acted by pantomimic performers moving on a kind of stilts, to give more completely the appearance of goats' legs. The choral dance, it is hardly necessary to remark, was thoroughly rustic, peculiarly lively, and quite opposite in character to the solemn and impressive movements which accompanied the serious tragedy. The piece of *Euripides* has for its subject the adventure of *Ulysses* with *Polphemus*, as related in the 'Odyssey,' with the addition of *Silenus* and his satyr band; the characters are accurately discriminated and consistently maintained; and the nature of the plot produces such natural contrasts and even blendings of the ludicrous with the horrible, as above all things else, render this drama unique among the Grecian remains.

The editions of *Euripides* are numerous. The first edition, that of *J. Laskaris*, Florence, near the close of the 15th century, contains only the 'Medea,' 'Hippolytus,' 'Alcestis,' and 'Andromache.' That of *Aldus*, Venice, 1503, contains seventeen plays, among which is the 'Cyclops.' Among subsequent editions are those by *Canter*, Antwerp, 1571; *Barnes*, Cambridge, 1694; *Musgrave*, Oxford, 1778; *Beck*, Leipzig, 1778-1788. The last complete editions are by *Aug. Matthia*, Leipzig, 1818-29, in 9 vols., a variorum edition in 9 vols., *Glasgow*, 1825, and that by *F. H. Bothe*, Leipzig, 1825. The editions of separate plays are also numerous; among which that of the 'Hecuba,' 'Orestes,' 'Phœnissæ,' and 'Medea,' by *Porson*, is the best known. *Euripides* has been translated into German by *F. H. Bothe*, and into English by *Potter*. There are also translations in German of several of the separate plays.

EUSEBIUS PAMPHILI, Bishop of *Cæsarea*, in Palestine, the friend of *Constantine*, and one of the most distinguished among the earlier Christian writers, was born in Palestine towards the end of the reign of *Gallienus*, about 264. He passed the earlier part of his life at *Antioch*, and acquired a great reputation for learning; it was said of him "that he knew all that had been written before him." He became intimate with *Pamphilus*, bishop of *Cæsarea*, who suffered martyrdom under *Galerius* in the year 309, and in memory of whose friendship he added to his name that of *Pamphilus*. In 313 he was himself raised to the see of *Cæsarea*, which he filled until his death. He attended the great council of *Nicea* in 325, where he joined his brethren in condemning the tenets of *Arius*; but he is said to have raised some objections to the word "consubstantial with the Father" as applied to the Son, in the *Nicean* creed. His intimacy with his namesake *Eusebius*, bishop of *Nicomedia*, who openly espoused the cause of *Arius*, led him also to favour the same, and to use his influence with the emperor for the purpose of reinstating *Arius* in his church, in defiance of the opposition of *Athanasius*. [*ARIUS; ATHANASIUS.*] The party to which he attached himself were called *Eusebians*, from their leader, *Eusebius* of *Nicomedia*; and they seem to have acted in great measure from hostility against *Athanasius* and his supporters, as they did not as yet openly advocate the objectionable tenets of *Arius*, who had himself apparently submitted to the decrees of the council of *Nicea*. In 331 *Eusebius* attended a council at *Antioch*, consisting of prelates of this party, who deposed, on some insidious charge, the bishop *Eustathius*, a zealous supporter of the *Nicean* doctrine, and offered the see of *Antioch* to *Eusebius* of *Cæsarea*, which he declined. At the council of *Tyre*, in 335, *Eusebius* joined in condemning and deposing *Athanasius* on the charges of disobedience to the emperor in not reinstating *Arius*, want of respect to the council, and an alleged desecration of some sacred vessels. *Eusebius* was deputed by the council to defend before *Constantine* the judgment which they had passed against *Athanasius*, and he appears to have used his influence with the emperor to have *Athanasius* banished. The part which he took in this unfortunate controversy caused him to be stigmatised as an *Arian*, though it appears that he fully admitted the divinity of *Christ*; and all that his accusers can prove is, that in his earlier writings he asserted his belief that there was a certain subordination among the persons of the Trinity. *Eusebius* of *Cæsarea* died in 340.

Eusebius was possessed of most extensive erudition, sacred as well

as profane, and he was one of the warmest defenders and expounders of Christianity. His principal works are:—1. The 'Ecclesiastical History,' in ten books, from the advent of our Saviour to the defeat of *Licinius* by *Constantine* in 324. *Eusebius* has been styled the father of ecclesiastical history. He is silent on the subject of the *Arian* controversy, although it had begun at the time when he ends his narrative. Upon the whole, his history is written with considerable discrimination and impartiality. 2. 'De Preparatione Evangelica,' in fifteen books. In this work he examines the various systems of theology and cosmogony of the ancient philosophers, the purest part of which, he maintains, was borrowed from the Jewish sacred writings. Among the writers whom he quotes, and whose works are now lost, are the Phœnician *Sanchoniatho* and the Egyptian *Manetho*. From the aberrations of the heathens and the speculations of the philosophers he draws arguments in favour of the truth of the Christian doctrines. This work of *Eusebius* was followed by another—3. 'De Demonstratione Evangelica,' in twenty books, of which only ten have come down to us. It consists of further proofs of the truth of the Christian faith, chiefly directed against the Jews, being drawn from the books of the Old Testament. 4. 'The Chronicle or Universal History,' was only known by fragments until it was discovered entire in an Armenian manuscript version, found at *Constantinople*, and published by *Zohrab* and *Mai* at *Milan* in 1818. The work is divided into two books: the first, entitled 'Chronography,' contains brief separate sketches of the history of the various nations and states of the old world, from the Creation till the year 325 of our era. The author gives extracts from *Berosus*, *Alexander Polyhistor*, *Abydenus*, *Cephalion*, *Manetho*, and other lost writers. The second book consists of synchronical tables, with the names of the contemporary rulers of the various nations and the principal occurrences in the history of each, from the age of *Abraham* till the time of *Eusebius*. The author has made use of the works of *Africanus*, *Josephus*, and others. The discovery of the Armenian copy of *Eusebius* has been a valuable acquisition, as it serves to correct several errors and to supply many deficiencies in chronology and ancient history. The other works of *Eusebius* are—5. 'Onomasticon Urbium et Locorum Sacre Scripturae,' 6. 'The Life of *Constantine*,' in four books, a piece of panegyric biography. 7. 'A Life of his friend *Pamphilus*,' of which only a fragment remains; and other minor works.

EUSEBIUS, Bishop of *Nicomedia*, was born about 324, and was related on his mother's side to the emperor *Julian*. Before he was made bishop of *Nicomedia* he had held the bishopric of *Berytus*, or *Beyrout*, in *Syria*. At the council of *Nicea* he joined with *Eusebius* of *Cæsarea* in advocating moderate measures towards *Arius*; and he refused to sign the condemnation which the council issued against him; but he appended his signature to the orthodox creed promulgated by the council. Having shortly after more openly favoured the *Arian* doctrines, he was deposed from his bishopric and banished; but the influence of *Constantia*, the emperor's sister, who had embraced *Arian* views, speedily procured his recall and his restitution to his see. It was *Eusebius* of *Nicomedia* who was employed to administer baptism to *Constantine* in his last illness. He appears now to have openly taught the *Arian* tenets, which indeed were from him commonly styled *Eusebian*. He absolved *Arius* from the excommunication of the *Alexandrian* synod; and he exerted himself to procure, by means of synods specially called for the purpose, the restoration of *Arius* to the full privileges of church communion. [*ARIUS.*]

On the death of *Alexander* bishop of *Constantinople*, the great opponent of the *Arians*, 339, *Eusebius* procured himself, contrary to the canon, to be named his successor, and he obtained for the *Arians* permission to celebrate public worship at *Alexandria* and elsewhere. He died in 342. The character of *Eusebius* has come down to us in a very unfavourable light: not merely is he represented as heterodox in doctrine, but as worldly, selfish, and dishonest in conduct. But we must remember, that, regarded as the most important advocate and patron of the *Arian* heresy, he was the object of abhorrence on the part of the orthodox, on whose notices of him we are alone dependent, and it is only fair therefore to give him the benefit of any doubt which a critical reading of their narratives may suggest. As we have seen, during his life, and for some time subsequently, the followers of *Arius* were called indifferently *Arians* and *Eusebians*; but when the party became divided, those who held what were called *Homoiousian* views in opposition to strict *Arianism*, quoted *Eusebius* as their authority; and it was the doctrines of this *Eusebian* section which was sanctioned by the council of *Seleucia* in 359, and the synods of *Arles* and *Milan*. [*ARIUS.*]

EUSEBIUS, BISHOP OF *EMESA* in *Phœnicia*, was born about the end of the 3rd century in the neighbourhood of *Edessa*, and belonged to a very illustrious family. He was from his early youth instructed in the principles of the Christian religion, and had the most distinguished teachers of the time. He afterwards devoted himself to the study of theology under the direction of the celebrated *Eusebius* of *Cæsarea* and *Patrophilus* of *Scythopolis*. However as he wished to avoid being appointed to any ecclesiastical office too early, he went to *Alexandria* to spend some time in the study of philosophy. On his return from *Alexandria* he stayed for awhile at *Antioch*, and formed an intimate friendship with *Flaccillus*, the bishop of that place. In 341 *Athanasius* was deprived by the Synod of *Antioch* of his bishopric

of Alexandria, and Eusebius, to whom it was offered, refused it, though soon after he accepted the bishopric of Emesa. During the solemnity of his ordination the people of Emesa rose against him, charging him with pursuing mathematics and magic. Eusebius took to flight, and for a time he stayed with his friend Georgius, bishop of Laodicea, but afterwards he returned to Emesa, where he was tolerated, owing to the influence of his friend Georgius. He died at Antioch in 360. Eusebius was a great favourite of the Emperor Constantius, who is said to have been accompanied by him on several military expeditions. Some of his contemporaries charged him with favouring the Sabellian heresies, but Sozomen thinks that this accusation was suggested to his enemies only by their envy of his great virtues. Hieronymus even calls him the ringleader of the Arian party—a strong expression—which, from the pen of Hieronymus, must be taken with great caution; for, as far as we know, all that can be said is, that Eusebius had a leaning towards the views of the semi-Arians. Eusebius was a man of a very cultivated mind and great eloquence: he wrote a great number of works which were well received by his contemporaries, but all of them are lost with the exception of a few said still to exist in manuscript in some libraries. (Socrates, 'Hist. Eccles.', ii. 9; Sozomen, iii. 6; Hieronymus, 'De Scriptor.', 91; Nicephorus, ix. 5.) His life, written by his friend Georgius of Antioch, is lost. There exists, under the name of Eusebius, a collection of fifty homilies, which were published in a Latin translation by J. Gagneus, Paris, 1547 (reprinted at Paris, 1561, 8vo, and at Antwerp, 1555); but all critics agree that these homilies are the productions of a much later age than that of Eusebius of Emesa. (Cave, *Historia Literaria*, vol. i. p. 156, &c.; Fabricius, *Biblioth. Græc.*, vii. p. 412, &c.)

EUSTA'CHIUS. BARTOLOMEO EUSTACHIO, or EUSTACHIUS, was one of the distinguished band of Italian professors to whom we owe the restoration of anatomy and much of its advancement in modern times. He was born in the early part of the 16th century at San Severino, in the marquisate of Ancona. Having accomplished himself in the classical and Arabic languages, he studied medicine at Rome, and afterwards settled there with a view to practise as a physician, under the patronage of the celebrated Cardinal Borromeo. The interest he could thus command, and his unusual talents, were sufficient to elevate him to the chair of medicine in the Collegio della Sapienza; yet he never obtained any degree of professional success, and after a long struggle with poverty and sickness, died in great indigence about 1574.

It is not surprising that Eustachius should have failed as a practical physician, for the exclusive devotion with which he pursued his favourite study must have left him little time for the cultivation of the lucrative branches of his art; but the complete failure as a teacher, of a man of so much genius and enthusiasm, is remarkable. It may be attributed perhaps to the ascendancy of the rival school of Padua, supported by the wealth of Venice, and illustrated by the established fame of Vesalius and his successors; and may be due in part to a defective temper, of which some indications may be observed in his writings, and to the jealousy with which he concealed his discoveries. Eustachius published little in his lifetime, though he lived long and laboured much; yet his treatises, short and few as they are, and composed when anatomy was yet an infant science, are of high authority even at the present day, and bear witness to the accuracy and extent of his researches. They are all in Latin, and are nearly all collected in his 'Opuscula Anatomica,' published in 4to at Venice in 1564 by himself, and again by Boerhaave, Leyden, 1707, in 8vo. He also published an edition, with annotations, of Eriolus's 'Lexicon Hippocraticum.' His principal work, 'On the Disputed Points of Anatomy,' upon which he evidently intended to rest his fame, was unpublished to the time of his death, although announced in the 'Opuscula,' probably for want of means; it was then lost, and has never been recovered; but thirty-nine copper-plates, engraved as early as 1552, and intended to illustrate the text of this work, were found at Urbino in 1712, and given to the world two years afterwards by Lancisi, with the aid of Morgagni, Pacchioni, and other anatomists of distinction. Several editions of them have since appeared with voluminous commentaries; the best is that of Albinus, published at Leyden in 1744 in folio, and reprinted in 1762. The importance attached to these plates, after so long an interval of oblivion, shows how much Eustachius must have preceded his age; and they prove that many facts of great importance in anatomy were accurately known to him, the partial re-discovery of which had shed lustre on a century and a half of subsequent inquiry.

Haller declares it to be impossible, without writing a treatise on the subject, to particularise the discoveries and corrections that Eustachius introduced into anatomy. The tube leading from the ear-drum to the throat, and a certain valvular membrane in the heart, which bear his name, are among the former.

EUSTA'THIUS, Archbishop of Thessalonica in the latter part of the 12th century, was one of the most learned scholiasts of his age. He wrote a commentary upon the 'Iliad' and the 'Odyssey,' which is a mine of ancient erudition, and contains extracts from the older commentators, such as Apion, Heliodorus, Demosthenes of Thrace, Porphyrius, and others. It was first printed at Rome in the edition of Homer, 4 vols. folio, 1542-48; the latest edition is that of Leipzig, 1827. Eustathius wrote likewise a Commentary on Dionysius Perie-

getes, or the Geographer, which was published by Robert Stephens in 1547, and often reprinted since. He also wrote a commentary on Pindar, which is lost. There are letters of Eustathius existing in manuscripts in several libraries, but they have never been published. The novel of 'Hysmine and Hysminias,' published at Paris in 1618, has been also attributed to Eustathius, but, as it is now proved, erroneously.

EUTO'CIUS, a Greek mathematician of Ascalon in Palestine, who flourished about 550. He was pupil of Isidorus, the architect who designed and chiefly built the celebrated church (now the mosque) of St. Sophia at Constantinople; and he became ultimately one of the most distinguished geometers of his time.

It was the general custom of mathematical and philosophical authors, during the decline of learning, to give their views and their discoveries, where they made any, in the form of commentaries on some earlier writer. Eutocius, like Proclus and others, delivered his views in this way; and, like them, he furnishes some valuable contributions to the history of mathematical science amongst the Greeks. The commentaries of Eutocius on the works of Archimedes and Apollonius are the only works by which he is known to modern readers. His commentaries on Apollonius were published in Halley's Oxford edition of the works of that author, 1710; and those on Archimedes in various editions, from that of Basel, 1544, to that of Oxford, 1792.

Of the commentaries of Eutocius, those on the treatise of Archimedes 'On the Sphere and Cylinder' are most valued; and chiefly for his account of the various modes of solving the Delian problem of the Duplication of the Cube. All of them however, though of less value both as to historical and geometrical matter, are still interesting to every one who takes a pleasure in investigating the history of pure science. The commentary on the 'Measurement of the Circle,' by Archimedes, was translated into German, together with the text of Archimedes to which it refers, by J. Gutenäcker, Würzburg, 1825 and 1828, 8vo.

EUTRO'PIUS, FLAVIUS, was a Latin historian of the 4th century. Little is known of his life: he was secretary to the emperors Constantine and Julian, and accompanied the latter in his unfortunate Parthian campaign. He is believed to have been of senatorial rank. He is known as the author of a compendium of Roman history, in ten books, from the foundation of the city down to the accession of Valens, A.D. 365, which, being short and easy, has been much used as a school-book. Meagre as it is—for it might be contained in 100 common-sized octavo pages—it is still of some use towards filling up those gaps in history which are left in consequence of the total loss of some writers and the imperfect condition in which others have come down to us. The best edition is said to be that of Haverkamp, Leyden, 1729, 12mo, improved by Versek, Leyden, 1762, 2 vols. 8vo. Among the most useful editions is that of Tzschucke, Lips. 1796.

EUTYCHES, the reputed founder of the Eutychians, a sect of Christians which began in the East in the 5th century, though the opinions attributed to Eutyches are said to have existed before ('De Eutyohianismo ante Eutychem,' by Christ. Aug. Selig., and also Assemani, 'Bibliotheca Orientalis,' tom. i., p. 219.) Eutyches was a monk who lived near Constantinople, and had a great reputation for austerity and sanctity. He was already advanced in years when he came out of his retirement, A.D. 448, in order to oppose the Nestorians, who were accused of teaching "that the divine nature was not incarnate in, but only attendant on Jesus, being superadded to his human nature after the latter was formed;" an opinion however which Nestorius himself had disavowed. In his zeal for opposing the error ascribed to the Nestorians, Eutyches ran into the opposite extreme of saying that in Christ there was "only one nature, that of the incarnate Word," his human nature having been absorbed in a manner by his divine nature. Eusebius, bishop of Dorylæum, who had already opposed the Nestorians, denounced Eutyches before a council assembled at Constantinople by Flavianus, bishop of that city. That assembly condemned Eutyches, who, being supported by friends at the court of Theodosius II., appealed to a general council, which was soon after convoked by the emperor at Ephesus in 449, under the presidency of Dioscorus, bishop of Alexandria, and successor to the famous Cyril, who had himself broached a doctrine very similar to that of Eutyches. The majority of the council tumultuously acquitted Eutyches and condemned Flavianus; the bishops opposed to him were obliged to escape, and Flavianus was cruelly scourged by the soldiers; it was in short a scene of disgraceful violence, which earned for the council of Ephesus the name of 'a meeting of robbers.' Flavianus appealed to Leo the Great, bishop of Rome, who, in his answer, condemned the doctrine of Eutyches, but could not obtain of Theodosius the convocation of another council. After the death of that emperor, his successor, Marcianus, convoked a council at Chalcedon in 451, which is reckoned as the fourth oecumenical council of the Church, and which the pope's legates attended. By this assembly the acts of the council of Ephesus were annulled, Dioscorus was deposed and banished, and Eutyches, who had already been banished by the emperor, was again condemned, and deprived of his sacerdotal office. The doctrine was at the same time expounded that "in Christ two distinct natures are united in one person, and that without any change, mixture, or confusion."

Eutyches died in exile; but several monks, especially in Syria, continued the schism, and having found a protectress in the empress Eudocia, the widow of Theodosius, who was living in Palestine, they became more daring, and excited the people against the partisans of the council of Chalcedon, whom they stigmatised as Nestorians. The emperor was obliged to send troops to repress these disorders.

The doctrine of Eutyches was perpetuated in the East under certain modifications, or rather quibbling of words, which caused the sect to be subdivided under various names, all however comprehended under the general name of Monophysites, or believers in one nature. (Assemani, 'De Monophysitis,' at the beginning of vol. ii. of his 'Bibliotheca Orientalis,' and Albuffragius's 'Arguments' in favour of that doctrine in the same volume, pp. 288-89.) In the sixth century a fresh impulse was given to the Eutychian doctrine by one Jacob, a monk, surnamed Baradæus, who reconciled the various divisions of the Monophysites throughout the East, and spread their tenets through Syria, Armenia, Mesopotamia, and Egypt, found supporters among several prelates (among others in the bishop of Alexandria), and died himself bishop of Edessa in 588. He was considered as the second founder of the Monophysites, who assumed from him the name of Jacobites, under which appellation they still constitute a very numerous church, equally separate from the Greek, the Roman or Latin, and the Nestorian churches. The Armenians and the Copts are Jacobites, and so are likewise many Syrian Christians in contradistinction to the Melchites, who belong to the Greek Church. Jacobite congregations are found in Mesopotamia.

The Monothelites who appeared in the 7th century have been considered as an offshoot of the Eutychians or Monophysites, though they pretended to be quite unconnected with them. They admitted the two natures in Christ, explaining that after the union of the two into one person there was in him only one will and one operation. This was an attempt to conciliate the Monophysites with the Orthodox Church, and it succeeded for a time. It was approved of by many eastern prelates, and even by Pope Honorius I., in two epistles to Sergius, patriarch of Constantinople, which are found in the Acts of the Councils. But the successors of Honorius condemned the Monothelites, and Martin I., in a bull of excommunication, 649, consigned them and their patrons (meaning the Emperor Constans, who protected them) "to the devil and his angels." Constans, indignant at this, caused his exarch in Italy to arrest Martin, and send him prisoner to the Chersonesus. At last, under Constantine, who succeeded Constans, the council of Constantinople, which is the sixth œcumenical council, in 680, condemned the Monothelites, and with them Pope Honorius himself.

EVAGORAS, king of Salamis in the island of Cyprus, from B.C. 410 to 375. His family, the Teucride, had been deprived of the government of Salamis by a Phœnician, Abdimon, who, with the view of securing himself against the Greeks, placed his usurped kingdom under the protection of Persia, and promised to reduce the whole island under the Persian dominion. During the reign of the usurper, Evagoras spent his boyhood at Salamis without being molested; but when the usurper had been murdered by one of the Cyprian nobles, Evagoras fled to Soli in Cilicia, for the murderer, in order to secure the throne to himself, was anxious to get rid of Evagoras also, who was then a very promising youth, and distinguished for his intellect as well as bodily strength. Evagoras now resolved to recover the kingdom of his ancestors, and, accompanied by a band of fifty faithful friends, he made a descent upon Cyprus, defeated his enemies, and fully accomplished his object, B.C. 410. Isocrates, to whom we are chiefly indebted for our knowledge of the history of Evagoras, describes him as a man of great talent as an administrator: he restored the fortifications and the harbour of Salamis, built ships, and endeavoured to establish commerce; but his great ambition seems to have been to establish Greek manners and literature in his kingdom. Hence many a Greek exile, especially Athenian, found a welcome reception there; and Conon, after the battle of Ægospotami, in B.C. 405, was most hospitably received by Evagoras. But he could not hope permanently to improve the condition of his kingdom without previously securing himself against any attacks of the Persians. Through the mediation of Ctesias, the physician of Cnidus, a treaty was concluded between king Artaxerxes II. and Evagoras, in consequence of which Evagoras supported the Persians with money and ships in their war against Lacedæmon, and was afterwards honoured by the Athenians with a statue and the Attic franchise. The friendly relation with Persia however did not last long, for Evagoras had enlarged his kingdom, partly by persuading the towns of Cyprus, and partly by force. This was against the interests of Persia; several towns solicited the protection of Artaxerxes, who was prevailed upon to declare war against his vassal. Hecatomnus, a dynast of Caria, received the command of the Persian fleet, and Autophrades that of the army; and according to some accounts Artaxerxes himself went to Cyprus, B.C. 391. Evagoras was supported by the Athenians with ships, and other friends advanced him money. But his small fleet was captured by the Spartan Teutias, almost as soon as it had left the harbour of Salamis. Notwithstanding this misfortune the Persians made no progress, probably because Hecatomnus had already entered into a secret understanding with Evagoras. In the meantime Evagoras concluded an alliance with king Acoris of Egypt, and in B.C. 388 he received from the Athenians a fleet under the command of Cha-

brias. Thus strengthened, Evagoras in a short time made himself master of nearly all Cyprus, ravaged Phœnicia, and induced Cilicia to revolt against Persia. Artaxerxes, who had reason to dread the further progress of Evagoras, concluded a peace with the Spartan Antalcidas, B.C. 370, in which Cyprus was recognised as a province of the Persian empire. The Athenians accordingly recalled Chabrias and the fleet they had sent to the assistance of Evagoras, who nevertheless refused to submit to Persia, relying as he did on the aid of Acoris. Artaxerxes made great preparations for war; on the other hand Evagoras was not wanting either in courage or in the means of defending himself, and although the Persians landed an army in Cyprus, Evagoras contrived to cut off their supplies, which caused an insurrection in the Persian camp; and Evagoras, who had increased his fleet to 200 sail, ventured upon a sea-fight off Citium, but he was defeated, and lost many of his ships. Salamis was now blockaded by the Persians by land and by sea, but availing himself of the jealousies between the Persian commanders, and by entering on timely negotiations with Orontes, one of them, separately, he succeeded in protracting the war, till at the end of ten years, the war having lasted from B.C. 385 to 376, it was brought to a close very honourable to Evagoras. He did not long survive the conclusion of the peace, for in B.C. 374, being then at an advanced age, he was murdered by a eunuch whose wife had been seduced by a son of Evagoras. He had been married to Leto, by whom he was the father of a large family. He was succeeded by his son Nicoteles. (Isocrates, *Evagoras*; Diod., xiv. 39, 98, 110; xv. 2-9, 47; Photius, *Bibl. Cod.*, 176; Pausanias, i. 3, 2; Xenophon, *Hellen.*, iv. 8, 24; Aristotle, *Polit.*, v. 8; Lucian, *Pro Imag.*, 27.)

From this Evagoras we must distinguish another, who was likewise king of Salamis, and, so far as chronology is concerned, may have been either a son or grandson of the first Evagoras. He was deprived of his kingdom by one Protagoras, but recovered it in B.C. 350, with the assistance of Persia. Soon after however, some calumnies against him having been brought before the Persian king, he was expelled a second time by Protagoras. Evagoras indeed succeeded in justifying himself before the king, but instead of his principality he received a satrapy as a compensation. In consequence of his bad administration he was obliged to escape; he fled to Cyprus, but was overtaken and put to death. (Diodorus, xvi. 42, 46.)

EVA'GRIUS, born at Epiphania, in Syria, about the year 536, practised as an advocate at Antioch, where he acquired a brilliant reputation. He was afterwards appointed questor, and filled other public offices. He wrote an ecclesiastical history in six books, beginning with A.D. 431, about the period where the histories of Socrates and Theodoretus terminate, and continuing to the year 593. Nothing is known of the personal history of Evagrius subsequent to the completion of his history about 594. His work is spoken of favourably by Photius. Evagrius, though not always to be trusted implicitly, yet shows greater discrimination than Socrates; he consulted the original documents, and appears to have been tolerably impartial. He was well acquainted with profane as well as ecclesiastical history. His work was published by Robert Stephens, and afterwards by Valois, Paris, 1679, in an improved edition founded upon two different manuscripts. It was published again with notes at Cambridge, 1720.

EVALD, JOHANNES, the most distinguished Danish poet of the 18th century, was born at Copenhagen, November 18th, 1743. His father, who was a clergyman in that city, possessed considerable theological attainments, but was prevented by ill-health from acting as preceptor to his sons. Johannes therefore, the second and most gifted of the three, was shortly before his father's death (1754) sent to Sleswig, where his tutor left him entirely to his own choice of books for his leisure reading. Among these were translations of 'Robinson Crusoe' and 'Tom Jones,' the former of which so captivated his imagination that he proposed its hero as a practical model to himself, and, at the age of thirteen, eloped with the view of making his way to Holland, and there get on board ship for Batavia; but he was overtaken, and his project frustrated. He was still however left as before to inflame his fancy with romantic reading and with legendary lore, including that of saints and martyrs, as well as of northern fable and mythology. In reading the classics it was the adventurous part that chiefly engaged his attention. Notwithstanding he was of exceedingly weak frame of body, he longed to devote himself to a military career, and the war then carried on between Prussia and Austria afforded an opportunity; but his thoughts were for a while diverted from such views by a very different object. He suddenly became violently enamoured with a young lady, a relation of his stepfather's, for his mother was now married again, whom he has celebrated under the name of Arense, and his passion for whom he has described in the most glowing colours. This passion, although the source of heartfelt bitterness to him—since Arense bestowed her hand upon another—while it cast a shade of melancholy over his whole life, had a favourable influence on his poetical talent, producing in him that depth of feeling and pathos which discovers itself in his 'Balders Død' (Death of Balder). At this period however poetry, at least authorship, formed no part of his plans. He joined with his elder brother in the scheme of entering the Prussian service as hussars, but his brother returned after reaching Hamburg. Johannes however proceeded to Magdeburg, where he enlisted, but was received only as a foot-soldier. In conse-

quence of this disappointment he deserted to the Austrians; served in Bohemia; and was at Dresden when that capital was besieged by the Prussians. On his return to Denmark he applied himself to the study of theology, with the view of settling in that profession and marrying, but his hopes of the latter were frustrated, as already noticed. He now regarded with indifference all schemes of earthly felicity; and it was in this frame of mind that he took up his pen and produced his 'Lykken's Temple' (The Temple of Fortune, a vision), which at once stamped his reputation. This was succeeded by his 'Adam and Eve,' a dramatic composition replete with poetical energy, though in many respects defective and anomalous. Conscious of its imperfections, he devoted two years entirely to the study of poetry, in order to prepare himself for some more finished undertaking. Having made himself master of the English language, he carefully perused Shakspeare and Ossian; and when he again took up his pen, he composed his 'Rolf Krage,' a tragedy strongly tinctured with Ossianic taste. It was first given to the public in 1770; about which time he was attacked with a painful disorder in his limbs, that continued to afflict him with little intermission during the rest of his life. Notwithstanding his severe sufferings and distressed circumstances, he not only pursued his literary occupations, but wrote his comedy of 'Harlequin Patriot,' a masterpiece of its kind, abounding with pleasantry and satire chiefly directed against pseudo-reformers. In the following year, 1778, he executed his literary chef-d'œuvre, 'Balders Død,' a drama of much poetical beauty, and greatly superior to anything of the kind that had then appeared in the Danish language. Yet although well received, its merits were not so well appreciated by its author's contemporaries as they have been since. It is on this and his other poetical works that his reputation chiefly rests, but Evald produced also several things in prose, some of which, as his 'Forsøg om Pebersvende' (Project respecting Old Bachelors), are replete with shrewd satire and strong comic humour. Their liveliness forms a strong contrast to the seriousness and even melancholy that pervade his other writings: in which respect he presents a parallel to the author of 'John Gilpin.' There is likewise another point of resemblance between Evald and Cowper; each in his affliction met with generous sympathy and succour from a female friend. What Mary Unwin was to the one, Madame Skou was to the other; and it was beneath the hospitable roof of the latter that the Danish poet breathed his last, on the 17th March 1781, after being confined during two years to his bed or arm-chair, and almost deprived of the use of his limbs. The two poets may further be likened to each other for the high moral tone of their writings, vividness of conception, and happiness of expression.

*EVANS, LIEUTENANT-GENERAL SIR DE LACY, K.C.B., is the son of John Evans, Esq., of Miltown, Ireland, and was born at Moig in 1787. He became ensign in the 22nd Regiment of Foot in 1807, and served three years in India. In 1812 he joined the 3rd Light Dragoons, with which regiment he served in Portugal and Spain in the campaigns of 1812, 1813, and 1814. He was present at the retreat from Burgos and the action on the Hurmaza, in which he was wounded; as also at the battle of Vittoria, the investment of Pampeluna, the battle of the Pyrenees, the investment of Bayonne, and at the battle of Toulouse, where his horse was shot under him. In 1814 he was appointed Brevet Lieutenant-Colonel in the 5th West India Regiment, and took part in the capture of Washington under General Ross and Admiral Cochrane. He was likewise present at the attack on Baltimore and the operations before New Orleans, when the American flotilla was captured. Returning to England early in the following year, he accompanied the army under the Duke of Wellington into Belgium, and was assistant-quarter-master-general at Quatre Bras and at Waterloo, where his horse was shot under him, and also at the subsequent investment and capitulation of Paris, where he remained for some time upon the staff of the army of occupation. His next military employment was in 1835, when he volunteered to command the British Legion, 10,000 in number, raised with the consent of the existing government in aid of the Queen of Spain against Don Carlos. In Spain his first service was to save the corps under General Epaletta from destruction at Bilbao; he subsequently took possession of San Sebastian, defeating the Carlist troops by which it was invested. After several fierce engagements with the enemy, in which both skill and bravery were displayed, but in which success was too frequently purchased at a great loss, he succeeded in storming and capturing the fortress of Irun, in the spring of 1837. For these exploits he received the Order of the Bath, and the Cross of San Ferdinand and San Charles of Spain.

In 1831 he was elected to the House of Commons as member for Rye, but lost his seat in the following year. In May 1833 he was chosen for Westminster, which he has continued to represent since that time with the exception of the parliament of 1841-47. In 1854 Sir De Lacy Evans was appointed to the command of the Second Division of the army in the East. He particularly signalled himself at the battle of the Alma, and in the attack of the Russians on October 26. At the battle of Inkermann he rose from a sick bed and joined his division, though he refused to take the honours of the day from General Pannefather, who was in command during his absence. For this action, and for his gallantry at the Alma, he was mentioned with high praise by Lord Raglan, and received the thanks of the

House of Commons on his return to England in February 1855. At the same time he was honoured with the Grand Cross of the Bath. In 1853 he obtained the colonelcy of the 21st Fusiliers.

EVELYN, JOHN, author of 'Sylva,' 'Memoirs,' &c., was the second son of Richard Evelyn, Esq., of Wotton, in Surrey, and was born at that place October 31, 1620. He received his education at Lewes' free school and Balliol College, Oxford. In 1641 he went abroad, and served for a short time as a volunteer in Flanders. Instead of taking arms in the royalist cause, as his family politics would have inclined him, he went abroad a second time in 1644, with the king's permission, and spent, with one interval, the next seven years on the continent, diligently employed in studying natural philosophy, cultivating the fine arts, and acquainting himself with such particulars of manners, trade, and manufacture as were most worthy of notice. In June 1647 he married the daughter of Sir Richard Browne, the royalist ambassador at Paris, and in right of his wife became possessed of Sayes Court, near Deptford, where he fixed his abode on returning to England in 1652. He lived in privacy and study till the Restoration; after which, being much esteemed by the king and of some weight by family, fortune, and character, he was often withdrawn from his retirement and engaged in many capacities in the public service. He was appointed a commissioner to take care of the sick and wounded, on the Dutch war breaking out in 1664, commissioner for the rebuilding of St. Paul's, a member of the Board of Trade on its first institution, &c. He was also one of the first members of the Royal Society, and continued through life a diligent contributor to its 'Transactions.' His most favourite pursuits were horticulture and planting, upon which he wrote a variety of treatises which are collected at the end of the fifth edition (1729) of his 'Sylva, or a Discourse on Forest Trees and the Propagation of Timber in his Majesty's Dominions,' first published in 1664. The object of this, the best known and chief of Evelyn's works, was to encourage planting, both as a matter of national interest and of private adventure. It sold largely, and, as Evelyn himself says, had no small effect. In the same year he published the first 'Gardener's Almanac,' containing directions for the employment of each month. This was dedicated to Cowley, and drew forth one of his best pieces, entitled 'The Garden,' in acknowledgment.

Mr. Evelyn's works on the fine arts are: 'Sculptura,' 1662, a history of the art of engraving, in which the first account is given of Prince Rupert's new method of mezzotint engraving; 'A Parallel of Antient and Modern Architecture,' 1669; 'Numismata, a Discourse upon Medals,' 1697. All these, though long superseded, were much esteemed, and were in fact valuable additions to the then existing stock of literature.

By the death of his brother, in October 1699, Mr. Evelyn succeeded to the family estate at Wotton, where he died, February 27, 1706, full of honour as of years. He was a diligent and successful labourer, in that age of discovery, in the subordinate departments of science; a valuable pioneer, as he used to call himself, in the service of the Royal Society. Besides this, he was a model for the character of a gentleman. A friend of the learned and the good, devoid of jealousy, pious, beneficent, intellectual, delighting in the occupations of his station, yet always ready to quit them for the public service: he was respected even by the court profligates to whom his example was a daily reproach. To the present age he is best known by his Memoirs, a journal extending nearly from his childhood to his death, which contains much curious and valuable matter relative to his travels, and to the manners and history, political and scientific, of the age. Many of his letters, and the private correspondence of Charles I. with Secretary Nicholas, and Clarendon with Sir R. Browne, are subjoined to these memoirs, which were first printed in 1818 in 4to, but have since been several times reprinted in a more convenient and less expensive form.

EVERDINGEN, ALDERT VAN, a very able Dutch landscape painter and etcher, born at Alkmaar in 1621. He studied under Roland Savery and Peter Molyn, known as the Cavaliere Tempesta, and he surpassed them both. The wild and the rugged is the prevalent style of his landscapes, and chiefly from Norwegian scenery; he spent upwards of a year in Norway, and took the greatest delight in sketching the wild scenery of its rugged coast. Everdingen was excellent also in sea-storms, and in all his works showed himself a master of aerial perspective. Some of his fine forests are extremely true and picturesque, and he excelled in figures and animals. He died at Alkmaar in 1675. Everdingen's etchings are numerous, but scarce; among them are a series of one hundred Norwegian landscapes, and a series of fifty-six original illustrations to the celebrated Dutch fable of 'Reynard the Fox;' his plates are generally marked A. V. E.

Aldert's elder brother, CESAR VAN EVERDINGEN, was likewise a clever painter, and an architect; he painted history and portrait. He was born at Alkmaar in 1606, and died there in 1679.

(Houbraeken, *Groote Schouburg*, &c.; Bartsch, *Peintre-Graveur*.)

*EVERETT, ALEXANDER HAMILTON, was born March 19, 1790, at Boston, United States of North America, where his father occupied a high position as a clergyman. He graduated with distinction at Harvard University in 1806; was for a while tutor in an academy; and then entered the office of Mr. John Quincy Adams, as a law student. He accompanied Mr. Adams in his mission to Russia

in 1809; spent two years at St. Petersburg in the study of the modern languages, political economy, &c.; then spent about a year in England, and made a short stay at Paris. On his return to America he commenced the practice of the law in Boston. He afterwards accepted the office of Secretary of Legation to the Netherlands; and from 1818 to 1824 served as *Chargé d'Affaires* there. Whilst practising as an advocate at Boston, Mr. Everett had become connected with the periodical literature of that city, and he availed himself of the opportunities afforded by his official position in Europe to carry out on a broader scale his studies and researches. The result of his investigations he published in 1821 in a work which attracted considerable attention, and was speedily translated into the French, German, and Spanish languages: 'Europe, or a General Survey of the Principal Powers, with conjectures on their future Prospects.' He also published in 1822 'New Ideas on Population, with Remarks on the Theories of Godwin and Malthus.'

In 1825 Mr. Everett was appointed by President Adams minister to the court of Spain; and he retained this honourable post for nearly five years. The duties of this office were at that time of a very onerous character, but Mr. Everett, besides discharging them to the satisfaction of the American government, found time to devote to literature, and to aid the literary inquiries of Mr. Ticknor, Washington Irving, and other eminent Americans. He wrote whilst in Spain a companion work to that already mentioned, entitled 'America, or a General Survey of the Political Situation of the several Powers of the Western Continent, with Conjectures on their future Prospects.' Whilst in the Netherlands and in Spain Mr. Everett had contributed numerous articles on French and American literature, political economy, and other important subjects, to the 'North American Review,' then edited by his brother; and on his return to America he purchased this review, and for some four or five years was its editor and chief contributor. He also at this time and subsequently took a prominent part in politics, acting with the democratic party, and serving as a senator in the Massachusetts legislature. He was sent as agent of the American government to the Island of Cuba in 1840. In 1841 he was elected President of Jefferson College, Louisiana, but was compelled after a short time to resign on account of enfeebled health. In 1846 he was sent as Minister Plenipotentiary to China; since his return from which mission he has chiefly devoted himself to his private engagements.

Mr. Everett enjoys a high reputation in his own country as a scholar, a writer, and a publicist. His writings are very numerous, including besides those mentioned above, a large number of essays contributed to the North American and other reviews, orations delivered on public occasions, &c., and some poems. The more important of these he collected in two volumes, 1845-47: a second edition of the first volume was published in 1846.

* EVERETT, EDWARD, D.C.L., brother of the preceding, was born in April 1794 at Dorchester, near Boston, United States; graduated at Harvard University in 1811; and after a brief trial of the study of the law, entered the Divinity School, acting at the same time as Latin tutor. He had been scarcely two years engaged in the study of theology when he was invited to succeed the Rev. J. S. Buckminster, who at his death was regarded as the most eloquent pulpit orator in America, and was the pastor of one of the largest and wealthiest Unitarian congregations in Boston. Mr. Everett was at this time only nineteen years of age, but it is said that he amply justified the confidence reposed in him, and fully sustained the high reputation of the Brattle-street pulpit for intellect and eloquence. Before he was twenty he had published an elaborate 'Defence of Christianity against the work of G. B. English, entitled *The Grounds of Christianity Examined*.' His close attention to his ministerial duties soon began to affect his health; and he, in 1815, exchanged his pastoral office for that of Eliot Professor of the Greek Language and Literature in Harvard University, permission being accorded him to visit Europe for the benefit of his health, and to prepare himself for his professional duties.

Being shut out from Germany by the disturbed state of the continent, consequent upon Napoleon I.'s escape from Elba, Mr. Everett came to England, where he stayed till after the battle of Waterloo, when he proceeded to Göttingen. There he resided for about two years, studying the German language, and making himself acquainted with the methods of instruction adopted in that and other German universities. In 1817 he proceeded to Paris, thence the next year to England, and in the winter of 1818 to Rome, where he availed himself of the literary treasures of the Vatican; and, being in frequent intercourse with the leading artists and archaeologists of Italy, he studied the arts and literature of ancient and modern Rome. In 1819 he visited Greece, Turkey, &c., his way being smoothed by letters of introduction furnished him by Lord Byron; he afterwards visited Austria, Hungary, &c. He returned home, after an absence of about five years and a half, a ripened scholar, and with an enlarged acquaintance with men and manners; and he carried into the discharge of his duties at the university all the advantages he had thus derived, giving to his projections an unusual breadth and scope, together with decided practicality of purpose. In 1820 he added to his occupations that of conducting the 'North American Review,' and under his editorship it attained a much higher celebrity than any similar work had previously

obtained in America, and came to be received in Europe as the exponent of the current literary culture of the States. During the four years that he remained its editor, Mr. Everett is said to have furnished no less than fifty articles to the pages of the 'North American Review,' many of them of a very learned, and others of a very important character.

Although at first known merely as a divine and a scholar, Mr. Everett, like most of his countrymen, early took a share in political discussions. In the 'Review' he found many opportunities of making his sentiments known, and his masterly style of public speaking procured him to be in great request for the delivery of those favourite semi-poetical, semi-political flourishes of the American people called 'Orations.' At length in 1824 he was elected to the House of Representatives, and he continued to be a member of congress till 1836, when he was chosen governor of Massachusetts; an office to which he was re-elected at the three following annual elections.

When General Harrison became president of the United States in 1841, he appointed Mr. Everett his minister to the English court, and this distinguished post he held for nearly five years, with credit to himself and his government, at least equal to that of any other American minister who ever resided here. In England Mr. Everett in fact gained the esteem of all with whom the duties of his office, or the courtesies of society, brought him into connection; and whilst here the University of Oxford marked its opinion of his scholarship and the general sense of his merits by bestowing upon him the degree of D.C.L. On his return to America Mr. Everett was immediately elected President of Harvard University, an office he retained till 1849, when ill-health compelled him to resign it. He was in 1853 elected member of the senate for Massachusetts.

Mr. Everett is regarded as one of the first scholars, most eloquent orators, and accomplished and liberal-minded statesmen of America, and his high public and private character gives additional weight to his intellectual eminence. To his literary powers he has hardly however done full justice, having never concentrated his energies on any important work. He published in 1826 a volume of twenty-seven Orations and Speeches delivered by him on various public occasions; which in a second edition in 1850 he extended to two volumes. His subsequent discourses, many of which attracted great notice when delivered, his critical and miscellaneous essays, and various short poems, remain at present in a fugitive form. A 'Biographical Memoir of the Public Life of Daniel Webster,' by Mr. Everett, is prefixed to the 'Works' of Mr. Webster.

EVLİYA, a celebrated Turkish traveller, generally spoken of as EVLİYA EFFENDİ, was born at Constantinople in the year 1020 of the Hegira, answering to A.D. 1611. The circumstances of his parentage are characteristic. His mother was a slave from the Abaza tribe on the Black Sea, who was sent when young with her brother to Sultan Ahmed, who kept the boy for a page, and gave the girl to Mohammed Dervish, chief of the goldsmiths. Mohammed Dervish, the father of Evliya, had when young been the standard-bearer to Sultan Solymán at the memorable siege of Sigeth, or Sziget, in Hungary, in 1564, and one of his ancestors had been the standard-bearer to Mohammed II. at the siege of Constantinople. His share of the spoil at the capture had been a house and piece of ground in a good situation, on which he had built 100 shops, and the profits of this speculation he had assigned to a mosque, not however so entirely but that the administration of the revenues remained in the hands of his family. Evliya received a careful education, and attended for seven years the college of Hamid Effendi in one of the quarters of Constantinople. One of his accomplishments was that of knowing the Koran by heart, as a token of which he assumed the technical appellation of *Hafti*, but he tells us that in his own time there were 6000 men and 3000 women at Constantinople who had the same proficiency. A dream which he had on the night of his twenty-first birthday, and which he relates with great minuteness at the commencement of his travels, made him resolve to devote his life to seeing the world and writing a description of what he saw, and the next forty-one years of his life were chiefly occupied in travelling. His movements were almost always connected with military expeditions or with diplomatic and financial missions, for his appointment to which he had a powerful friend in his uncle, the Abaza slave, Melek Ahmed, who rose from the post of sword-bearer to the sultan, to that of grand-vizier. Evliya tells us that in the course of his career he had seen twenty-two battles, had visited the countries of eighteen different monarchs, and had heard 147 different languages spoken. He made the pilgrimage to Mecca, went to the Mores, Syria, and Persia, and in 1664 was secretary to Kara Mohammed on his embassy to Vienna, after which he obtained permission to travel on his own account through Germany and the Netherlands as far as Dunkirk, returning through Denmark, Sweden, Poland, and the Crimea. The last ten years of his life were devoted to writing his travels in retirement at Adrianople, and he died about the year 1679.

The travels of Evliya occupy four volumes in Turkish, and the narrative comes down no later than the year 1655, so that it would appear he did not live to complete it. One volume of the four has been published in English (part 1 in 1834, part 2 in 1846) by the Oriental Translation Fund, from the pen of the celebrated orientalist Von Hammer. It consists of a curiously minute account of Con-

tantinople, of a character which seems to entitle Evliya to the appellation which he tells us one of his ancestors rejoiced in, "the Turk of Turks." The most childish credulity and superstition are apparent in every page: with some powers of observation and memory there is a total lack of judgment. A detailed statement of the distances round Constantinople, which Evliya walked round for the purpose in 1634—as careful and circumstantial a narrative as Dr. Birch's of his similar walk round London—is followed by a lengthy enumeration of the different talismans by which the city was protected by the ancient Greeks, a striking testimony of the ignorant awe with which the savage conquerors looked up to the superior civilisation they had subdued. There is no work now extant in a European language, from which a correct idea of the Turkish mind may be so easily formed, as from the travels of Evliya.

EVREMOND, CHARLES DE ST. DENYS, SEIGNEUR DE ST. EVREMOND, was born April 1, 1613, at St.-Denys-le-Guast, near Coutances in Normandy. He entered the army early, and by his literary talents and sprightly wit, as well as bravery, acquired the friendship of Turenne, Condé, and other of the most distinguished men of that brilliant epoch. Condé made him lieutenant of his guards, for the sake of his society; and he fought with that great commander at the battles of Rocroi and Nordlingen. But the prince, though fond of raillery at the expense of others, could not bear it levelled against himself; and St. Evremond, by an imprudent exercise of his satiric humour, lost his patron and his lieutenantcy in 1643. In the wars of the Fronde he espoused the royal cause, and was rewarded with promotion and a pension. He incurred a three months' imprisonment in the Bastille by making too free with Cardinal Mazarin; but found means to reinstate himself in the minister's favour. Another indiscretion in ridiculing the treaty of the Pyrenees (unless, as has been said, there was some secret cause for his disgrace, and this was only a pretext), led to a second order for his arrest in 1661. He received timely notice, and fled, first to Holland, then to England, in which two countries the rest of his long life was spent. Louis XIV., though solicited by his most favourite courtiers to pardon St. Evremond, remained inflexible till 1689, when he granted the exile a tardy permission to return. But it was then too late for St. Evremond again to change the scene; and though in banishment, his life had all that he required for happiness. He was a favourite with Charles II., who gave him a pension of 300*l.*, and his society was courted by the most distinguished wits and beauties of that reign; nor was he less fortunate in possessing the regard of William III., who had known him in Holland, and took much pleasure in his company. Devoted to the enjoyment of the present, and availing himself moderately of every source of social pleasure, he retained his faculties, mental and bodily, to the last, and died in his ninety-first year, September 20, 1703.

St. Evremond was one of those who, aiming chiefly at success in society, leave no memorials sufficient to sustain the reputation which they have enjoyed in life. He possessed however extensive reading and an independent and acute judgment, as well as wit. His verses are deservedly forgotten; and his treatises on Roman literature and on the modern drama, though ranked among his best works, are probably seldom read. His letters are among the most brilliant specimens of that style of composition in which the French have excelled. He appears to have been a disbeliever in revealed religion, but he was not a scoffer, and he checked wanton insult to religion in others. He never authorised the publication of his works, so that the earlier editions, which were all pirated, contain much that was foisted in by the booksellers to profit by his popularity. The first correct edition is that of Des Maizeaux, 3 vols. 4to, Lond., 1705, with a life prefixed, from manuscripts revised by the author and editor jointly, shortly before the death of the former. Des Maizeaux also translated the whole into English.

* EWART, WILLIAM, M.P., the son of a merchant and broker at Liverpool, was born in 1793. He was educated at Eton and at Christchurch, Oxford, where he gained the Newdegate prize for English Verse in 1819. He subsequently was called to the bar at the Middle Temple. He was chosen member for Bletchingley in 1828; sat for Liverpool from 1830 to 1837, and for Wigan from 1839 to 1841; since which time he has represented Dumfries. Mr. Ewart has distinguished himself in Parliament not only for his constant motions for the abolition of capital punishment, but also for having proposed and carried by steady perseverance several bills for the establishment of public libraries and museums and schools of design. He is one of those individuals who have contributed most largely in a variety of ways towards the spread of national secular education and the repeal of taxes on knowledge.

EXCELMANS, REMI-JOSEPH-ISIDORE, BARON, Marshal, was a native of Bar-le-Duc, where he was born November 13, 1775. He entered the army very young, and first drew attention to his services, in 1799, whilst under General Oudinot, during the campaign which terminated in the conquest of Naples. In 1800 he became aide-de-camp to General Broussier; but exchanged that for the same post under Murat. At the combat of Wertingen, on the Danube, October 8, 1805, he had three horses killed under him; and being commissioned to lay the numerous flags taken from the enemy at the feet of Napoleon I., he received from the hands of the emperor the decoration of officer of the Legion of Honour.

In 1806 he was made colonel of the first regiment of Chasseurs, and was mainly instrumental in the capture of Posen, in Poland. He was afterwards engaged at the doubtful battle of Eylau, and for his conduct in that action (1807) he was appointed to command a brigade, and placed on the staff of Prince Murat, whom he afterwards accompanied to Spain. It was General Excekmans who was commissioned to head the escort by which King Charles was attended to Bayonne, after he had been induced to abdicate in favour of his son. A few weeks after this special service, Excekmans was arrested with other officers, and sent to England, where he remained a prisoner until 1811. On his release he again joined his former general, who had ascended the throne of Naples. Sent to Russia in 1812, in Junot's corps, as second in command, he was several times wounded, and was created a general of division, September 8, 1812. Savary, in his 'Memoirs,' ascribes entirely to Excekmans the merit of saving the remnant of this corps, which returned home after that arduous campaign.

In 1813 his division was placed under the orders of Marshal Macdonald; he took an active part in the operations in Saxony and Silesia, and was rewarded with the cordon of great officer of the Legion of Honour. In 1814 he commanded the cavalry of the Imperial Guard, and was present in most of the battles fought by Napoleon to defend the French territory. After the return from Elba, General Excekmans was called to the Chamber of Peers, June 2, 1815; and despatched to join the army of the north. He was not present at Waterloo, but he had the merit of bringing back his division to the walls of Paris, in time to defend the capital, and to check the advance of the Prussians, whom he defeated at Versailles in the last action of the war. Excekmans was included in the decree of July 24, 1815, and banished from France with many other generals, who had served the emperor during the hundred days. It was not until 1819 that he was permitted to return to France, during the ministry of Marshal Gouvion Saint-Cyr; in 1831 Louis Philippe restored to him his title and rank in the Chamber of Peers.

Louis Napoleon raised him to the dignity of Marshal of France in the early part of 1849, and nominated him Chancellor of the Legion of Honour in August of the same year. On the 2nd of December 1851, Marshal Excekmans powerfully assisted in securing to the government of Napoleon the faithful adherence of the army. On the 21st of July 1852, the marshal was on his way to the house of the Princess Mathilde, in company with one of his sons, when he was suddenly jerked from his horse, and fell on the road, not far from the bridge of Sèvres. He never spoke afterwards, and expired at two o'clock the next morning.

(Rabbe; Savary, *Memoirs*; *Biogr. des Contemp.*; *Dictionnaire de Conversation*.)

EXMOUTH, EDWARD PELLEW, VISCOUNT, a distinguished naval commander, was born April 19, 1757, at Dover, where his father was captain of a government packet. Edward Pellew entered the navy in 1770, and in that year sailed with Captain Stott when he was sent out to retake possession of Port Egmont, on the island of West Falkland, which had been captured and restored by the Spaniards. He was afterwards in the Mediterranean, and was in the *Blonde* frigate, employed in the relief of Quebec. He first distinguished himself in the battle on Lake Champlain, October 11, 1776. After his return to England, he was promoted to the rank of lieutenant in 1779, and in 1782 obtained his commission as post-captain. From 1786 to 1789 he was stationed off the coast of Newfoundland. In 1793, having been appointed to the command of the *Nymph*, frigate, 36 guns, he fell in with *La Cleopatra*, French frigate, 36 guns. The French ship was fought with skill and bravery, but after a desperate battle struck her colours. His gallantry on this occasion was rewarded with the honour of knighthood. Sir Edward Pellew was soon afterwards appointed to the command of the *Arethusa*, frigate, 44 guns, and was engaged in several actions off Jersey and other parts of the French coast, in which some frigates and numerous smaller vessels were captured or destroyed. He was afterwards transferred to the *Indefatigable*, 49 guns. In 1796, after a chase of fifteen hours he came up with *La Virginie*, French frigate, and captured her. On the 13th of January 1797, the *Indefatigable* and *Amazon* having engaged a large French ship in foggy weather, after an action of five hours the *Indefatigable* was obliged to sheer off to secure her masts. Early in the morning breakers were seen, and the skill and energy of Sir Edward Pellew saved the *Indefatigable*, but the *Amazon* and the French ship were wrecked together. The French ship proved to be a two-decker of 80 guns, and had on board, including soldiers, 1700 persons, of whom 1350 perished.

In the early part of 1799 Sir Edward Pellew was appointed to the command of the *Impétueux*, 78 guns, and was actively employed in various services on the French coast. In 1802 he was nominated Colonel of Marines, and in the same year was elected M.P. for the borough of Barnstaple, in Devonshire. On the renewal of the war after the peace of Amiens Sir Edward was appointed to the *Tonnant*, 84 guns, and on the 23rd of April 1804, was promoted to the rank of Rear-Admiral of the Red, and made commander in the East Indies, in consequence of which he resigned his seat in the House of Commons, July 26, 1804. On the 28th of April 1803, he was advanced to the

rank of Vice-Admiral of the Blue, and returned home at the commencement of the following year. In 1810 he was employed in blockading Flushing, and soon afterwards was sent to the Mediterranean as commander-in-chief there. On the 14th of May 1814 Sir Edward Pellew was elevated to the peerage, with the title of Baron Exmouth of Canonteign in Devonshire, with a pension of 2000*l.* a year for his long and eminent services. On the 4th of June 1814, Lord Exmouth was promoted to the rank of full admiral; on the 2nd of January 1815 he was created a K.C.B., and on the 16th of March 1816 a G.C.B.

During his command in the Mediterranean Lord Exmouth had concluded treaties with the rulers of Algiers, Tunis, and Tripoli, for the abolition of Christian slavery in those states; but after his return to England it became known that the Dey of Algiers had violated his treaty in the most flagrant manner. The British government, in conjunction with that of Holland, having resolved to chastise the Algerines, Lord Exmouth set sail on board the Queen Charlotte with eighteen other vessels of war, and having been joined by the Dutch admiral with six frigates, they appeared before the city of Algiers on the 26th of August 1816. The plan of attack was one of the most daring on record. The Queen Charlotte sailed into the harbour, and took her station within the mole at eighty yards from the principal batteries, and with her bowsprit almost touching the houses. The other ships were placed in admirable order to support each other and act with most effect against the enemy. A tremendous fire was commenced on both sides at a quarter to three in the afternoon. The Algerine fleet, consisting of four large frigates, five large corvettes, and a large number of smaller vessels, were all on fire at once, and the flames had extended to the arsenal and other public and private buildings. At ten o'clock p.m. the firing ceased, the Dey of Algiers having consented to every demand. On the 30th of August a treaty was concluded on the terms dictated by the conquerors. Lord Exmouth was slightly wounded in the leg and also on the cheek, and his coat is described as having been almost torn into strips by grape and musket shot. On his return to England he received the thanks of both Houses of Parliament, and on the 10th of December 1816 was raised to the rank of Viscount. About 1200 Christian slaves were set at liberty, and insignia of knighthood were sent to Lord Exmouth from several states to which they belonged. On the death of Sir Thomas Duckworth he was appointed to the chief command at Plymouth, but after 1821 he retired from public service. He died January 23, 1833.

EYCK, HUBERT VAN. This celebrated old Flemish painter, the elder brother and master of John Van Eyck, was born, according to Van Mander, in 1366, and probably at Eyck (now Alden Eyck), a small village near Maaseyck on the Maas. The two brothers established themselves first in Bruges and afterwards in Ghent. The name of Hubert Van Eyck is nearly lost in that of his younger brother and pupil John, apparently from no other reason than that John alone is mentioned by Vasari in his story of the invention of the new method of oil-painting, while he takes no notice whatever of Hubert; John's name therefore appears as the principal or indeed sole name in nearly all subsequent investigations relating to the origin of this method of oil-painting, and the joint productions of the two brothers are generally adduced as the works of John alone. But the great probability is that much of the invention or improvement was the result of their joint experiments, and it is not unlikely that their great merit really consisted in carrying forward to a much higher, point of success the practice of their predecessors.

Van Mander says that the Van Eycks must have painted in their new method as early as 1410, and as Hubert did not die till the 18th of September 1426, according to the inscription on his tomb in the church of St. Bavon at Ghent, they worked a sufficient number of years together to completely develop it in practice. John Van Eyck cannot have been very old in 1426, as, according to an authentic lottery notice of his widow, though alive in 1445, he died before the 24th of February 1446, and he was still young when he died, according to Marcus Van Vaerenwyck, who published a 'History of Belgium' in 1565. This is somewhat corroborated by a portrait of John in the Museum of Berlin, dated 1430, in which he appears about thirty-five years of age. John was therefore about thirty years younger than his brother Hubert, supposing the latter to have been born in 1366, and accordingly he can have been at first little more than the assistant of Hubert in their masterpiece, the great altar-piece of St. Bavon's, Ghent, which was finished by John in 1432. His name is clearly subordinate to Hubert's in the inscription on the work, which is as follows, the last verse being a chronogram:—

"Pictor Hubertus e Eyck, major quo nemo repertus
Incepit; pondusque Johannes arte secundus
Frater perfecti, Judoel Vyd prece fretus
Verso se Xta Maii Von ColloCat acta tVeri."

The capitals in the last line, when added together according to their value as Roman numerals, make 1432.

The altar-piece is about fourteen feet wide by twelve feet high, and is in two horizontal divisions, each centre covered by revolving wings or doors, two on each side. There are twelve pictures in all: God the Father, with the Virgin and St. John the Baptist, as large as life, one on each side in distinct compartments, constitute the upper centre;

the extreme wings of this division are full-length naked figures of Adam and Eve, Adam on the right and Eve on the left of the centre: the interior wings represent on the right hand angels singing, on the left, angels playing musical instruments. The lower centre represents in one picture the actual Adoration of the Lamb in small figures; the two wings to the right represent the just judges, Justi Judices, and the soldiers of Christ, Christi Milites; the two on the left, the holy hermits, Heyremiti Sti., and the holy pilgrims, Perigrini Sti.: there are in all about 60 figures and 300 heads. An elaborate copy of it was made by Coxie for Philip II. of Spain. [COXIE, MICHAEL.] The colouring of the whole work is beautiful, and many parts are admirably executed; and the painting is still in excellent preservation, owing to the excellent oil-vehicle discovered by the Van Eycks. The original picture remained entire till the French obtained possession of Belgium. The clergy of the cathedral of St. Bavon succeeded in concealing eight of the twelve panels, so that only four were taken to Paris, whence they were brought back in 1815. Only the two central divisions however now remain at St. Bavon's, the wings having been sold and removed to Berlin, where they are now in the Royal Museum, united with a part of the copy made by Coxie for Philip II.

The medium employed by the Van Eycks was not merely oil: it was several oils mixed with resins, or some such substances, and prepared by fire. Many useless and intemperate discussions have arisen from Vasari's attributing the invention of oil-painting to John Van Eyck, but they are due chiefly to a careless or partial consideration of what Vasari really says. In one passage in the Life of Antonello he fully describes, though in general terms, what the Van Eyck medium was, but in others he merely terms it oil-painting, a term, after what he had said before, sufficiently characteristic and distinctive. The Cav^r Tambroni however in his preface to the treatise of Cennino Cennini (Rome, 1821), has, with much disingenuousness, argued solely upon the general impressions of Vasari, and ridiculed the story as an absurd fiction, because mere oil-painting was known in Italy before it was introduced by Antonello of Messina. [ANTONELLO DA MESSINA.] It is true that Cennino Cennini wrote his book in 1437, and it contains five chapters on oil-painting, but he prefaces his remarks by the following observation:—"I will now teach you to paint in oil, a method much practised by the Germans." The oil-painting which Cennino teaches is no more that of the Van Eycks than tempera painting is; it is the very method which the Van Eycks superseded. An old German monk of the name of Tutilo or Theophilus wrote on the same subject centuries before Cennini. [TUTILO.] The words of Vasari are—"At last, having tried many things, separately and compounded, he discovered that linseed and nut oils were the most siccative: these therefore he boiled with other mixtures, and produced that varnish (vehicle) which he, and indeed every painter in the world, had long desired." This is what the Cav^r Tambroni and others have treated as an assertion that John Van Eyck invented and introduced the practice of mixing colours with oil. Sir C. L. Eastlake, after an elaborate investigation of every passage of contemporary or nearly contemporary authority which in any way bears on the subject, arrives at the conclusion that their new vehicle was an oleo-resinous one, the resin being probably amber or copal; and that the use of that in conjunction with a great superiority of technical skill would be amply sufficient to account for their works appearing so much finer than those of their predecessors and contemporaries, the painters in tempera and plain oil, as fully to explain the fact of their being termed the inventors of a new method.

Several interesting notices of the brothers Van Eyck appeared in the *Messenger des Sciences et des Arts*, Gand., 1824; and in the *Kunstabt* in 1824 and 1826; see also Pasavant, *Kunstreise*, &c. (in which there is an outline of the altar-piece of Ghent); and Rathgeber, *Annalen der Niederländischen Malerei*; see also Eastlake, *Materials for a History of Oil-painting*, chaps. vii. and viii.; and Carton, *Les Trois Frères Van Eyck*.

EYCK, JOHN VAN, the younger brother of Hubert and the improver and supposed inventor of oil-painting, sometimes called John of Bruges from his having settled in that place, was born at Maaseyck as is generally said, in 1370, and studied with his elder brother Hubert. There are however some reasons for supposing John to have been born much later than 1370. As noticed under Hubert Van Eyck, although the Van Eycks did not invent, they greatly improved the art of oil-painting, and brought it into general use. After having long resided in the rich and flourishing city of Bruges, the two brothers removed about 1420 to Ghent, where their greatest and most renowned work, the adoration of the Lamb for the altar-piece at St. Bavon's, was painted between the years 1420 and 1432. Some say it was painted for Iodocus Vyts, a rich citizen of Ghent, while others affirm that it was by order of Philip, duke of Burgundy, count of Flanders, who came to the government in 1420. It is certain however that John Van Eyck was long attached to the brilliant court of Philip. John Van Eyck probably greatly advanced in the path opened by his elder brother. He was endowed, as Eastlake observes, "with an extraordinary capacity for seeing nature," an endowment of the very first consequence for the painter; "and thus gifted, and aided by the example and instruction of Hubert, a world was opened to him, which his predecessors had not attempted to represent." The best works of John Van Eyck are now chiefly in the

galleries of Germany and the Low Countries; in our National Gallery there is one painting, entitled, a 'Flemish Gentleman and Lady,' which was executed by him in 1434, but is still in perfect preservation, and is a remarkable illustration of his brilliancy of colouring, general effect, and surprising technical skill. John Van Eyck died July 14, 1441.

EZEKIEL, the Prophet, was partially contemporaneous with Jeremiah, and is one of the prophets called 'The Greater,' a distinction which relates to the comparative magnitude and importance of their books. He was a priest, the son of Buzi (i. 3), and, according to the account of his life, ascribed (erroneously) to Epiphanius, he was born at a place called Sareza. In the first Babylonian captivity he was carried away by Nebuchadnezzar into Mesopotamia, with the kings Jeconiah and Jehoiachin, and all the principal inhabitants of Jerusalem, who were stationed at Tel-abib (iii. 15) and at other places on the river Chebar (i. 1, 3), the Chaboras of Ptolemaeus, which flows into the east side of the Euphrates at Carchemish, about 300 miles north-west from Babylon. He is stated to have commenced his prophesying in the fifth year of his captivity (i. 2), about B.C. 598, and to have continued it during more than twenty-two years, that is, until the fourteenth year after the destruction of Jerusalem by Nebuchadnezzar. The pseudo-Epiphanius says that Ezekiel, on account of his aversion to adopt the Chaldean idolatry, was put to death by the Jewish prince or commander of the captives. Rabbi Benjamin of Tudela states that his tomb is between the Euphrates and the Chebar, in a vault built by King Jehoiachin, and that within it the Jews keep a lamp perpetually burning. The same writer asserts, with equal appearance of traditional falsehood, that the Jews possess the book of Ezekiel in the original autograph, which they read every year on the great day of expiation. Greatly inconsistent with such veneration is the fact related by Calmet, that the Jews speak of this prophet very contemptuously as having been Jeremiah's servant-boy, and the object of popular ridicule and railery, whence his name 'son of Buzi' (בן, בוז, contempt). Josephus speaks of two books of Ezekiel, but commentators understand him to mean the present book, divided at the end of chap. xxxix., for the nine remaining chapters are distinctly different with regard both to subject and style.

The book of Ezekiel is a canonical book of the Old Testament, divided in our English version into forty-eight chapters, and placed next after Jeremiah's Book of Lamentations, and before the book of Daniel. The first thirty-nine chapters are occupied with the prophet's highly poetic and impassioned announcement of God's wrath and vengeance against the rebellious idolatry, perverseness, and sensuality of the Jews, as well as against their enemies, the surrounding nations. All this portion is replete with dreadful pictures of the calamities of war—of ruin, desolation, death, and destruction—slaughter, pestilence, famine, and every imaginable state of misery; but in the nine chapters of the latter portion the prophet describes, in a more prosaic style, his visions of the new temple and city of Jerusalem. In visionary presence he walks about the holy metropolis of Judaea as raised from its ruins in which it was left by the Chaldean conqueror, and restored to the splendour which it displayed in the reign of Solomon. He measures and observes minutely all the dimensions of the Temple and city; gives directions for the celebration of sacrificial rites, feasts, and ceremonies; partitions the country among the several tribes; and enumerates the duties of priests, king, and people. Dr. A. Clarke, in his edition of the Bible, gives a plate of the Temple, according to Ezekiel's description, and a map of Judaea as allotted by this prophet to the different tribes. A full and particular analysis of the contents of the whole forty-eight chapters is given in Mr. Horne's 'Introduction to the Bible.' The following is a brief and general survey:—Chapters i. to iii. (and see chapter x.) describe the vision of the wheels and cherubim, called 'Jehovah's Chariot,' and the prophet's reception of the divine instructions and commission. Chapters iv. to xxiv. reiterate reproaches and denunciations against the Israelites and their prophets, announcing, in various visions and parables, the numerous calamities about to come upon them as a punishment of their rebellious idolatry and depravity. The species of idolatry adopted by the Jews in preference to the religious system of Moses appears, by the declarations of Ezekiel and the other prophets, to have been Sabism, or the worship of the sun on high places planted with trees. (See chapters vii., xiv., xvi., xvii., xx., xxviii., &c.) The 390 years signified by the prophet's lying as many days (vv. 4, 5) on his right side, are said by biblical chronologists to be the period from B.C. 970 to 580; and the forty years signified by his lying forty days on his right side (v. 6) is the period from B.C. 580 to 540. Chapters xxiv. to xxxii. declare the dreadful judgments of God against the enemies of the Jews, namely, the surrounding nations of Ammonites, Moabites, Edomites, and Philistines; against the cities of Tyre and Sidon; and against all the land of Egypt. Chapters xxxiii. to xxxvii. are occupied with declarations of the justice and forgiveness of God to the repentant—the fall of Jerusalem—a severe rebuke (chapter xxxiv.) of the avarice, idleness, and cruelty of the shepherds or priests of Israel—and consolatory promises of the people's restoration and return to Palestine. Chapters xxxviii. and xxxix. contain the prophecy of Gog and Magog; and the nine concluding chapters, as already stated, contain the prophet's visions of the temple and city of Jerusalem—their dimensions, structure, embellishments, &c.—the ceremonial arrangements of the hier-

chy, and the allotment of the land of Judaea among the several tribes on their return from captivity. The subject-matter of Ezekiel is, for the most part, identical with that of his contemporary Jeremiah, and much similarity is observable in their declarations. The conquests and devastations of Nebuchadnezzar form the principal theme of each; but Ezekiel views them chiefly as affecting Israel, while Jeremiah describes them with especial reference to Judah. Both declaim with vehement indignation against the depravity of the priests, and against the 'lying divinations' of the prophets who sought to induce the people to shake off their Babylonian slavery. (Compare Jeremiah, chapters xxiii., xxvii., xxviii., xxix. with Ezekiel, chapters xliii., xxxiv.) Parts of the book of Revelations may be compared with some portions of Ezekiel: Rev. iv. with Ezek. i. and x., respecting the cherubim with wings full of eyes; and Rev. xi., xxi., xlii. with Ezek. xl. to xliii., describing the New Jerusalem.

That Ezekiel is a very obscure writer is asserted by all who have attempted to explain his prophecies. The ancient Jews considered them as inexplicable, and the council of the Sanhedrim once deliberated long on the propriety of excluding them, on this account, from the canon (Calmet, *Præf. ad Ezech.*); but to prevent this exclusion, Rabbi Ananias undertook to explain completely the vision of Jehovah's chariot (i. and x.); and his proposal, it is said, was accepted by the council. One of the reasons alleged for rejecting Ezekiel from the canon was that he teaches, in direct contradiction to the Mosaic doctrine, that children shall not suffer punishment for the offences of their parents (xviii. 2-20). (See Hueti, '*Demonstratio Evang.*, prop. 4, de Prophet. Ezech.') St. Jerome considers Ezekiel's visions and expressions very difficult to be understood, and says that no one under the age of thirty was permitted to read them. (Hieron. *proem. in lib. Ezech.*) Much remains likewise to be done to restore the original Hebrew text to a state of purity. Michaelis, Eichhorn, Newcome, and many other commentators, have written copiously on the peculiarities of Ezekiel's style. Grotius ('*Præf. ad Ezech.*') speaks of it with the highest admiration, and compares the prophet to Homer. Michaelis admits its bold and striking originality, but denies that sublimity is any part of its character, though the passion of terror is highly excited. Bishop Lowth ('*Prælect. Heb. Poet.*') regards Ezekiel as bold, vehement, tragical; wholly intent on exaggeration; in sentiment fervid, bitter, indignant; in imagery magnificent, harsh, and almost deformed; in diction grand, austere, rough, rude, uncultivated; abounding in repetitions from indignation and violence. This eminent judge of Hebrew literature assigns to the poetry of Ezekiel the same rank among the Jewish writers as that of Æschylus among the Greeks; and in speaking of the great obscurity of his visions, he believes it to consist not so much in the language as in the conception. Eichhorn (the peculiar character of whose criticism we have noticed under that article) regards the Book of Ezekiel as a series of highly-wrought and extremely artificial poetical pictures. In accordance with the doctrines of the German rationalism, he considers the prophecies as nothing more than the poetical fictions of a heated oriental imagination of a similar nature with the poetry of the Book of Revelations. The same character of thought and expression is exhibited in the writings of the two other greater prophets, Isaiah and Jeremiah. (Compare Ezek. xvi. 4 to 37; xxiii. 17-21; Isaiah, xxviii. 7, 8; xxxvi. 12.)

EZRA, the author of the canonical book bearing his name, and, as is supposed, of the two books of Chronicles and the book of Esther. Ezra, Esdras, or Esdra, in the Hebrew signifies 'help,' or 'succour.' His genealogy up to Aaron is given in chap. vii. 1-5. In verses 6 and 11 he is said to have been a priest and ready scribe of the words of the law of Moses, and he appears to have been an able and important agent in the principal events of his age and nation. The prophets Haggai and Zechariah were contemporary with Ezra. (Compare Hagg. i. 12, Zech. iii. 4, and Ezra v.) There are four books of Ezra so called. The book of Ezra, which as a canonical book of the Old Testament is placed next after the second book of Chronicles and before the book of Nehemiah, and, in the English version, is divided into ten chapters. By Jews and Christians it has generally been attributed to the priest whose name it bears, chiefly because throughout chapters viii. and ix. the actions of Ezra are related in the first person. The book of Nehemiah, which by the ancient Jews and by the Greek and Roman churches is considered as the second book of Ezra, and two books of Ezra, or Esdras, in the Apocrypha. The first of the two apocryphal books contains the substance of the canonical one, with many circumstantial additions, and in the Greek Church it is read as canonical; but the second exhibits a more decided appearance of fiction, and by no church is regarded as a work of inspiration, though it is cited by several of the ancient fathers. The first six chapters of the canonical book are regarded by some biblical critics as improperly ascribed to Ezra, for between the event with which the seventh chapter commences, that is, the commission from Artaxerxes Longimanus, in the seventh year of his reign, to Ezra to go up to Jerusalem, B.C. 458, and that which terminates the sixth chapter, namely, the completion of the second temple, in the sixth year of the reign of Darius Hystaspes, B.C. 516, there is a chasm of fifty-eight years. The events recorded in the whole ten chapters of the canonical book of Ezra embrace a period of ninety-one years, that is, from the edict of Cyrus issued in the first year of his reign, B.C. 538, for the return of the captive Jews to Jerusalem, to the termination of Ezra's

government by the mission of Nehemiah to Jerusalem from Artaxerxes Longimanus, in the twentieth year of his reign, B.C. 445. As Daniel's seventy prophetic weeks commence at the going forth of the edict of Cyrus to Zerubbabel, or that of Artaxerxes to Ezra, these events have been the subject of much critical investigation among biblical critics.

The contents of the first six chapters are briefly as follows:—Chap. i. gives an account of the proclamation of Cyrus concerning his release of the captive Jews, permitting them to go from Babylon to Jerusalem to rebuild the temple; of the restoration of their property, sacred vessels and utensils; and of presents made by the Chaldeans of money and various provisions. Chap. ii. states the numbers of each of the families composing the multitude which returned to Judea with Zerubbabel, and the number of their beasts of burden. All this account, except some of the numbers, is repeated word for word in the seventh chapter of Nehemiah, beginning at verse 6. In verses 64 and 65 of Ezra, the total number of the people is said to have been 42,360, which appears not to agree with the preceding particulars, since the addition of these produces only 29,818, that is, a deficiency of 12,542. The numbers given in Nehemiah occasionally differ very widely from those in Ezra: for instance, the children of Azgad are said in Ezra (ii. 12) to have been 1222; but in Nehemiah (vii. 17) they are said to have been 2322, or 1100 more. Nehemiah repeats precisely the total given by Ezra, 42,360; but the addition of Nehemiah's particular numbers makes 31,039, or a deficiency of 11,271. The numbers of horses, 736, mules, 245, camels 435, and asses 6720, exactly agree in the two accounts; but in Ezra, verse 69, the chief fathers give to the treasury 61,000 drams of gold; in Nehemiah, ver. 71, they give only 20,000. Chap. iii. records the events of setting up the altar at Jerusalem and re-establishing the Jewish sacrificial worship. An account of the interruption of the building of the Temple by the decree of Artaxerxes, and its completion by a subsequent decree of the same monarch, with transcripts of the documents written on these occasions, occupy chapters iv., v., and vi. Chapters vii. and viii. contain an account of Ezra's commission from Artaxerxes to undertake the government of Judaea, his preparations and reception of presents for his journey thither, with a multitude of Jews, who it appears still remained in Babylon after the return to Judaea of the multitude under Zerubbabel; an enumeration of the people and families who returned, and the weight of gold and silver contributed by the king, his councillors, and the Israelites, for the use of the Temple at Jerusalem (viii. 25-28). The value of these presents amounts to 803,600*l*. Chapters ix. and x. relate the proceedings of Ezra in separating from their wives and children all the Israelites who had married women from among the surrounding nations, and thus "mingled the holy seed with the abominations of the Gentiles." Ezra (x. 3, 5, 19, 44) made all the Israelites who had "strange wives and children" swear, and give their hands, that they would put them away, which accordingly was done. The latter half of the last chapter contains a long list of the husbands and fathers who were the subjects of this national renovation. The part from iv. 8 to vii. 27 is written in the Chaldee idiom, the rest in Hebrew. The period to which the four last chapters relate, comprising the Jewish history from B.C. 458 to 445, is coeval with the age of Pericles. The subject-matter of the book of Nehemiah being identical with that of Ezra, the collation of the two affords a mutual illustration. Chapter viii. of Nehemiah relates circumstantially the fact of Ezra's solemn reading and exposition of the law to the assembled Israelites, who, according to Dr. Prideaux, were taught the signification of the Hebrew words by means of Chaldaic interpreters (8); for, since their seventy years' captivity in Babylon, the Chaldee instead of the Hebrew had become their vernacular language. (Dean Prideaux's 'Connection,' fol. p. 263.) The critical arguments adduced in opposition to the opinion that the Israelites lost the Hebrew language, and understood only the Chaldaean, are well exhibited in Dr. Gill's learned 'Dissertation on the Antiquity of the Hebrew Language,' 8vo, 1767. The two principal undertakings of Ezra were—1. The restoration of the Jewish law and ritual, according to the modes observed before the captivity; and 2. The collection and rectification of the Sacred Scriptures. On account of these important services the Jews regarded Ezra as a second Moses. It was commonly believed by the ancient fathers of the Christian church that all the Sacred Scriptures of the Jews were entirely destroyed in the conflagration of the temple and city of Jerusalem by the king of Babylon, and that, on the return of the Jews from the Chaldaean captivity, these writings were wholly reproduced by a divine inspiration of Ezra. (See Irenaeus, 'Adversus Hæreses,' l. iii. c. 25; Tertullian, 'De Habitu Mulierum,' c. iii.; Clemens Alexandrinus, 'Strom.' i.; Basil, in 'Epist. ad Chilonem'.) The following passages from the second Apocryphal book of Ezra, xiv. 26, 45, 46, 47, appear to sanction this opinion. "Behold, Lord," says Ezra, "I will go as thou hast commanded me, and reprove the people. The world is set in dark-

ness, and they that dwell therein are without light, for 'thy law is burnt;' therefore no man knoweth the things that are done of thee; but if I have found grace before thee, send the Holy Ghost into me, and I shall write all things that have been done in the world since the beginning, which were written in the law; And God said, Go, prepare to write swiftly, and when thou hast done, some things shalt thou publish, and some things shalt thou show secretly to the wise." The learned Dr. Prideaux ('Connection,' p. 260, folio) remarks, that "in the time of king Josiah (B.C. 640), through the impiety of the two preceding reigns of Manasseh and Ammon (a period of sixty years), the book of the law was so destroyed and lost, that, besides the copy of it which Hilkiah, the high-priest, accidentally found in the Temple (2 Kings xxii. 8, &c.; 2 Chron. xxxiv. 14, &c.), there was then no other to be had; for Hilkiah's surprise in finding it, and Josiah's grief in hearing it read, do plainly show that neither of them had ever seen it before; and if this pious king and the high-priest were without it, it cannot be thought that any one else had it." If this were the authentic copy laid up before the Lord in the Temple, it was burned, as believed by all Jewish and Christian writers, in the burning of the Temple, fifty-two years afterwards, by Nebuchadnezzar. Dr. Prideaux takes it to be implied in several passages which he cites that, from the copy accidentally found by the high-priest Hilkiah, some transcriptions were made previous to the destruction of the Temple, and that from these scattered copies Ezra formed his improved edition of the sacred text. In common with most other modern divines, he rejects the opinion of the fathers respecting the restoration of the Scriptures by a new revelation to Ezra. All, he continues, that Ezra did was—"he got together as many copies of the sacred writings as he could, and out of them all he set forth a corrected edition, in which he took care of the following particulars:—1. He corrected all the errors introduced into these copies by the negligence or mistakes of transcribers; for, by comparing them, he found out the true reading, and set all to rights. 2. He collected together all the books of which the Sacred Scriptures did then consist, disposed them in proper order, and settled the canon of Scripture up to that time." The Jewish writers state that the canon was decided by a congress of 120 elders under the presidency of Ezra; but since they mention as members of it, not only the contemporaries of Ezra, as Daniel, Shadrach, Meshech, and Abednego, but the high-priest Simon the Just, who lived 250 years later, it is evident that they mean the number of those who 'successively' arranged and rectified the canonical books. Ezra divided all the books he collected into three parts—the Law, that is, the Pentateuch; the Prophets, containing all the historical and prophetic books; and the Hagiographa, which comprised all the writings not included in the two other divisions. (Josephus, 'Advers. Apion.'). He divided the Pentateuch into fifty-four sections, one of which was read every Sabbath; and, according to the Jewish authorities, he was also the author of the smaller divisions called Pesukim, or verses, and of the various readings and suggested corrections inserted in the margins of the Hebrew copies. These, called Keri Cetib (that which is read and that which is written), appear however in the books attributed to Ezra himself. (On these particulars see the remarks of Prideaux; Buxtorf, 'Vindicia Veritatis Hebraicæ,' par. ii. c. 4; Walton, 'Prolegom.,' viii. § 18; and Dr. Gill, 'Dissertation on the Hebrew Language.'). Most Biblical critics state that Ezra changed the ancient names of places for those by which these places were known in his time, and some say that he wrote out all the Scriptures in the Chaldee character, which alone was used and understood by the Jews after the Chaldaean captivity. Whether Ezra added the vowel-points, and whether they were invented by the Masorite grammarians at a period far posterior to the rise of Christianity, are subjects of great controversy among Hebrew critics. A concise and able view of this dispute is contained in Houbigant's 'Racines Hebraïques,' 1732. The Jewish commentators assert that all the rules and observances preserved by tradition from the time anterior to the captivity were carefully collected by Ezra, and that having reviewed them, those which he sanctioned by his authority henceforth constituted the oral law, in contradistinction to that which is written; the Church of Jerusalem, like the Church of Rome, regarding Scripture and tradition of equal authority, and believing the latter to be highly necessary for clearing the obscurities, supplying the defects, and solving the difficulties of the former. (See the Rabbinical authorities cited by Dr. Prideaux.) It is a theory suggested by this learned divine, and since adopted by many others, that all the numerous passages of the Hebrew Scriptures which involve chronological inconsistencies were interpolations made by Ezra, and that this is the only possible way to solve the difficulties which arise from considering the several books as the productions of the persons to whom they are commonly ascribed. The Book of Ezra, with the two Books of Chronicles, Nehemiah, Esther, and Malachi, are supposed by Dr. Prideaux to have been added to the sacred canon by the high-priest Simon the Just, in the year B.C. 150.

F

FABBRONI, ANGELO, born at Florence in 1732, studied at Rome, where he distinguished himself for his ability in Latin composition, through which he became acquainted with the learned Bottari, who introduced him to the Papal Court. In 1766 Fabbroni published the first volume of his Latin biographies of the learned men of modern Italy, '*Vitæ Italarum Doctrina Illustrium*;' a work which he afterwards extended to twenty volumes 8vo, and for which he has been styled by some the Plutarch of modern Italy. His patron Bottari not being on friendly terms with the Jesuits, who had great influence at Rome under Pope Clement XIII., and who accused Bottari of a bias in favour of the Jansenists, Fabbroni found that he had little chance of making his way at the Papal Court, and he returned to Florence in 1767, where the Grand-Duke Leopold appointed him President of the Collegiate Church of San Lorenzo, and afterwards made him Prefect of the University of Pisa, and Prior of the military order of San Stefano. After this Fabbroni travelled through Germany, France, and England, and made the acquaintance of many learned men in those countries. On his return to Tuscany in 1773, he devoted himself entirely to literary pursuits. He continued his series of Latin biographies already mentioned; wrote also some Italian biographies; edited the '*Giornale Pisano*,' a literary magazine, which enjoyed considerable reputation in the latter part of the 18th century; and published an interesting history of the University of Pisa, '*Historia Academiae Pisanae*,' 3 vols. 4to, Pisa, 1791. Fabbroni died at Pisa in 1803. A cenotaph was raised to his memory in the Campo Santo of that city. Fabbroni was considered one of the best Latin scholars and writers of Italy in the 18th century. His Italian works are—'*Elogj di alcuni illustri Italiani*,' 2 vols. 8vo, Pisa, 1789; '*Elogj di Dante, di Poliziano, di Ariosto, e di Tasso*,' 8vo, Parma, 1800; '*Dissertazione sulle Statue appartenenti alla Favola di Niobe*,' Florence, 1799. He also contributed to the collection of '*Memorie de' più illustri Pisani*,' 4 vols. 4to, Pisa, 1790.

(Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*; Gamba, *Serie di Testi di Lingua*; *Life of Fabbroni*, written by himself, and inserted in the last volume of his '*Vitæ Italarum*.)

FABER, REV. GEORGE STANLEY, was born on the 25th of October 1773. He was the eldest son of the Rev. Thomas Faber, who was descended from a French refugee who came over to England after the revocation of the edict of Nantes. He was educated at the grammar-school of Heppenholme, near Halifax in Yorkshire, where he remained till 1789, when he was entered of University College, Oxford. He took his degree of B.A. in 1792, and before he had reached his twenty-first year was elected a Fellow and Tutor of Lincoln College. He took his degree of M.A. in 1796, served the office of Proctor in 1801, and in the same year, as Bampton Lecturer, preached the discourses which he shortly afterwards published under the title of '*Horæ Mosaicæ*.' He took the degree of B.D. in 1803, and married in the same year. Having by this step relinquished his fellowship, he went to reside with his father at Calverley, near Bradford in Yorkshire, where for two years he acted as curate. In 1805 he was collated to the vicarage of Stockton-upon-Tees, in the county of Durham, which he resigned in 1808 for that of Redmarshall, in the same county. In 1811 he was collated to the vicarage of Long-Newton, where he remained till 1831, when Bishop Burgess presented him to a prebend in the cathedral of Salisbury. In 1832 Bishop Van Mildert gave him the mastership of Sherburn Hospital, near the city of Durham, when he resigned the vicarage of Long-Newton. During his mastership he considerably increased the value of the estates of the Hospital. He rebuilt the chapel, the house, and the offices, and greatly improved the grounds; he augmented the incomes of the incumbents of livings under his patronage, restored the chancels of their churches, and erected agricultural buildings on the farms. He died at his residence, Sherburn Hospital, on the 27th of January, 1854.

The theological writings of Mr. Faber, particularly those on prophecy, have had a very wide circulation. One of the principles for the interpretation of prophecy which he chiefly laboured to establish and exemplify, was, that the delineations of events in prophecy are not applicable to the destinies of individuals, but to those of governments and nations. His writings are numerous, and we can only mention a few of the most important:—'*Horæ Mosaicæ, or a View of the Mosaic Records, with respect to their Coincidence with Profane Antiquity, their internal Credibility, and their Connexion with Christianity*,' 2 vols. 8vo, 1801; '*A Dissertation on the Mysteries of the Cabiri, or the great gods of Phœnicia, Samothrace, Egypt, Troas, Greece, Italy, and Crete*,' 2 vols. 8vo; '*Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1260 Years*,' 2 vols. 8vo, 1806; '*A General and Connected View of the Prophecies relating to the Conversion, Restoration, Union, and future Glory of Judah and Israel*,' 2 vols. 8vo, 1808; '*The Origin of Pagan Idolatry*,' 3 vols. 8vo, 1816; '*A Treatise on the Genius and Object of the Patriarchal, the Levitical, and the*

Christian Dispensation,' 2 vols. 8vo, 1823; '*The Sacred Calendar of Prophecy, or a Dissertation on the Prophecies which treat of the Grand Period of Seven Times*,' 3 vols. 8vo, 1828; '*Eight Dissertations on certain connected Prophetic Passages of Holy Scriptures bearing more or less upon the Promise of a Mighty Deliverer*,' 2 vols. 8vo, 1845.

FABIUS MAXIMUS and the **FABII FAMILY**. The Fabii were a numerous and powerful gens or patrician house of ancient Rome, which became subdivided into several families or branches distinguished by their respective cognomina, such as Fabii Maximi, Fabii Ambusti, Fabii Vibulani, &c. They were of Sabine origin, and settled on the Quirinal from the time of the earliest kings. After the expulsion of the Tarquinii, the Fabii as one of the older houses exercised considerable influence in the senate. Cæso Fabius being Quæstor with L. Valerius, impeached Spurius Cassius in the year of Rome 268 (B.C. 486), and had him executed. It has been noted as a remarkable fact, that for seven consecutive years from that time, one of the two annual consulships was filled by three brothers Fabii in rotation. Niebuhr has particularly investigated this period of Roman history, and speculated on the causes of this long retention of office by the Fabii as connected with the struggle then pending between the patricians and the plebeians, and the attempt of the former to monopolise the elections. ('*History of Rome*,' vol. ii., '*The Seven Consulships of the Fabii*.) One of the three brothers, Quintus Fabius Vibulanus, fell in battle against the Veientes, in the year 274 of Rome. In the following year, under the consulship of Cæso Fabius and Titus Virginus, the whole house of the Fabii proposed to leave Rome and settle on the borders of the territory of Veii, in order to take the war against the Veientes entirely into their hands. After performing solemn sacrifices, they left Rome in a body, mustering 306 patricians, besides their families, clients, and freedmen, and encamped on the banks of the Cremera in sight of Veii. There they fortified themselves, and maintained for nearly two years a harassing warfare against the Veientes and other people of Etruria. At last in one of their predatory incursions they fell into an ambuscade, and fighting desperately, were all exterminated. (Livy, ii. 48, 50; and Niebuhr's '*History*,' on the Veientine War.) One only of the house, Quintus Fabius Vibulanus, who had remained at Rome, escaped, and became the parent stock of all the subsequent Fabii. He was repeatedly consul, and was afterwards one of the decemviri with Appius Claudius for two consecutive years, in which office he disgraced himself by his connivance at the oppressions of his colleague, which caused the fall of the decemvirate. In subsequent years we find several Fabii filling the consulship, until we come to M. Fabius Ambustus, who was consul in the year 393 of Rome, and again several times after. He fought against the Hernici and the Tarquinians, and left several sons, one of whom, known by the name of Quintus Fabius Maximus Rullianus, attacked and defeated the Samnites (429 of Rome) in the absence and against the orders of his commanding officer, the Dictator Papirius, who would have brought him to punishment for disobedience, but was prevented by the intercession of the soldiers and the people. This Fabius was five times consul, and dictator twice. He triumphed over the Samnites, Marsi, Gauls, and Tuscani. His son, Quintus Fabius Gurgæ, was thrice consul, and was the grandfather of **QUINTUS FABIVS MAXIMVS VERBUCOSVS**, one of the most celebrated generals of Rome. In his first consulate he triumphed over the Ligurians. After the Thrasymenean defeat he was named Prodictator by the unanimous voice of the people, and was intrusted with the salvation of the Republic. The system which he adopted to check the advance of Hannibal is well known. By a succession of skilful movements, marches, and counter-marches, always choosing good defensive positions, he harassed his antagonist, who could never draw him into ground favourable for his attack, while Fabius watched every opportunity of availing himself of any error or neglect on the part of the Carthaginians.

This mode of warfare, which was new to the Romans, acquired for Fabius the name of Cunctator, or 'temporiser,' and was censured by the young, the rash, and the ignorant; but it probably was the means of saving Rome from ruin. Minucius, who shared with Fabius the command of the army, having imprudently engaged Hannibal, was saved from total destruction by the timely assistance of the dictator. In the following year however, 536 of Rome, Fabius being recalled to Rome, the command of the army was intrusted to the consul T. Varro, who rushed imprudently to battle, when the defeat of Cannæ made manifest the wisdom of the dictator's previous caution. Fabius was made consul in the next year, and was again employed in keeping Hannibal in check. In 543 of Rome, being consul for the fifth time, he re-took Tarentum by stratagem, after which he narrowly escaped being caught himself in a snare by Hannibal near Metapontum. (Livy, xxvii. 15, 16.) When some years after the question was discussed in the senate of sending P. Scipio with an army into Africa, Fabius opposed it, saying that Italy ought first to be rid of Hannibal. Fabius died some time after at a very advanced age. His son, called

likewise Quintus Fabius Maximus, who had also been consul, died before him. His grandson Quintus Fabius Maximus Servilianus, being proconsul, fought against Viriatus in Spain, and concluded with him an honourable peace. (Livy, 'Epitome,' 54.) He was afterwards consul repeatedly, and also censor. He wrote 'Annals,' which are quoted by Macrobius. ('Saturn,' i. 16.) His brother by adoption Quintus Fabius Maximus Æmilianus, the son of Paulus Æmilius (Livy, xiv. 41), was consul in 609 of Rome, and was the father of Fabius, called Allobrogicus, who subdued not only the Allobroges, but also the people of Southern Gaul, which he reduced into a Roman province, called from that time 'provincia,' or 'Gallia ulterior.' Quintus Fabius Maximus, a grandson of Fabius Maximus Servilianus, served in Spain under Julius Cæsar, and was made consul in the year 709 of Rome. Two of his sons or nephews, Paulus Fabius Maximus and Quintus Fabius Maximus were consuls in succession under Augustus. There was also a Fabius consul under Tiberius. Panvinus and others have reckoned that during a period of about five centuries, from the time of the first Fabius, who is mentioned as consul, to the reign of Tiberius, forty-eight consulships, seven dictatorships, eight censorships, seven augurships, besides the offices of master of the horse and military tribune with consular power, were filled by individuals of the Fabian house. It also could boast of thirteen triumphs and two ovations.

(Augustinus, *De Familiis Romanorum*.)

FABIUS PICTOR, the historian, was descended from Marcus Fabius Ambustus, the consul. Caius Fabius, one of the sons of Ambustus, was called Pictor, because about B.C. 304 he painted the temple of the goddess of health, which painting existed till the reign of Claudius, when the temple was burnt. (Pliny, xxxv. c. 4.) The surname of Pictor was continued to his children, one of whom, Caius Fabius Pictor, was consul with Ogulnius Gallus B.C. 271, and was the father of the historian. Quintus Fabius Pictor, the historian, lived in the time of the second Punic war, according to the testimony of Livy (xxi.), who says, in speaking of the battle of the Thrasymene Lake, that he followed in his narrative the authority of Fabius Pictor, who was contemporary with that memorable event. Fabius appears, from the testimony of Dionysius and Cicero, to have written both in Greek and in Latin. Of the extracts from or references to his 'Annals,' which have been transmitted to us, some concern the antiquities of Italy, and the beginning of Rome, others the subsequent fasti, or history of the Romans. He was the first who compiled a history of his country from the records of the pontiffs, and from popular tradition. He is spoken of with praise by Livy, who evidently borrowed largely from him, and by Cicero, Pliny, Appian, and others. Polybius however censures his obvious partiality for the Romans, and his unfairness towards the Carthaginians, in his account of the second Punic war. His 'Annals' are lost, with the exception of some fragments, which have been preserved by subsequent writers, and are printed in the collections of Antonius Augustinus, Antwerp, 1595, Antonius Riccobonus, Venice, 1588, and others. The well-known impostor, Annio da Viterbo, published a small work on the origin of Rome, under the name of Fabius Pictor, but the fraud was discovered. Quintus Fabius Pictor was sent by the senate to Delphi after the battle of Cannæ, to consult the Oracle about the ultimate result of the war. He must not be confounded with Servius Fabius Pictor, who lived in the time of Cato the Elder, and who is praised by Cicero for his knowledge of jurisprudence, literature, and antiquity.

FABRETTI, RAFFAELE, born at Urbino in 1619, was secretary of Pope Alexander VIII., and prefect of the papal archives in the castle of St. Angelo under Innocent XII. Fabretti spent most of his time in searching the ruins which are scattered about Rome and its neighbourhood, and digging for those which were under ground. He explored catacombs, columbaria, sepulchres, and other subterraneous receptacles; and he gathered an abundant harvest of antiquities, and chiefly of inscriptions, which he ranged in a collection at his house at Urbino, which collection has been since transferred to the ducal palace of the same town. It is related that the horse upon which he rode for many years in his perambulations through the Campagna, and which his friends had nicknamed Marco Polo, became so accustomed to his master's hunting after inscriptions that he used to stop of himself whenever he met with any. Fabretti wrote, 1°, 'Inscriptionum Antiquarum Explicatio,' fol., 1699; 2°, 'De Columna Trajani,' fol., 1653, an elaborate work, in which he illustrated with much erudition and judgment the sculptures of that celebrated monument. He added to it an explanation of the Iliac table which is in the Capitoline Museum. 3°, 'De Aquis et Aqueductibus Veteris Romæ,' 4to, 1650, reprinted with notes and additions in 1788. Fabretti rendered great services to archaeology by his system of illustrating one monument by the help of another. Fabretti died at Rome in January 1700 at the age of eighty. He may be considered as the predecessor of Bianchini, Bottari, and other archaeologists who illustrated the antiquities of Rome during the 18th century.

FABRIANO, FRANCESCO DI GENTILE DA, commonly called GENTILE DA FABRIANO, was born at Fabriano, in the Marc of Ancona, about 1370. He was instructed by his father Niccolò in the physical and mathematical sciences, and was placed with Allegretto di Nuzio, called Crotto da Fabriano, to learn painting. Gentile executed many works in fresco and a tempera at Gubbio and other cities of the

Marc of Ancona; and also at Orvieto, Florence, and Siena. He painted in 1423 a Madonna for the Cathedral of Orvieto, and he is styled in the register of the cathedral—"egregius magister magistrorum." He painted in the same year at Florence a picture of the 'Adoration of the Kings,' for the sacristy of Santa Trinità, which is now in the gallery of the academy at Florence, and is one of its choicest pieces. But his masterpiece, according to Vasari, was an altar-piece of the Virgin, &c., in the church of San Niccolò at the gate of San Miniato, painted in 1425, now lost, with the exception of two fragments still in the church. Gentile worked also with great distinction at Venice and at Rome: he was presented by the Senate of Venice with the patrician toga, and a pension for life was granted to him for a painting in the council-chamber of the naval victory of the Venetians over the fleet of Frederic Barbarossa in 1177: it fell to pieces in the 16th century through damp. At Rome he painted some of the decorations of the church of San Giovanni in Laterano, ordered by Pope Martin V.; and a fresco of the 'Madonna and child with St. Benedict and St. Joseph,' over the tomb of Cardinal Adimari, in the church of Santa Maria Nuova; all of which have now perished. It was the latter work which excited the admiration of Michel Angelo, and led him to say that his style was like his name—Gentile.

The colouring and execution of Gentile were excellent for his period, and he was one of the most meritorious artists of his time. His works, though not to be compared with those of Massaccio, or even of Fra Giovanni da Fiesole, were an immense improvement upon the rigid meagre forms of Giotto and his school. Gentile taught Jacoppo Bellini at Venice, and that painter's son Gentile was Fabriano's namesake. Gentile left various writings on the origin and progress of art, on the mixing of colours, and on the art of drawing lines; but whether they still exist, does not appear. He died about 1450.

FABRICIUS, CAIUS, surnamed Luscinius, was consul for the first time in the year 471 of Rome, 283 B.C., when he triumphed over the Boii and the Etruscans. After the defeat of the Romans under the consul Lævinus by Pyrrhus (B.C. 281), Fabricius was sent by the senate as legate to the king to treat for the ransom of the prisoners, or, according to others, to propose terms of peace. Pyrrhus is said to have endeavoured to bribe him by large offers, which Fabricius, poor as he was, rejected with scorn, to the great admiration of the king. Fabricius being again consul (B.C. 279) was sent against Pyrrhus, who was then encamped near Tarentum. The physician to the king is said to have come secretly to the Roman camp, and to have proposed to Fabricius to poison his master for a bribe, at which the consul, indignant, had him put in fetters and sent back to Pyrrhus, upon whom this instance of Roman integrity made a great impression. Pyrrhus soon after sailed for Sicily, where he was called by the Syracusans, then hard pressed by the Carthaginians. Fabricius having defeated the Samnites, Lucanians, and Brutii, who had joined Pyrrhus against Rome, triumphed over those people. Pyrrhus, afterwards returning to Italy, was finally defeated and driven away by M. Curius Dentatus (B.C. 276). Two years after, Fabricius being consul for the third time, with Claudius Cinna for his colleague, legates came from king Ptolemy of Egypt to contract an alliance with Rome. Several instances are related of the extreme frugality and simplicity of the manners of Fabricius, which are conformable to what is recorded of the austerity of Roman life previous to the Punic wars. When censor, he dismissed from the senate P. Cornelius Rufinus because he had in his possession ten pounds' weight of silver plate. Fabricius died poor, and the senate was obliged to make provision for his daughters.

FABRICIUS, JOANNES ALBERTUS, born at Leipzig in 1667, early distinguished himself by his proficiency in classical literature, and his penetration and judgment, assisted by an excellent memory. Having finished his studies at Leipzig, he went to Hamburg, where L. F. Meyer appointed him his librarian. He was afterwards appointed professor in the college of Hamburg, where he remained to the end of his life, having refused several advantageous offers made to him by the landgrave of Hesse Cassel and others. He was the author of many elaborate works, the principal of which are:—'*Bibliotheca Græca*,' 14 vols. 4to, Hamburg, 1705-28. A new edition, with considerable improvements, was published by Harles, Hamburg, 1790-1809. The '*Bibliotheca Græca*' is a most valuable work; it contains notices of all the Greek authors, from the oldest known down to those who flourished in the last period of the Byzantine empire, with lists of their works and remarks on them. '*Bibliotheca Latina*,' 3 vols. 4to, 1708-21. The '*Bibliotheca Latina*' is inferior in research and copiousness to the '*Bibliotheca Græca*,' but is still a useful work, especially in the amended edition of Ernesti, Leipzig, 1773. '*Bibliotheca Latina Ecclesiastica*,' fol., Hamburg, 1718. '*Bibliotheca Latina media et infima Ætatis, cum Supplemento C. Schoettgenii, ex recensione Dominici Mansi*,' Padua, 6 vols. 4to, 1754. '*Memoria Hamburgensium*,' 7 vols. 8vo; to which Reimar, the son-in-law of Fabricius, added an eighth volume in 1745. '*Codex Apocryphus Novi Testamenti*,' 2 vols. 8vo, 1719; being a Collection of the false Gospels, Acts of the Apostles, and other apocryphal books which appeared in the early ages of Christianity. '*Bibliographia Antiquaria*,' 4to, 1760; being notices of the authors who have written upon Hebrew, Greek, Roman, and ecclesiastical antiquities. '*Delectus Argumentorum et Syllabus Scriptorum qui veritatem Religionis Christianæ lucubrationibus suis*

asseruerunt,' 4to, 1725. 'Hydrotheologia,' written in German, and translated into French under the title 'Théologie de l'Eau, ou Essai sur la Bonté, la Sagesse, et la Puissance de Dieu, manifestées dans la Création de l'Eau,' 8vo, La Haye, 1741. 'Codex pseudepigraphus Veteris Testamenti,' being a counterpart of his work on the Apocrypha of the New Testament. 'Conspetus Thesauri Litterarii Italici,' 8vo, 1749, or notices of the principal collections of the Historians of Italy, as well as of other writers who have illustrated the antiquities, geography, &c., of that country, including the great works of Burmannus and Grævius, with an account of the Italian literary journals existing or which had existed before the time of Fabricius, of the Italian academies, and a catalogue of Italian bibliographers and biographers classed according to the particular towns which they have illustrated. 'Imp. Cæs. Augusti Temporum Notatio, Genus et Scriptorum Fragmenta,' with 'Nicolai Damasceni De Institutione Augusti,' 4to, 1727. 'Salutaris Lux Evangelii, sive Notitia Propagatorum per Orbem totum Sacrorum: accedunt Epistolæ quædam ineditæ Juliani Imperatoris, Gregorii Habessini Theologia Æthiopica, necnon Index geographicus Episcopatum Orbis Christiani,' 4to, 1731; a work which contains useful information for students of ecclesiastical history. 'Centifolium Lutherani, sive Notitia Literaria Scriptorum omnis generis de Martino Luthero, ejus Vita, Scriptis, et Reformatione Ecclesiæ editorum,' 2 vols. 8vo, 1730. 'Centuria Fabriciorum Scriptis clarorum qui jam diem suam obierunt collecta,' 2 vols. 8vo, 1709, with a continuation in 1727. The author has included in his list not only the authors whose name or surname was Fabricius, but also those whose names may be turned into the Latin Fabricius; such as Le Fevre, Fabri, the German Schmidts, &c. Independently of the above and other minor works, Fabricius published editions of Sextus Empiricus, of the Gallia Orientalis of Father Colomies, of the works of St. Hippolytus, and many others. The catalogue of the works published by him exceeds 100. Fabricius died at Hamburg in April 1736, in his sixty-ninth year. His private character was as praiseworthy as his learning was great. He was modest, hospitable to strangers who came to visit him, indefatigable in the duties of his professorship and rectorship, and yet he found time for the compilation of the numerous works already mentioned. Reimar, his son-in-law, wrote his biography in Latin, 8vo, 1732.

FABRICIUS, JOHANN CHRIST, was born in the year 1742 at Tundern, in the duchy of Sleswick. He was brought up to the medical profession, and at the age of twenty-three was made professor of natural history and rural economy at Kiel.

Fabricius studied under Linnæus, and afterwards enjoyed perhaps a more brilliant reputation than any other pupil of that great naturalist. He was early induced, by the circumstance of Linnæus quoting him in his 'Systema Nature,' especially to devote himself to the study of entomology, a science at that time in its infancy. The first results of his investigations were made known in 1775 in his 'Systema Entomologia,' where he proposed a new arrangement of the insect tribe, the novelty of which consisted in choosing for his divisions the modifications observable in the parts of the mouth. Fabricius subsequently published numerous other works of still greater importance, a list of which is given at the end of this article. Possessing a great knowledge of languages, Fabricius travelled through the northern and middle states of Europe, collecting new materials, and frequenting the various museums, from which he described all such insects as had hitherto been unpublished. Accounts of his travels in Norway, Russia, and England, were published by him. He visited England seven times, and received great assistance from inspecting the collections of Sir Joseph Banks, John Hunter, Drury, Francillon, and others.

Although chiefly known as an entomologist, Fabricius was not a stranger to other branches of zoology; he was also versed in botany and mineralogy. He died of dropsy, in his sixty-fifth year. His principal works are:—'*Systema Entomologie, sistens Insectorum Classes*,' &c., 1 vol. 8vo, Flensburgi et Lipsiæ, 1775; '*Philosophia Entomologica*,' 8vo, Hamburgi et Kilonii, 1778; '*Reise nach Norwegen, mit Bemerkungen aus der Natur Historie und Oeconomie*,' 8vo, Hamburg, 1779; '*Species Insectorum, sistens eorum differentias specificas, synonymia auctorum, loca natalia, metamorphosis*,' &c., 2 vols. 8vo, Hamburgi et Kilonii, 1781; '*Mantissa Insectorum, sistens species nuper detectas*,' &c., 2 vols. 8vo, Hafnia, 1787; '*Genera Insectorum*,' 1 vol. 8vo (Chilonii), Kiel, 1776; '*Entomologia Systematica, emendata et aucta*,' 4 vols. 8vo, Hafnia, 1792-93-94; '*Index Alphabeticus*,' 1796; '*Supplementum Entomologie Systematicæ*,' 1 vol. 8vo, Hafnia, 1798; '*Systema Eleuteratorum*,' 2 vols. 8vo, Kilæ, 1801; '*Index*,' 8vo, Kilæ, 1802; '*Systema Rhyngotorum*,' 8vo, Brunsvigæ, 1801; '*Index Alphabeticus Rhyngotorum, genera et species continens*,' quarto, Brunsvigæ, 1803; '*Systema Piezatorum*,' 8vo, Brunsvigæ, 1804; and '*Systema Antliatorum*,' 8vo, Brunsvigæ, 1805.

FABRIZIO, GERO'NIMO, commonly called FABRICIUS AB ACQUAPENDENTE, was born in 1537 at Acquapendente in Italy, a city near Orvieto, in the Papal States. His parents, although poor, contrived to furnish him with the means of obtaining an excellent education at Padua, which was then rapidly approaching the eminence it long held, especially as a school of medicine, among the universities of Europe. He became at an early age a pupil of Fallopius, who then held the chair of anatomy and surgery at Padua, and speedily attracted

the attention and goodwill of his instructor; and so well did he avail himself of the advantages thus opened to him, that he was appointed on the death of Fallopius in 1562 to succeed him in the direction of the anatomical studies of the university, and three years later to the full emoluments of the professorship. The growing perception of the importance of anatomical knowledge led in 1584 to the institution of a separate chair for the teaching of that branch of medicine, which however Fabricius appears to have still held in conjunction with that of surgery up to a late period of his life, with the able assistance of Casserius.

His reputation as a teacher drew students from all parts of Europe, till at length the theatre of anatomy, built originally by himself, became so crowded, that the Venetian senate provided him in 1593 with another of ample dimensions at the public expense; and at the same time added largely to his salary, and granted him many exclusive privileges and titles of honour. The fame and wealth he derived from his practice as a surgeon was even more than equal to that which he enjoyed as an anatomist, and after upwards of fifty years of uninterrupted prosperity he retired from public life the possessor of an enormous fortune and the object of universal esteem. Yet he does not appear to have found the contentment he sought in his retirement. His latter years were embittered by domestic dissensions and the unfeeling conduct of those who expected to become his heirs, and he died in 1619, at the age of eighty-two, not without the suspicion of poison, at his country-seat on the banks of the Brenta, still known as the Montagnuola d'Acquapendente.

The name of Fabricius is endeared to the cultivators of his science by the circumstance of his having been the tutor of William Harvey, whose discovery of the circulation of the blood (by far the most important yet achieved in physiology) was suggested, according to his own statement, by the remarks of Fabricius on the valvular structure of the veins. The title of Fabricius to the minor discovery has been disputed, though strongly asserted by some anatomists. The truth is, that his merit did not so much consist in original discovery as in the systematic arrangement and dissemination of the knowledge acquired by his predecessors. It is as a practical surgeon that he is now chiefly remembered: the observations recorded in his works having however been since wrought up in the general body of surgical knowledge, are now seldom consulted or quoted specifically as derived from himself.

Fabricius published many tracts both in anatomy and surgery. Those on anatomy and physiology, often referred to, but not with unmixed praise, by Harvey and the writers of the period immediately subsequent to his own, were collected in one volume folio, and republished, with a biographical memoir of the author, by Albinus at Leyden in 1738. The best edition of his surgical works, the twenty-fifth, was printed, also in one folio volume, at Padua in 1666. His writings are all in Latin, and display a considerable knowledge of the literature, general and medical, of that language and of the Greek.

FABROT, or FABROTUS, CHARLES-ANNIBAL, a jurist, was born at Aix, in Provence, in 1580 or 1581. In the memoirs of the French jurists the names and conduct of their patrons generally occupy an important position: among those who were instrumental in bringing Fabrot into notice occur the names of two distinguished men, Fabri de Peiresc and Bignon the avocat-general. With an interval of a short residence in Paris in 1617, Fabrot appears to have taught law in the University of Aix from the year 1609 to 1637, when he went to Paris to print his edition of the 'Institute of Theophilus,' or the Greek version of Justinian's 'Institute' ('*Institutionum Justiniani Imperatoris Paraphrasis Græca*, etc., recensuit, et Scholiis Græcis auxit, Car. Annibal Fabrotus'). Having got access to the manuscripts in the possession of Cujacius, and to others in the public libraries, he long laboured in the preparation of an edition of the '*Basilica*,' which, containing a version of the several parts of the '*Corpus Juris*,' and also the additions made under the Eastern emperors, were, unless through the fragments edited in Latin by Hervetus, known to the jurists only in manuscript. Fabrot's edition was published at Paris in 1647 in 7 vols. folio ('*Basilicorum Libri Sexaginta, cum Versione Latina C. A. Fabroti et aliorum*'). This edition contains thirty-three complete and ten incomplete books of the sixty. In 1658 Fabrot edited at Paris the works of Cujacius, in 10 vols. folio; a well-known edition, but not well provided with means of reference. The labour connected with this work is said to have occasioned the death of its editor: he died at Paris on the 16th of January 1759. He wrote several minor works on jurisprudence, and some on the science now called medical jurisprudence, e.g., '*Disquisitiones dux: prior de Justo Partu—altera de Numero Puerperii*.' Some of these minor works are in the '*Thesaurus Juris Romani*' of Everard Otto.

FABYAN, ROBERT, the historian, was descended from a respectable family of Essex. Bishop Tanner says he was born in London. We have no dates of his early life, but he is known to have belonged, as a citizen, to the Company of Drapers. From records in the city archives, it appears that he was alderman of the ward of Farringdon Without, and in 1493 served the office of sheriff. In 1496, in the mayoralty of Sir Henry Colet, we find him "assigned and chosen," with Mr. Recorder and certain commoners, to ride to the king "for redress of the new impositions raised and levied upon English cloths

in the archduke's land," (that is, the Low Countries), an exaction which was desisted from in the following year. In 1502, on the plea of poverty, he resigned the alderman's gown, not willing to take the mayoralty, and probably retired to the mansion in Essex, mentioned in his will, at Theydon Gernon. That he was opulent at this period cannot be doubted, but he seems to have considered that the expenses of the chief magistracy, even at that time, were too great to be sustained by a man who had a numerous family. He ordered the figures, as may be seen in his will, of sixteen children, in brass, to be placed upon his monument. Stow, in his 'Survey of London' (edit 1603, p. 198), gives the English part of the epitaph on Fabyan's tomb, from the church of St. Michael, Cornhill, and says he died in 1511, adding that his monument was gone. Bale, who places Fabyan's death on February 28th, 1512, is probably nearest to the truth, as his will, though dated July 11, 1511, was not proved till July 12, 1513. Fabyan's will, printed with the last edition of his 'Chronicle,' affords a curious comment on the manners of the time of Henry VIII.

There have been printed five editions of Fabyan's 'Chronicle.' The first was printed by Pynson in 1516, and is of great rarity, in a perfect state. Bale says that Wolsey ordered many copies of it ('exemplaria nonnulla') to be burnt. The second was printed by Rastell in 1533; the third in 1542 by Reynes; the fourth in 1559 by Kyngeston. The changes of religion gave rise to many alterations and omissions in the third and fourth editions; but all the editions, as well as a manuscript of the second part of the book, were collated by Sir Henry Ellis for the fifth edition, 4to, London, 1811, from the preface to which the present account of the historian has been principally taken. Fabyan, whose object was to reconcile the discordant testimonies of historians, named his book 'The Concordance of Histories,' adding the fruits of personal observation in the latter part of his 'Chronicle.' The first edition had no regular title; the latest is called 'The New Chronicles of England and France, in two parts, by Robert Fabyan, named by himself the Concordance of Histories.' The first edition, which may be considered as Fabyan's genuine work, extends from the time when "Brute entryd firste the Ile of Albion" to 1485; the second continued the history to 1509; the third to 1541; and the fourth to the month of May 1559. The names of the several authors who were the continuators are unknown.

FACCIOLATI, JACOPO, was born in 1632 at Torriggia on the Euganean Hills, in the province of Padua. He studied first in the college of Este, and was afterwards placed by Cardinal Barbarigo, bishop of Padua, in the clerical seminary of that city, where he completed his studies and was admitted into holy orders. He was then appointed teacher and afterwards prefect or superior of the same establishment. The seminary of Padua had then as subsequently a high reputation as a place for the study of Latin and for the numerous and generally accurate editions of the classics and other school-books which have come from its press. Facciolati contributed to support this reputation by his labours. Among other works he published improved editions of the 'Lexicon' of Schrevelius, of the 'Thesaurus Ciceronianus' of Nizolius, and of the vocabulary of seven languages, known by the name of 'Calpino,' 2 vols. fol., 1731. In this last undertaking he was greatly assisted by his pupil, Egidio Forcellini, although he was not willing to acknowledge the obligation. The work however being still incomplete, J. B. Gallizoli made a new edition of the 'Calpino,' 2 vols. fol., Venice, 1778, and added many oriental and other words. It was in the course of his joint labours with Facciolati that Forcellini conceived the plan of a totally new Latin Dictionary, which, after more than thirty years assiduous application, he brought to light under the title of 'Totius Latinitatis Lexicon,' 4 vols. fol., Padua, 1771. This work has superseded all other Latin dictionaries. Forcellini, more generous than Facciolati, acknowledged in the title-page of his work that its production was in great measure due to the advice and instruction of his deceased master. The manuscript of his 'Lexicon,' in 12 vols. fol., is preserved in the library of the seminary. A new edition of Forcellini's 'Lexicon' was published some years back by the Abate Furlanetto of the same institution.

In 1722, Facciolati being appointed professor of logic in the university of Padua, delivered a series of introductory Latin discourses to the students of his class, which were received with considerable applause. In 1739 he began to write in Latin the 'Fasti of the University of Padua,' the introductory part, in which he describes the origin, the laws and regulations, and the object of that celebrated institution, is very well written, but the 'Fasti' themselves contain little more than dry lists of the successive professors, with few and unimportant remarks. His Latin epistles, as well as his 'Orations,' or discourses, have been admired for the purity of their diction. The king of Portugal sent Facciolati a flattering invitation to Lisbon to take the direction of the public studies in his kingdom, but Facciolati declined the offer on account of his advanced age. He however wrote instructions for the re-organisation of the scholastic establishments of that country, which had become necessary after the expulsion of the Jesuits. Facciolati died at Padua in 1769, in his eighty-eighth year. He left numerous works, mostly in Latin, besides those already mentioned.

FAHRENHEIT, GABRIEL DANIEL, an able experimenter in natural philosophy, was born at Danzig near the end of the 17th

century, but the precise year of his birth is unknown. His father intended that he should engage in a mercantile occupation, but his own taste inclining strongly to scientific pursuits, he used every opportunity of employing himself in such physical researches as his circumstances permitted.

Having travelled through different parts of Germany in order to acquire information respecting the subjects of his studies, he finally established himself at Amsterdam as a maker of philosophical instruments.

Fahrenheit considerably improved the areometer; but he is chiefly distinguished for the invention of that particular scale which he applied to thermometers, and which has ever since been generally in use in this country. The fluid which he employed in the construction of the thermometer was mercury; and to the bulb, instead of a globular he gave a cylindrical form. The graduations were generally executed on paper which was wrapped about and made to adhere to the tube, and the instrument was contained in a glass cylinder.

Fahrenheit was elected a Fellow of the Royal Society of London in 1724; and in the 'Philosophical Transactions' for that year are papers by him on the heat of liquids in a state of ebullition; on the freezing of water in vacuo; on the specific gravity of certain bodies; also on an improved barometer and areometer. He contrived a machine which he intended to be used for the purpose of draining marshes; but he died in 1740, before completing it.

* FAIRBAIRN, WILLIAM, civil engineer and machinist, has been associated with many of the important mechanical and structural works executed during some years past. He was born at Kelso on the Tweed, in 1789; was educated as a mechanic near Newcastle-upon-Tyne; and after working at his trade in London and Manchester, commenced business in partnership with Mr. Lillie about the year 1817. The firm was known as that of the leading machine-makers of Manchester up to about twenty years ago, when the partnership was dissolved, Mr. Fairbairn continuing the same business. Amongst Mr. Fairbairn's improvements may be named the introduction of light shafting, and contrivances for driving the machinery of factories more simple than those previously in use; modifications in valves of steam-engines; and the introduction of the double-flued boiler for alternate firing, productive of economy in fuel and consumption of smoke; improvements in the feeding apparatus of mill-stones; the adoption of a better principle of suspension, and the use of ventilated buckets in water-wheels; the invention of the rivetting machine; and about the year 1833, the introduction, which is claimed for him, of a more ornamental style in the architecture of factories. In the year 1830 or 1831 he made some important experiments on the form and traction of boats, on the Forth and Clyde Canal, which he published in the latter year. His attention was thereby directed to the advantage of iron as a material for ship-building, and one of his works was a small sea-going vessel, which, being constructed in Manchester, was conveyed through the streets and down the nearest water-way to its destination. This is believed to have been one of the earliest essays in iron ship-building, which Mr. Fairbairn began to develop in 1836 in the construction of vessels of the largest class, at the premises since occupied by Mr. J. Scott Russell, at Millwall, London. A year or two later, Mr. Fairbairn made one of the first attempts in iron house and store building, in the designing and construction of a corn-mill; the castings and other iron-work for which were sent out to Constantinople, where the building was erected and is still in use. Mr. Fairbairn was one of the early members of the British Association for the Advancement of Science, to which the results of his most valuable researches have been communicated. At his works were made an important series of experiments on the comparative strength of hot and cold blast iron; Mr. Hodgkinson's experiments by which was determined the best form of section for iron beams; and others with reference to the strength of certain materials under specific conditions. Particulars of these may be found in the 'Transactions of the British Association,' the 'Philosophical Transactions,' the 'Transactions of the Literary and Philosophical Society of Manchester,' and other publications. When the means for crossing the Menai Strait by the Chester and Holyhead railway were under consideration, Mr. Fairbairn's practical and theoretical knowledge of wrought and cast iron as materials, and of the available disposition of them in the best form for strength obviously pointed to him as an authority to be consulted. The relative portions of the merit due to Mr. Fairbairn and Mr. Stephenson ultimately became the subject of somewhat angry dispute, much being said and written on both sides. With the strength and other advantageous properties of rivetted boiler plates Mr. Fairbairn was of course well acquainted. Doubtless very high merit is due to all parties. [STEPHENSON, ROBERT.] Mr. Fairbairn and Mr. Hodgkinson engaged upon an elaborate series of experiments, some of which produced unexpected results; and from those experiments the best form and dimensions of the tubes were deduced, and they have perhaps mainly led to the general use of wrought iron plate girders in ordinary building operations, as well as in railway engineering. The same investigations have also contributed to the present extensive use of iron in ship-building. For the use of that material Mr. Fairbairn is a consistent advocate. In the 'Philosophical Transactions' for 1850, appeared his 'Experimental Enquiry into the strength of Wrought Iron Plates, and their rivetted joints, as applied to Ship-building and Vessels exposed to severe strains;' and he has made many researches

into the causes which lead to explosions in steam-boilers, in reference to which and to cases of fracture in girders, his evidence has often proved of value. Mr. Fairbairn recently delivered a series of lectures to working engineers of Yorkshire and Lancashire, on boilers and explosions, on the consumption of fuel, on iron ship-building, the nature of heat and other subjects, and these have been lately published under the title, 'Useful Information for Engineers.' He is also the author of works on the construction of the Britannia and Conway Bridges, and on the Application of Cast and Wrought Iron Beams in Floors and Bridges. He is a Fellow of the Royal Society, fills the chair of Dalton in the Literary and Philosophical Society of Manchester, is a corresponding member of the National Institute of France, and has received marks of respect from the chief sovereigns of Europe.

FAIRFAX, EDWARD, was the second son of Sir Thomas Fairfax, of Denton in Yorkshire. The date of his birth is unknown; but as his translation of Tasso's 'Jerusalem Delivered' was published in 1600, we may suppose that it fell some time in the reign of Queen Elizabeth. Contrary to the habits of his family, who were of a military turn, he led a life of complete retirement at his native place, where his time was spent in literary pursuits, and in the education of his own children and those of his brother, one of whom became the father of the celebrated Lord Fairfax. We learn from his own writings that he was neither 'a superstitious Papist nor a fantastic Puritan;' but farther particulars of his life there are none. He is supposed to have died about the year 1632.

Fairfax is now known only for his translation of Tasso's 'Jerusalem Delivered,' which is executed in a manner which makes it wonderful how the frigid, jingling, and affected version by Hoole ever survived its birth. The measure which he chose for his work (that of the original Italian) is one less stately perhaps than the Spenserian stanza, but not less fitted for heroic subjects. It consists of eight-line stanzas, of which the first six lines are in *terza rima* and the last two rhyme with each other. It has this great superiority over the common heroic couplet, that all jingle is avoided by the occasional introduction of a different species of rhyme. Moreover the verses are much more harmonious than those of Hoole; the diction is more simple, and the English more pure. Now perhaps most readers would smile at the assertion of Hoole in the Preface to his translation of Tasso, that Fairfax's translation "is in stanzas that cannot be read with pleasure by the generality of those who have a taste for English poetry;" but we must at the same time regret that a literary school like that of the followers of Pope should have usurped for so long a time such entire dominion as to enable one of its humblest members to make assertions so sweeping and insolent as those contained in the preface from which we have just quoted. Fairfax's studies were to a great extent of a theological and metaphysical turn, and he was induced to undertake the defence of the doctrine and discipline of the Church of England in reply to one Dorrel, a Roman Catholic, but his writings on this subject have never been published. He also paid a good deal of attention to the subject of demonology, in which he was a believer, and he left a manuscript treatise, entitled 'A Discourse of Witchcraft, as it was acted in the family of Mr. Edward Fairfax of Faystone, in the county of York, in the year 1621.'

FAIRFAX, SIR THOMAS, afterwards Lord Fairfax, the son of Ferdinando Lord Fairfax and his wife, Mary, daughter of Edmund Sheffield, Lord Mulgrave, was born at Denton, about twelve miles N.W. from Leeds. He was sent from school to St. John's College, Cambridge; but his disposition inclined him to military employment rather than to study. Accordingly, as soon as he left college, he enlisted in the army of Lord Vere, and served under his command in Holland. The connection of Fairfax with Lord Vere afterwards became more close. When he returned to England, he married Anne, the fourth daughter of that peer, who, like her father, was a zealous Presbyterian, and disaffected to the king. When the king began to raise troops, as it was said, for the defence of his person, Fairfax, who foresaw that it was intended to collect an army, in the presence of nearly 100,000 people assembled on Heyworth Moor, presented a petition to the king in person, praying that he would listen to his parliament and refrain from raising forces. In 1642, when the civil wars broke out, he accepted a commission of general of the horse under his father, who was general of the parliamentary forces in the north. His first employment was in the county of York, where at first the greater number of actions between the parliamentary and royalist troops were in favour of the king, whose army was under the conduct of the Earl of Newcastle. Sir Thomas Fairfax, somewhat dispirited, was despatched from Lincoln, where he was in quarters, to raise the siege of Nantwich, in Cheshire. In this expedition he was not only successful in the main object, but he also took several garrisons, and on his return defeated the troops under Colonel Bellasis, the governor of York, and effected a junction with his father's forces (April, 1644). Thus Fairfax became master of the field, and, in obedience to his orders, proceeded towards Northumberland, to enable the Scots to march southwards, in spite of the king's forces, which were quartered at Durham. A junction took place between the Scots and Fairfax, who acted in concert during the spring (1644), and fought together in the memorable battle of Marston Moor (July 2, 1644), where the king's troops experienced such a signal defeat that the whole north,

with the exception of a few garrisons, submitted to the parliament. Before Helmsley Castle, one of these fortresses, which Sir Thomas Fairfax was afterwards (September) sent to besiege, he received a wound in his shoulder that caused his life to be despaired of. When the Earl of Essex ceased to be parliamentary general [Essex], it was unanimously voted that Fairfax should be his successor (January 1644-45), and Cromwell, by whom his actions were afterwards so greatly influenced, was appointed his lieutenant-general. Fairfax hastened to London, where, upon the receipt of his commission, the speaker paid him the highest compliments. After having been nominated governor of Hull, he marched to the succour of Taunton, in which place the parliamentary troops were closely besieged; but upon the king's leaving Oxford and taking the field with Prince Rupert, he was recalled before he had proceeded farther than Blandford, and received orders to join Cromwell and watchfully attend upon the movements of the king. On the 14th of June he commanded the parliamentary forces at the decisive battle of Naseby; and when the king had fled into Wales, Fairfax, marching through Gloucester, possessed himself of Bath, Bristol, and other important posts in Somersetshire. From thence, by the way of Dorsetshire, he carried his arms into Cornwall, and entirely dispersed the forces of the king.

After the surrender of Exeter, which was the last event of this western campaign, Fairfax returned to Oxford, which as well as Wallingford, surrendered upon articles. In the autumn, after further active and successful employment, he was seized with a fit of illness under which he laboured for some weeks. In November, when he returned to London, he was welcomed by crowds who came out to meet him on his road, was publicly thanked for his services, and received from the parliament a jewel of great value set with diamonds, together with a considerable grant of money. The payment of the 200,000*l.* to the Scottish army, in consideration of which they delivered up the king, was entrusted to Fairfax, who marched northward for this purpose. The discontent of the army, who were fearful either that they should be disbanded or sent to Ireland, now rose to a great height. Their complaints were encouraged by Cromwell and Ireton; a council was formed in the army by selecting two soldiers from each troop, and the Independents showed an evident desire to form a party distinct from the Presbyterians and the parliament, and to usurp for themselves a greater authority. Fairfax saw these violent proceedings with regret, but he had not the resolution to resign his command. He succumbed before the greater genius of Cromwell, following his counsels, until the army had become master both of the parliament and the kingdom.

In 1647 he was made Constable of the Tower; and in the following year, at his father's death, he inherited his titles, appointments, and estates. The difference of his condition made no alteration in his life; he continued to attack or besiege the royal troops wherever they were mustered or entrenched. Many towns in the east, and among them Colchester, which he treated with great severity, yielded to his arms. In December he marched to London, menaced the parliament and quartered himself in the palace at Whitehall. He was named one of the king's judges, but refused to act; and he was voted one of the new council of state (February 1648-49), but refused to subscribe the test. In May he marched against the Levellers, who were numerous in Oxfordshire. He continued in command of the army until June 1650, when, upon the Scots declaring for the king, he declined marching against them, and consequently resigned his commission. He now retired to his house at Nun Appleton, in Yorkshire, which for some years he made his principal residence. He left it (in 1659) to assist General Monk against Lambert's forces. In January 1659-60, he made himself master of York. In the same month and in the February following he was chosen one of the council of state by the Rump Parliament, was elected one of the members for the county of York, and formed one of the committee appointed to promote the return and restoration of Charles II. In November 1671, while residing privately at his country-house, he was seized with an illness, which terminated in his death. He was buried at Bilburgh, near York. He left issue two daughters, Mary, who married the Duke of Buckingham, and Elizabeth, of whom we have no account.

FAITHORNE, WILLIAM. This distinguished English engraver of the time of Charles I. was born in London, but in what year is not known. He was instructed by Mr. (afterwards Sir Robert) Peake, painter and printseller, with whom he worked three or four years before the breaking out of the rebellion; and when Sir Robert Peake was made lieutenant-colonel, and intrusted with a command in Basing-House, Faithorne enlisted under him, and they were both taken prisoners together. Faithorne was brought to London and confined in Aldersgate, where he resumed the graver; he was however shortly afterwards released and permitted to go to France. He returned about 1650, and opened a print-shop in the Strand, near Temple Bar, and prosecuted his art at the same time. About 1680 he gave up this shop, removed to Printing-House Yard, Blackfriars, and in addition to engraving pursued portrait-painting in crayons. He died in 1691, and was buried in St. Anne's, Blackfriars.

In 1662 Faithorne published a treatise on engraving, dedicated to Sir Robert Peake, entitled, 'The Art of Graveing and Etching, wherein is expressed the true way of Graveing in Copper. Also the Manner

and Method of that famous Callot, and M. Boese, in their several ways of Etching.

Walpole has given a considerable list of Faithorne's prints, of which the following are some of the best:—His own 'Head' looking over his shoulder, with long hair; 'Sir William Paston, Bart.,' 1659, which Walpole terms his most perfect work; 'Lady Paston,' same date, probably after Vandyck; 'Margaret Smith,' widow, wife of Sir Edward Herbert, after Vandyck; 'Montagu Bertie,' second Earl of Lindsey, after Vandyck; 'Sanderson,' 1658, prefixed to his 'Graphice,' after Zouat; 'Anne Bridges,' Countess of Exeter, after Vandyck; 'Thomas Hobbes, etat. seventy-six,' 'Henrietta Maria,' with a veil, executed in Paris; a large full-length emblematical print of 'Cromwell,' in armour; 'Queen Catherine,' in the dress in which she arrived in England; 'Barbara, Countess of Castlemaine,' 'Prince Rupert,' after Dobson; 'Dr. Harvey,' bust on a pedestal; 'Sir Thomas Fairfax,' after Walker; 'John Milton, etat. sixty-two,' drawn by Faithorne himself, &c.; and four illustrations to Taylor's 'Life of Christ,' the 'Last Supper,' 'Christ Praying in the Garden,' the 'Scourging,' and the 'Marriage of Cana.' His works were chiefly portraits. His son William, called William Faithorne the Younger, engraved portraits in mezzotint, but he was of dissipated habits, and he died towards the close of the 17th century, aged about thirty. There are heads by him of 'Mary, Princess of Orange,' 'Queen Anne,' 'Prince George of Denmark,' 'Charles XII. of Sweden,' 'Dryden,' &c.

FALCONER, WILLIAM, was born about 1730, being one of a large family, all of whom, except himself, were deaf and dumb. When very young, he served his apprenticeship on board a merchantman, and was afterwards second-mate of a vessel in the Levant trade, which was shipwrecked on the coast of Attica, himself with two others being the only survivors. This event laid the foundation of Falconer's fame, by forming the groundwork of 'The Shipwreck,' which poem he published in 1762. The notice which the poem received enabled him to enter the navy, during the ensuing year, as midshipman in the 'Royal George.' After some other appointments, he became purser to the 'Aurora' frigate, and was lost in her somewhere in the Mozambique Channel, during the outward voyage to India, in the winter of 1769.

Falconer was the author of a 'Nautical Dictionary' of considerable merit, as well as of some minor poems; but his chief claim to reputation consists in 'The Shipwreck,' the merit of which is owing to the vividness and power of description which pervade the work, and to the facility the author has shown in introducing nautical language. His style is formed on that of Pope; and the mixture of phrases, such as 'weather back-stays,' 'parrels, lifts, and clew-lines,' with the affectations of 'nymph,' 'swain,' 'Paphian graces,' &c., form rather a ludicrous contrast. To call 'The Shipwreck' a first-rate poem, or to compare it with the *Æneid* of Virgil, would not now enter into many men's thoughts, although this was done at the time when it first appeared; but after making every abatement, it must be allowed that Falconer has done what no one else has attempted, and we must give him a high place among the writers of didactic poems.

FALCONER, WILLIAM, M.D. This eminent physician, who resided many years in Path, was the author of many professional and literary productions, which obtained for him from Dr. Parr the character of "a man whose knowledge is various and profound, and whose discriminations upon all topics of literature are ready, vigorous, and comprehensive." He was the son of William Falconer, Recorder of Chester, was born in 1744, and died in 1824. His numerous books and tracts combine the accurate knowledge of the physician with the enlarged views of the philosopher. His 'Remarks on the Influence of Climate, Situation, Nature of Country, Population, Food, &c. on the Disposition and Temper, Manners, Laws and Customs, Government, and Religion of Mankind,' 1782, is a work that may be read with advantage; and so his 'Dissertation on the Influence of the Passions on the Disorders of the Body,' to which the first Fothergillian gold medal was awarded.

Dr. Falconer's only child, the REV. THOMAS FALCONER, was born in 1772, and died in 1839. He was educated at Corpus Christi College, Oxford, of which he was a Fellow, and was Bampton Lecturer in 1810. In 1797 he published a translation of the 'Periplus' of Hanno; and he took a large share in editing the Oxford edition of Strabo. Although occasionally performing the duties of a clergyman, he declined receiving any church preferment, and in 1823 took the degree of M.D. at Oxford. Under his learned father he had made medicine his assiduous study; and during the years of his long residence at Bath he was unremitting in giving gratuitous medical advice to all afflicted persons who sought his aid. Possessed of a handsome competency, his private charities were as liberal as they were unostentatious. His second son, THOMAS FALCONER, was called to the Bar in 1830. He is the author of many able articles and pamphlets on the public topics of his day, especially on The Oregon Question, on Canadian Affairs, and on Texas, through which country and Mexico he travelled in 1841-42. In 1850 he was chosen as one of the arbitrators to determine the boundaries between the provinces of Canada and New Brunswick. In 1851 he was appointed a Judge of the County Courts of Glamorgan-shire, Brecknockshire, and Radnorshire. Descended from a family distinguished by their cultivation of letters, Mr. Thomas Falconer has honourably maintained the reputation of the name he bears.

FALCONET, ETIENNE-MORIA, was born in 1716, of poor parents, at Vivay in Switzerland. His parents early removed to Paris, and there he studied sculpture under Lemoine, whom he soon surpassed. He executed several groups and statues, which are at Paris, in the church of St. Roch, in the Musée des Monuments Français, and in several private collections. In 1766 he accepted the invitation of Catharine II. to repair to Petersburg, in order to execute the colossal statue of Peter the Great. He remained in that capital twelve years, during which he completed his work, which is now in the square called the Square of the Senate, and is by far his most celebrated production. As he and the Russian founder appointed to cast the statue could not agree, Falconet cast it himself. He placed it upon an enormous block of granite, weighing about 1700 tons, which was found in some marshy ground at a considerable distance from Petersburg, and was brought to the capital by machinery. Catharine, who had shown him the greatest attention during the first years of his residence in the Russian capital, grew cool towards him at last, owing to the misrepresentations of some of her courtiers. Falconet returned to Paris in 1778. In May 1788, as he was going to set off for Italy, a country which he had never visited, he had a paralytic stroke. He survived however till January 1791. Falconet wrote strictures and commentaries on the books of Pliny which treat of the sculpture and painting of the ancients; he also wrote 'Observations sur la Statue de Marc Aurèle.' In general Falconet had no great veneration for ancient art. His writings were collected and published under the title, 'Œuvres Complètes de Falconet,' 6 vols. 8vo, Lausanne, 1782, and reprinted in 3 vols. 8vo, Paris, 1808, to which is prefixed an account of his life.

FALKLAND, HENRY CARY, VISCOUNT, descended from the Carys of Cockington, was the son of Sir Edward Cary of Berkhamsted and Aldenham in Hertfordshire, at which latter place he was born late in the reign of Queen Elizabeth. When about sixteen years of age, he was sent to Exeter College, Oxford; but he left that university without taking a degree. In 1608 he was made one of the Knights of the Bath, at the creation of Henry, prince of Wales; and in 1617 he was sworn in comptroller of his majesty's household, and made one of his privy council. On the 10th of November 1620 he was created Viscount of Falkland, in the county of Fife, in Scotland. King James I., knowing his abilities and experience, constituted him Lord Deputy of Ireland, into which office he was sworn September 18th, 1622, and continued in it till 1629. During his administration he is said to have kept a strict hand over the Roman Catholics in that kingdom, which gave them occasion to send complaints to the court of England against him, till, by their clamour and prevailing power, he was removed in disgrace. Leland, in his 'History of Ireland,' has given the character of his government. "Lord Falkland," he says, "seems to have been more distinguished by his rectitude than abilities. In a government which required vigour and austerity, he was indolent and gentle; courting rather than terrifying the factious. He was harassed by the intrigues and clamours of the king's ministers, whom he could not always gratify to the full extent of their desires; his actions were severely maligned at the court of England; his administration in consequence was cautious and embarrassed. Such a governor was little qualified to awe the numerous and powerful body of recusants, relying on their merits, and stimulated by their ecclesiastics to the most imprudent excesses." Lord Falkland returned and lived in honour and esteem till 1633, in which year, in the month of September, he died, in consequence of having broken one of his legs by an accident in Theobalds Park. A 'History of the most unfortunate Prince Edward II.,' written by him, was published under the editorship of Sir James Harrington, in folio and octavo, in 1680. Lord Orford ('Royal and Noble Authors,' vol. v., p. 65) says he was remarkable for an invention to prevent his name being counterfeited, by artfully concealing in it the successive years of his age, and by that means, detecting a man who had not observed so nice a particularity.

FALKLAND, LUCIUS CARY, VISCOUNT, was the eldest son of the preceding, and born in 1610. From 1622 till 1629, during which time his father was Lord-Deputy of Ireland, he was educated at Trinity College, Dublin; but afterwards at St. John's College, Cambridge. Before he was of age he inherited an ample fortune from his grandfather, and soon afterwards went over to the Netherlands, with the intention of taking a command, but finding the campaign inactive, he returned to England. He had greatly displeased his father by marrying a lady of small fortune; and though the marriage was a very happy one, troubled by his father's anger, he resolved to retire to the country and devote himself to literary studies. Having conceived a desire to be able to read accurately the Greek authors, he secluded himself at his seat near Burford in Oxfordshire, and prosecuted his design with such vigorous industry that he became a master of the language in an incredibly short time. His house was only about ten miles from Oxford, and Chillingworth and other learned men of the university were at this time in the habit not only of visiting him, but of residing with him. In 1639 he joined the expedition against the Scotch. His peerage, being Scotch, did not entitle him to sit in the House of Lords, and in 1640 he was elected member for Newport, Isle of Wight, in the parliament which assembled on the 13th of April. He was again elected for the same borough in the parliament which met on the 3rd of November in the same year. In the Commons, Lord

Falkland, whilst fully concurring in the proposition for prosecuting the Earl of Strafford, urged strenuously, though without avail, and almost without support, the propriety, as a matter of justice, of appointing a committee to inquire into the earl's conduct, and to frame specific charges, before proceeding to impeach him of high treason.

Lord Falkland was free from any party bias, and thinking that the leaders of the popular party were in certain instances pushing their measures to an extent which was illegal and fraught with danger, and that the king was disposed to acquiesce in the just demands of the nation, he opposed them strenuously: hence he came to be regarded as an advocate of the court, and Charles I. invited him to become one of his privy council, and offered to make him secretary of state in the room of Sir Henry Vane, whom the king had dismissed. Lord Falkland was much disinclined to associate himself with the court party, but after much persuasion by Lord Clarendon and other personal friends, he was prevailed upon to accept the king's offer. His severity of moral principle was ill fitted to harmonise with Charles's duplicity and unconstitutional designs, but the civil war having commenced, he adhered to him with inflexible firmness, using every effort to reconcile the contending powers, and, though without any military command, attending the king on all occasions of conflict or danger. But his alacrity of spirit had deserted him, and when sitting among his friends, after long silence and frequent sighs, he would ejaculate, "Peace, peace," in a mournful tone, and passionately profess that "the very agony of the war, and the view of the calamities and desolation the kingdom did and must endure, took his sleep from him, and would shortly break his heart." He insisted on making one in the first rank of Lord Byron's cavalry at the battle of Newbury, September 20, 1643, and on the first encounter was shot in the belly with a musket-ball; he instantly fell from his horse, and his body was not found till the following day.

Lord Clarendon, who was his intimate friend, has pronounced a long and eloquent eulogium on his character, which indeed appears to have been worthy of the highest admiration. His chief work was, 'A Discourse on the Infalibility of the Church of Rome.'

FALLOPPIO, or FALLOPIUS, GABRIELLO, was born at Modena about 1523. He was one of the three distinguished anatomists of the 16th century to whom Cuvier, an unquestionable authority on such subjects, has assigned the merit of restoring, or rather creating, their science in its modern and exact form. His associates in this award of praise are Vesalius and Eustachius, the former of whom he succeeded in the united professorships of anatomy and surgery at Padua in 1551: the latter taught at Rome during the same period. [EUSTACHIUS.]

Fallopius appears at one time to have held an ecclesiastical appointment in the cathedral at Modena, which he resigned to devote himself to more congenial pursuits. Having gratified his curiosity by travelling through the most interesting parts of Europe, he settled for a time as a public teacher of anatomy at Ferrara, where he had received a medical education. But he soon quitted that university, which was in fact a sphere too narrow for his talents; and had lectured at Pisa for some years with increasing reputation under the patronage of the first Grand Duke of Tuscany [Cosmo I.], when he was induced by the liberal proffers of the Venetian senate to repair to Padua to take the place of Vesalius, who had been obliged to resign his academic offices by one of the disastrous incidents which have thrown a romantic interest over the latter part of his remarkable life. [VESALIUS.]

The studies of Fallopius were by no means confined to one department of natural history. He appears to have occupied himself, among the rest, with the subject of systematic botany, which had very recently begun to attract attention. In this, as in all other steps in the revival of learning, Italy took the lead. The first botanic garden had been established at Pisa by Cosmo de' Medici in 1543, and was at this time under the management of Cessalpinus. The second was established two years later at Padua; and the charge of this garden, with the professorial duties annexed to it, was committed to Fallopius soon after his arrival in that university. The botanical researches and collections he had made during his travels, and his subsequent opportunities at Pisa of access to the best sources of contemporary information, had probably fitted him in no common degree to undertake this additional charge, which he is said to have sustained with great ability and applause.

In addition to his merit as a naturalist and a teacher, Fallopius was an excellent and expeditious operator, and otherwise, for his time, a good practical surgeon. His character with posterity in this respect is however somewhat tainted by the appearance of a degree of quackery in the concealment of his remedies, and a trumpeting forth of their virtues, which his experience of them could not have justified. After a short but brilliant career of eleven years, both in practice and as a teacher, he died at Padua in 1562, and was succeeded by his favourite pupil Fabrizio, or Fabricius ab Acquapendente. [FABRIZIO.]

The only work certainly known to have been revised by himself was a volume entitled 'Anatomical Observations.' It was first printed in 8vo at Venice in the year before his death, and has been frequently reprinted. The publication of this work forms an epoch in the science of human anatomy. There is no part of the frame with which the author does not display a masterly acquaintance. Many important

parts of it he was the first to describe, if not to observe, and several of them still bear his name. His lectures on pharmacy, surgery, and anatomy were published after his death in various forms, and with very different degrees of fidelity, by his pupils. The best of them were collected and published with his 'Observations' in 3 vols. folio, Venice, 1584, and have passed through several editions. They are now superseded by more complete and systematic treatises, and are seldom consulted but by antiquarians in medical literature, or to support novel opinions; for in these sciences, as in others, much that is new is likewise old.

FANSHAWE, THE RIGHT HONOURABLE SIR RICHARD, was the youngest son of Sir H. Fanshawe, and was born in 1608 at Ware Park, in the county of Hertford. He became a fellow-commoner of Jesus College, Cambridge, in 1623, and removed to the Inner Temple in 1626. On the death of his mother, who had long survived his father, he betook himself to travel, and visited France and Spain. He was subsequently appointed secretary to the embassy at Madrid, and was left resident there till 1633. After his return, and on the breaking out of the civil war, he declared himself a royalist, and attended the court at Oxford, where he received the degree of Doctor of Civil Law. He followed the Prince of Wales to the islands of Scilly and Jersey in the capacity of secretary, and in 1648 became treasurer to the navy under Prince Rupert. At the battle of Worcester he was taken prisoner; but being released, he repaired to Charles II. at Breda, and was by him appointed his master of requests and Latin secretary. He returned to England with Charles, represented Cambridge in 1661, and was employed in negotiating Charles's marriage with Catherine. He was sent as ambassador to Philip IV. of Spain in 1664, and died at Madrid in 1666, leaving a widow and five children. His body was sent home embalmed.

Notwithstanding the active life of Fanshawe, he found leisure to attend to literature, and produced several works, the most celebrated of which is a translation of Guarini's 'Pastor Fido.' The parts of this work written in heroic measure are harsh and ill-managed, but the lighter lyric passages are playful and often melodious, and some of the more sublime choruses are sonorous and majestic. This book is not very easily procured. It was published in 1664, and is adorned with a curious portrait of Guarini. Besides the 'Pastor Fido' the volume contains some translations from Virgil and Martial; some short original pieces in verse; and a 'Short Discourse of the long Civil Wars of Rome' in prose.

FANT, ERIK MICHAEL, an investigator of the early political and literary history of Sweden, whose labours are of considerable value, was born at Eskilstuna in Sudermanland, on the 9th of January 1754, studied at the university of Upsal, became assistant-librarian there in 1779, and Professor of History in 1781. He retired in 1816 on a pension, which he enjoyed for a very short time, dying at Upsal on the 23rd of October 1817. His life was written by his friend and pupil J. H. Schröder, the present librarian of Upsal, and is included in a small volume published by him in 1839 under the title of 'Tal och Minnestekningar.'

The most important work with which Fant was connected was the collection entitled 'Scriptores rerum Suevicarum mediæ ævi.' He had originally projected it with his friend Nordin when both of them were sub-librarians at Upsal, but the project slept for want of encouragement for forty years, and Bishop Nordin was dead when Fant at the age of sixty-two retired from his professorship with the view of devoting himself to the realisation of their youthful project, and died before the publication of the first volume. That volume was issued in 1818, and a second was published in 1828 by Geijer and Schröder. The work appears to have advanced no further than these two folios, but even in this imperfect state it is an indispensable book in every Swedish library. It contains the only editions of several contemporary histories, bearing on the introduction of the Reformation into the North. A peculiar feature in the literature of Sweden consists in the number and importance of its academical theses or dissertations, which are nearly as various in their subject-matter and in their mode of treatment as the articles of English reviews. The name of Fant is attached to no less than three hundred and twenty-eight of these compositions. Two names appear on the title-page in connection with each thesis—that of the 'Præses,' generally the professor of the branch of knowledge to which it belongs, and that of the 'Respondent,' or candidate for a degree; and by a very unfortunate rule of academical etiquette the reader is generally left in the dark as to whether the Præses or the Respondent is the author of the thesis.

Fant is spoken of by friends at the university acquainted with the facts of the case, as the author of a 'History of Greek Literature in Sweden,' to which his name is appended as Respondent, and of 'Annals of Swedish Typography, in the 16th Century,' to which his name is appended as Præses. Many of the other dissertations, which are said to be of very unequal merit, and with some of which he may have had no other concern than that of lending his name, are on equally curious subjects—miscellaneous Swedish biography, the history of Gustavus Adolphus, the history of the Reformation in Sweden, &c. He published also some more ambitious attempts at a continuation of the history of Sweden, by Lagerbring, as a general outline of Swedish history, &c., but these do not appear to have enhanced his reputation.

FANTUZZI. [TRENTO, ANTONIO DA.]

*FARADAY, MICHAEL, one of the most distinguished living chemists and natural philosophers. He is one of the numerous examples afforded by this country, that the highest genius is not dependent on rank or station, and that, in spite of the almost entire neglect of the cultivation of natural science in our schools and colleges, we can boast of men whose investigations and discoveries are second to none. Mr. Faraday was born in London in 1791, and was the son of a blacksmith. With little preliminary education, he was apprenticed to a bookbinder and stationer named Riebau in Blandford-street. During his apprenticeship he spent his leisure hours in the construction of philosophical apparatus, and more especially an electrifying machine. This was the occasion of his being introduced to Mr. Dance of Manchester-street, then a member of the Royal Institution, who, finding the young man interested in science, obtained permission for him to attend the last four of a course of lectures on chemistry then being delivered by Sir Humphry Davy. The lectures thus attended were not only listened to with delight, but ample notes made and afterwards carefully re-written, and Faraday, as he has related in a letter to Dr. Paris, the biographer of Davy, was led by his strong desire to escape from trade, and the kind-heartedness which he fancied he saw in the lecturer, to take the bold step of writing to Sir H. Davy, expressing his wishes, and a hope that if an opportunity came in his way he would favour his views. At the same time Faraday sent the notes he had taken of the lectures. Sir Humphry Davy replied to the young applicant as follows:—"December 24th, 1812.—Sir,—I am far from displeased with the proof you have given me of your confidence, and which displays great zeal, power of memory, and attention. I am obliged to go out of town, and shall not be settled in town till the end of January. I will then see you at any time you wish. It would gratify me to be of any service to you. I wish it may be in my power.—I am, Sir, your obedient, humble servant, H. DAVY." "Early in 1813," continues Mr. Faraday, "Sir Humphry requested to see me, and told me of the situation of assistant in the laboratory of the Royal Institution, then just vacant. At the same time that he thus gratified my desires as to scientific employment, he still advised me not to give up the prospects I had before me, telling me that science was a harsh mistress, and in a pecuniary point of view but poorly rewarding those who devoted themselves to her service. He smiled at my notion of the superior moral feelings of philosophic men, and said he would leave me to the experience of a few years to set me right on the matter. Finally, through his good efforts, I went to the Royal Institution early in March 1813 as assistant in the laboratory; and in October of the same year went with him abroad as his assistant in experiments and in writing. I returned with him in April 1815, resumed my station in the Royal Institution, and have, as you know, ever since remained there."

Faraday remained for some years at the Royal Institution without publishing anything to attract general attention. Sir H. Davy had the highest opinion of him; and all who knew him at this period regarded him as likely to fill the position of that great chemist in the eyes of the world. One of his earliest works was his volume on chemical manipulation, which was published in 1827, and reached a second edition in 1836. In 1830 he published a paper on the manufacture of glass, and another, in 1831, on acoustical figures. It was, however, in 1831 that he commenced the publication of those experimental investigations on the subject of electricity, in the 'Philosophical Transactions,' that have made his name famous wherever science is cultivated, or the labours of the investigator of natural laws are appreciated. These papers have been almost regularly published (two in the course of the year) from that time to the present; and there is not one of them that does not contain either a discovery of importance, or a criticism, arising out of some original discovery, upon the labours of others. These papers embraced the wide subject of electricity. To ascertain the nature of this force; to evolve the laws which it obeyed; to exhibit the modes of its development, and its relations to heat, light, and the other great forces in nature, were the objects of these papers. If Faraday did not discover the science of electro-magnetism, he established its laws, and made the science of magneto-electricity. If he thought that the phenomena of free electricity, galvanism, and magnetism, were the manifestations of the same force, was not originally his, it has been mainly through his experiments that it has been demonstrated to be true. The science of electricity, comprehending the great facts of voltaic electricity and magnetism, presents multitudes of facts with the widest generalisation; and although this science is indebted to a large number of inquirers for its present position, there is one name that shines more brightly than any other through the whole of these researches, and that is Faraday.

All his investigations on the phenomena of electricity have been collected together and published in three volumes, entitled 'Experimental Researches in Electricity.' The first volume was published in 1839, and embraced papers published in the 'Philosophical Transactions,' from 1831 to 1838. These first papers deal with the phenomena of static electricity and the chemical phenomena of voltaic electricity. The second volume was published in 1844, and embraces papers from the 'Philosophical Transactions,' the 'Quarterly Journal of Science,' and the 'Philosophical Magazine,' from 1838 to 1843. It commences with his paper on the electricity of the gymnotus, and with experi-

ments on electro-magnetism and magneto-electricity. The third volume, published in 1855, embraces papers published from 1846 to 1852, in the 'Proceedings of the Royal Institution' and the 'Philosophical Magazine.' This work contains all Faraday's late researches on magnetism, the discovery of dia-magnetism, and the magnetic nature of oxygen gas, the magnetic nature of light, and other important points. These papers are, some of them, the most remarkable examples of inductive inquiry that have been given to the world since the time of Bacon. They deal with forces whose phenomena are exceedingly difficult to investigate, presenting a greater amount of complication than any others in the region of natural science. They present us with instances of the boldest speculation in commencing experiments, combined with the greatest accuracy in conducting them, and the utmost caution in arriving at conclusions. The multitude of experiments by which they are illustrated indicate a life of unwearied assiduity and perseverance in pursuit of the great object of a philosopher's existence—a knowledge of the truth. Amidst the absorbing interests of his own experiments and conclusions, he is ever alive to the labour of others, and everywhere betrays the most scrupulous anxiety to give every one his due share of credit. In no philosophic writings do we see less of the author and more of the subject. His object being to get at the truth, he is never wedded to an opinion or conclusion, but is ever ready to give way to the opinion of another, when this is seen to be based on fact. "In short," to use the language of a recent writer, "intellectually and morally, Faraday is a philosopher of the highest rank, of whom the country has just reason to be proud."

With all these high qualities as an investigator and thinker, Faraday has the most happy power of expression. He is the prince of popular lecturers; and the most popular singers and actors are deserted when Faraday delivers a lecture on Friday evenings, at the Royal Institution. It is here the philosopher is seen in his glory; as absorbed and earnest as a child over his toys, he repeats again his experiments before an admiring audience, none, perhaps, so absorbed in the lecture as he is in the subject of his discourse. His lectures to children are, perhaps, the most perfect expressions of his own genius, and the most complete examples of extemporaneous teaching. Their merit does not however consist alone in the grace and ease of his expression, but in the marvellous facility he possesses of experimenting at the same time that he is talking. This facility in experimenting is evidently the gift of genius, and a part of those admirable natural endowments which have made him the great philosopher he is.

In private life, Mr. Faraday is admired for the simplicity, truthfulness, and kindness of his character. Averse to strife and the gaze of the world, he has refused all offers of place and honour. He has felt that the sphere of his mission lay in the development of those discoveries which were first made in the laboratory of the Royal Institution. This spot witnessed his first triumph, and there he still remains, to win fresh laurels on those fields of science where he has no equal.

FAREY, JOHN, civil engineer and draughtsman, was born at Lambeth on March 20, 1791, and was educated at Woburn, where his father was agent to the Duke of Bedford, who took much interest in the progress of agriculture. John Farey, Senior, was frequently employed in making reports on geological questions; wrote a 'General View of the Agriculture and Minerals of Derbyshire,' &c., (2 vols. 8vo, London, 1811), a work which had some reputation, and contributed to the 'Agricultural Magazine.' Farey, junior—with his brother and sisters, becoming at an early age attached to kindred pursuits—was engaged in making drawings for the plates of 'Rees's Encyclopedia,' 'The Edinburgh Encyclopedia,' 'Tilloch's Magazine,' 'Gregory's Mechanics,' and 'Mechanical Dictionary,' the 'Pantalogia,' and many other publications, some of which he contributed articles to, or edited. To him, in conjunction with the Messrs. Lowry, the engravers, has been ascribed in a great degree, the merit of introducing a better explanatory style of illustration in scientific works, and which has not since been improved upon in the bulk of publications, in a ratio commensurate with mechanical facilities. His avocations connected him with eminent scientific men of the time; and thus with Huddart, Jessop, Mylne, and Rennie, he was engaged in the publication of Smeaton's reports and drawings. In 1807 he had received the silver medal of the Society of Arts for an instrument for making perspective drawings, described in their Transactions; and in 1813 the gold medal was awarded to him on the invention of his machine for drawing ellipses. This last he afterwards improved upon, besides effecting many improvements in the scales and drawing instruments now in use. In 1819 he went to Russia, and was engaged in the construction of iron-works. In Russia he first saw a steam-engine indicator—an instrument which it was attempted to keep secret—and on his return he had similar contrivances manufactured, and was often employed to use them in disputed cases. In 1821 he resigned his professional engagements in favour of his brother, and embarked in a lace manufactory in Devonshire, but gave that up in 1823. In 1825 he took the engineering direction of flax-mills at Leeds; but in 1826, on the failure of his brother's health, he returned to London, and from that time to near his death, which took place in his sixty-first year, on the 17th of July 1851, he was employed as a consulting engineer, or referee, in most of the novel inventions and litigated patent cases, during the quarter

of a century. For such duties he was peculiarly qualified from retentive memory as to details of machines and processes, names and dates, and from habits of conscientious and laborious research into authorities for cases. In his investigations and in the preparation of drawings for specifications, he was assisted by his wife, a lady of great scientific attainments. From the shock of her decease he never wholly recovered. Some time before, part of his library and documents had been burnt with his house in Guildford-street. Farey commenced a 'Treatise on the Steam-engine, Historical, Practical, and Descriptive,' (4to, London, 1827, with plates,) a valuable work, but which did not get beyond a first volume, and he was an active member of the Institution of Civil Engineers, from whose Report of 1851-52 many of these particulars are derived.

FARIA E SOUSA, a Portuguese escudero, and a writer on various subjects, chiefly in the Spanish language, was born in 1590, in a country residence called Caravella, in the province of Entre Minho e Douro. His talents were so precocious, that in 1600 he attended the lectures of his father and others at the University of Braga. Being desirous to become familiar with the Greek and Roman classics, he repaired, in 1604, to the learned Gonçalo de Moraes, bishop of Oporto. This new tutor soon appointed him his secretary, notwithstanding Faria's constant rejection of all offers of preferment on condition of entering the church, and notwithstanding his consecrating the first essays of his muse to his mistress Amelia. This lady was probably the same Donna Catalina Machado whom Faria married in 1614, whose stoical calmness in a tremendous storm at sea he celebrated in his 'Fuente de Aganippe' (Od. ii. part 3). In 1619 Faria quitted Portugal to try his fortune at the Spanish court; but his independent character prevented his success, and he returned to Portugal. Being unable to improve his prospects in Portugal, he once more resorted to Madrid, and at last in 1631 obtained the secretaryship to the Spanish embassy at Rome under the Marquis of Castel Rodrigo. He attracted the notice of the Italian literati, and even numbered Pope Urban VIII. among his patrons, but he could not agree with the marquis, and returned to Spain in 1634. After many sufferings, proceeding from the resentment of this personage, he was allowed at last to settle as a prisoner at Madrid, where, abandoning all thoughts of advancement, he devoted the remainder of his life solely to letters with such ardour as to hasten his death, which took place on the 3rd of June 1649.

Faria adhered closely to that extravagant school which in Spain was fostered so much by that of the Martinists in Italy. He revelled in bold flights of fancy, but all his beauties are like flowers buried in parasitical weeds. He wrote daily, as he says himself, twelve sheets; and moreover had such facility in rhetorical turns and flourishes, that in a single day he could compose a hundred different addresses of congratulation and condolence. On the other hand, his historical works, which are written in Spanish, are still valuable for their subject-matter. The rest of his works are not all in that language, as we find it stated in the 'Biographie Universelle.' Out of his select 600, or, as he terms them, 'six centuries,' of sonnets, exactly 200 are in Portuguese, and twelve of his eclogues are also in that language.

His works are—1st. 'Noches Claras, o Discursos morales y politicos.' 2nd. 'Comentarios sobre la Lusitana,' on which he laboured twenty-five years, and yet the commentary, except on historical points, rather obscures than illustrates the original. It was prohibited first by the Inquisition of Spain, and more strictly afterwards by that of Portugal. This occasioned the following work:—3rd. 'Defensa por los Comentaristas sobre la Lusitana.' 4th. 'Epitome de las Historias Portuguesas,' or a History of Portugal. 5th. 'Imperio de la China, y Cultura Evangelica por los Religiosos de la Compania de Jesus,' written by Samedo, but published by Faria. The following are his posthumous works:—'El Asia Portuguesa desde 1497 hasta 1640;' 'La Europa Portuguesa hasta 1557;' 'El Africa Portuguesa,' translated by John Stevens, 3 vols. 8vo, London, 1796; 'El America Portuguesa,' inedited; 'Fuente de Aganippe, o Rimas varias;' 'Divinas y humanas Flores;' 'Gran Justicia de Aragon;' at the end of which is the 'Retrato de Manuel Faria,' that is to say, his Life, by his friend Porcel. Besides this work the reader may consult Bouterwek, 'Spanish and Portuguese Literature;' Nicholas Antonius, 'Biblio. Hisp.:' Nicéron, 'Mémoires,' &c., vol. xxxvi.

FARINATI, PAOLO, a celebrated painter of Verona, where he was born in 1522. He studied first under Niccolò Giolfinio, at Verona, and afterwards under Giorgione and Titian at Venice. There are several excellent works in fresco and in oil by him in the principal cities about Verona, where he and his wife died, in 1606, on the same day. His style of design is robust and vigorous, similar to that of Julio Romano, and his colouring has much of the character of that of the Venetian school. He etched a few designs from sacred and mythological history: they are described by Bartsch.

FARMER, DR. RICHARD, descended from a respectable family in Leicestershire, was born at Leicester, August 23, 1735. He received the early part of his education in the Free Grammar School of his native town, and in 1753 was entered a pensioner of Emmanuel College, Cambridge. In due time he took his degrees; was elected fellow, and in 1760 became classical tutor of Emmanuel College, which office he held until his election to the mastership in 1775. He served the office of Vice-Chancellor in the same year, and in 1778 was elected Chief Librarian to the University. In 1780 he was collated

to a prebendal stall at Lichfield, and some time afterwards became Prebendary of Canterbury, which he resigned (1788) for the office of a Canon Residentiary at St. Paul's. He died after a long and painful illness, at Emmanuel Lodge, September 8, 1797, and was buried in the chapel. An epitaph to his memory was written by Dr. Parr, and is inscribed on the college cloisters. Dr. Farmer collected a valuable library of tracts and early English literature, which was sold after his death and produced, as it is said, a great deal more than it originally cost.

Dr. Farmer was a tory in politics, and belonged to the party which goes by the name of 'orthodox,' in the church; his manners were frank and unreserved, and his habits rather those of a boon companion than of a clergyman. It is reported of him that he declined a bishopric rather than forego his favourite amusement of seeing Shakspeare performed on the stage, a reason which, if founded on truth, had at all events more cogency in the time of Garrick than at present. Dr. Farmer is now only remembered by his 'Essay on the Learning of Shakspeare,' a work which, on its first appearance, was described as learned, ingenious, and laborious. It deserves this character, but no more. It contains the result of much reading, but is distinguished by neither taste nor judgment.

FARNABY, or FARNABIE, THOMAS, a learned critic and grammarian, was born in London in 1575. His grandfather was of Truro in Cornwall; but his great-grandfather, an Italian musician, was the first of his family who settled in England. He was admitted as a servitor of Merton College, Oxford, in 1590; but being of an unsettled disposition, he quitted the university abruptly, changed his religion, and passed over to Spain, where he was received into a Jesuits' college. But he soon grew weary of their discipline; and in 1595 joined Sir Francis Drake and Sir John Hawkins in their last expedition. He is reported also to have served subsequently as a soldier in the Low Countries. Gaining no profit in these expeditions, he returned to England, landed in Cornwall, and in the urgency of his necessities descended to the humble employment of teaching children their horn-book. In this situation he assumed the name of Thomas Bainrafe, the anagram of Farnabie. After some time he changed his residence to Martock in Somersetshire, where he established a grammar-school for youth with great success, under his own name. From Martock he removed to London, and opened a school in Goldsmiths' Rents behind Red-cross-street, near Cripplegate, where his reputation became so established, that the number of his scholars, chiefly the sons of noblemen and gentlemen, amounted at one time to more than 300. Antony à Wood says, his school was so frequented that more churchmen and statesmen issued from it than from any school taught by one man in England. Whilst here he was created M.A. in the University of Cambridge, and on the 24th of April 1616 was incorporated in the same degree at Oxford. In 1636 he quitted London to reside at Sevenoaks in Kent, resuming his former occupation, and, with the wealth which he had accumulated, purchased landed property both in Kent and Sussex. In 1641 he became mixed up in the commotions of the times as a favourer of the royal cause, and was committed to prison, first in Newgate, and afterwards in Ely House. It was at one time debated in the House of Commons whether he should not be transported to America. Wood insinuates that some of the members of both Houses who had been his scholars were among those who urged his being treated with severity. He died on the 12th of June 1647, and was interred in the chancel of the church at Sevenoaks.

His own works were—1, 'Index Rhetoricus Scholis accommodatus,' 12mo, Lond., 1625: to which in 1646 were added 'Formulae Oratoriae et Index Poeticus;' the fifth edition was printed in 1654; 2, 'Florilegium Epigrammatum Græcorum, eorumque Latino versu à variis redditorum,' 8vo, Lond., 1629, 1650; 3, 'Systema Grammaticum,' 8vo, Lond., 1641; 4, 'Phrasæologia Anglo-Latina,' 8vo, Lond.; 5, 'Tabulæ Linguae Græcæ,' 4to, Lond.; 6, 'Syntaxis,' 8vo, Lond. His editions of the classics, with annotations, were, Juvenal and Persius, 12mo, Lond., 1612; Amst., 1662; Hag., 1663; Seneca, 12mo, Lond., 1613; Amst., 1632, 1634; 8vo, Pat., 1659; 12mo, Amst., 1665; Martial, 12mo, Lond., 1615; Gen., 1623; Lond., 1633; Lucan, 12mo, Lond., 1618; 8vo, Francof., 1624; Virgil, 8vo, Lond., 1634; Ovid, fol., Par., 1637; 12mo, Lond., 1677, &c. His 'Notes upon Terence' were finished only as far as the fourth comedy when he died; but Dr. Merio Casaubon completed the last two comedies, and published the whole at London, 12mo, 1651. Other editions were 8vo, 1669; and Salm., 1671. Dr. Bliss, in his additions to Wood's 'Athenæ,' says, 'Farnaby intended an edition of Petronius Arbitri's 'Satyricon.'"

FARNÉSE, the name of a noble family of modern Rome, who were originally feudatories of the territory of Farnese and Montalto, in the Papal States, south-west of the Lake of Bolsena, and near the borders of Tuscany. The splendour of this family was greatly increased by the exaltation of Cardinal Alessandro Farnese to the Papal See after the demise of Clement VII. in October 1534. [PAUL III.] This pope had a natural son, Pier Luigi Farnese, whom he determined to make a sovereign prince. For this purpose he first of all alienated part of the territory of the church in the neighbourhood of the feudal domain of his family, and formed a duchy called that of Castro, from the name of its chief town, adding to it the towns of Ronciglione and Nepi, with their territories. This district,

which comprised nearly one half of the province called Patrimonio di San Pietro, he bestowed on Pier Luigi and his descendants, with the title of Duke of Castro, as a great fief of the Holy See. He also obtained for him from Charles V. the investiture of the Marquisate of Novara as an imperial fief, and from the Venetian Senate permission to be inscribed on the golden book of the patricians of Venice, an honour considered as equal, if not superior, to that of a feudal title. The pope also made his son Gonfaloniere, or Captain General of the Holy See, an office which Pier Luigi dishonoured by the most depraved conduct. Lastly, Paul III. in 1545 gave his son the investiture of Parma and Piacenza, which Pope Julius II. had conquered, with the title of sovereign duke of those states, on condition that the duke and his successors should pay an annual sum of 8000 ducats to the Roman See. The emperor Charles V. however, who, as Duke of Milan, had claims on Parma and Piacenza, would not bestow the investiture upon Pier Luigi. The new Duke of Parma and Piacenza soon became hateful to his subjects for his vices and oppression, and a conspiracy was formed by Count Anguissola and other noblemen, secretly countenanced by Don Ferrante Gonzaga, imperial governor of Milan, who hated Pier Luigi. On the morning of the 10th of September 1547, Anguissola stabbed the duke while at dinner in the ducal palace of Piacenza, and threw his body out of the window, when it was mutilated and dragged about by the mob. Piacenza was taken possession of by the imperial troops, but Parma remained in possession of Ottavio Farnese, son of the murdered duke. In 1556, Philip II., as sovereign of the Milanese, restored Piacenza to the Duke Ottavio, but the citadel continued to be garrisoned by Spanish soldiers. Ottavio dying in 1587, was succeeded as Duke of Parma and Piacenza by his son Alessandro Farnese, who distinguished himself as general of the Spanish armies in the wars against France. He was made governor of the Spanish Netherlands by Philip II., and carried on the war against the Prince of Orange. He is known in history by the name of the Duke of Parma. Alessandro died in 1592, and was succeeded by Ranuccio Farnese, a suspicious and cruel prince. A conspiracy was hatched against him at Rome, but it being discovered, a number of people were put to death in 1612. His successor, Odoardo Farnese, quarrelled with Pope Urban VIII. about the Duchy of Castro, which that pope wished to take away from him to give it to his own nephews, the Barberini. This gave rise to an absurd and tedious warfare between the papal troops and those of Parma. Ultimately, through the mediation of other princes, the Farnese were left in possession of Castro, but under the following pontificate of Innocent X. they were finally deprived of that territory in 1650, and the pope razed the town of Castro to the ground, under the pretence of its bishop having been murdered by some assassins. This occurred under Ranuccio II., Farnese, duke of Parma, who had succeeded Odoardo. The Farnese continued to rule over Parma and Piacenza till 1731, when the last duke, Antonio Farnese, having died without issue, the male line of the Farnese became extinct. But Elizabeth Farnese, wife of Philip V. of Spain, claiming the duchy for her children, it was ultimately given, by the peace of Aix-la-Chapelle, to her younger son Don Filippo. The other fiefs however, and the personal property of the Farnese, including the rich museum and the splendid palaces at Rome, were given to his brother, Don Carlos, king of the two Sicilies, and some of the finest statues and paintings in the museum of Naples are derived from that inheritance. The Farnese palace at Rome, which belongs to the King of Naples, is considered the finest among the numerous palaces of that city. The Farnesina or smaller mansion on the opposite or right bank of the Tiber is known for the beautiful frescoes of Raffaele. The Orti Farnesiani occupy a great part of the Palatine, and include some remains of the palace of the Cæsars.

Among the various families which have owed their aggrandisement entirely to a papal ancestor, the Farnese attained the highest rank among Italian princes, and retained it the longest. It has produced several cardinals, distinguished for their learning.

(Ciacconius, *Vita et Gesta summorum Pontificum et Cardinalium*; Moreri, *Dictionary*, article 'Farnese'; Afo, *Vita di Pier Luigi Farnese*, and the Italian historians of the 16th century.)

FARQUHAR, GEORGE, was born at Londonderry in 1678, and received his education at the University of Dublin. Though he displayed talents at an early age he did not take any degree, but forsook his severer studies for the stage, and appeared at the Dublin theatre. He never however made any great figure as an actor, and having had the misfortune to wound a brother comedian with a real sword, which he mistook for a foil, he forsook the stage, being at that time only seventeen years of age. He accompanied the actor Wilks to London, and attracted the notice of the Earl of Orrery, who gave him a commission in his own regiment, which was then in Ireland.

Wilks exhorted him to try his powers as a dramatist. Accordingly in 1698 he produced his comedy of 'Love and a Bottle,' which was so successful as to encourage him to another effort. His 'Constant Couple,' which appeared two years afterwards, was played fifty-three nights in the first season, and was the cause of the favourable reception of a very indifferent sequel which he wrote under the title of 'Sir Harry Wildair.' In 1703 he produced a version of Beaumont and Fletcher's 'Wild-goose Chase,' under the name of the 'Incon-

stant,' which long continued to be occasionally played at the London theatres. He was married in the same year, and getting into great difficulties was forced to sell his commission; other mortifications and disappointments ensued, and he became so deeply affected that he fell into a decline, and died in 1707. During his last illness he wrote his celebrated 'Beaux Stratagem.'

The appearance of Farquhar's comedies may be regarded as an important epoch in the history of the English drama. He was the first of his period to write in an easy flowing style, equally removed from the pedantic stiffness of Congreve and the formal viciousness of the Etherege school, and he also attended more to character than most writers of the day. Immoral and licentious as his plays may appear to readers of the present day, those who are conversant with writings of that time must acknowledge them to be considerably more pure than those of his contemporaries, if we except his first piece 'Love and a Bottle.' It is singular enough that the critics regarded as Farquhar's chief d'œuvre a serious comedy called the 'Twin Rivals,' which has now sunk entirely into oblivion, or at best is only remembered by readers of the old English drama as containing a masterly though disgusting portrait under the name of 'Mother Midnight.' A neat edition of his works was published in 1736.

FARRANT, RICHARD, one of the fathers of English church music, was born in the early part of the 16th century. He was a gentleman of the chapel-royal in 1564, and subsequently organist and master of the choristers of St. George's chapel, Windsor. He is supposed to have died about 1585. So long as solemn harmony of the purest and finest kind shall find admirers, so long will his service in G minor, and more especially his two anthems, "Hide not thou thy face," and "Call to remembrance," be productive of the most delightful emotions that can arise out of a love of art combined with religious feeling.

FATIMIDES, the name of a race of kings, who assumed the title of kalifs, and reigned for many years over the north of Africa and Egypt. They obtained the name from the pretensions of the founder of the dynasty, Abu Mohammed Obeidallah, who asserted that he was descended from Fatima, the daughter of Mohammed and wife of Ali. The Arabic historians however generally deny the truth of this assertion; and many of them say that his grandfather was a Jew or of the Magian religion. The princes of this family were also called the Aliades, in consequence of their descent, real or pretended, from Ali.

1. OBEIDALLAH, the first Fatimide kalif, was born A.D. 892. Having incurred the displeasure of Moktafi, the reigning Abasside kalif, he was obliged to wander through various parts of Africa, till through fortunate circumstances he was raised in 910 from a dungeon in Segelmessa to sovereign power. He assumed the title of Mahadi, or "director of the faithful," according to a prophecy of Mohammed's that in the space of 300 years such an individual would arise in the west. He subdued the princes in the north of Africa, who had become independent of the Abassides, and established his authority from the Atlantic to the borders of Egypt. He founded Mahadi on the site of the ancient Aphrodisium, a town on the coast of Africa, about a hundred miles south of Tunis, and made it his capital. He became the author of a great schism among the Mohammedans by disowning the authority of the Abassides, and assuming the title of Emir al Mumenin, "prince of the faithful," which belonged exclusively to the kalifs. His fleets ravaged the coasts of Italy and Sicily, and his armies frequently invaded Egypt, but without any permanent success.

2. CAIEM succeeded his father in 933. During his reign an impostor, Abu Yezid, originally an Ethiopian slave, advanced certain peculiar doctrines in religion, which he was enabled to propagate over the whole of the north of Africa, and was so successful in his military expeditions as to deprive Caiem of all his dominions, and confine him to his capital, Mahadi, which he was besieging when Caiem died.

3. MANSOUR succeeded his father in 946, when the kingdom was in a state of the greatest confusion. By his valour and prudence he regained the greater part of the dominions of his grandfather Obeidallah, defeated the usurper Yezid, and laid the foundation of that power which enabled his son Moez to conquer Egypt.

4. MOEZ (955) was the most powerful of the Fatimide kalifs. He was successful in a naval war with Spain, and took the island of Sicily; but his most celebrated conquest was that of Egypt, which was subdued by his lieutenant in 972. Two years afterwards he removed his court to Egypt, and founded Cairo. The name of the Abasside kalif was omitted in the public prayers, and his own substituted in its place; from which time the great schism of the Fatimide and Abasside kalifs is more frequently dated than from the assumption of the title by Obeidallah. The armies of Moez conquered the whole of Palestine and Syria as far as Damascus. His virtues are highly extolled by the Arabic historians.

5. AZIZ (978). The dominions recently acquired by Moez were secured to the Fatimide kalifs by the wise government of his son Aziz, who took several towns in Syria. He married a Christian woman, whose brothers he made patriarchs of Alexandria and Jerusalem.

6. HAKEM was only eleven years of age when he succeeded his father in 996. He is distinguished even among oriental despots by his cruelty and folly. His tyranny caused frequent insurrections in Cairo. He persecuted the Jews and Christians, and burnt their

places of worship. By his order the church of the Resurrection at Jerusalem was destroyed (1009). His persecutions of the Christians induced them to appeal to their brethren in the West, and was one of the causes that led to the crusades. He carried his folly so far as to seek to become the founder of a new religion, and to assert that he was the express image of God. He was assassinated in 1021, and was succeeded by his son.

7. **DHAHER.** He was not so cruel as his father, but was addicted to pleasure, and resigned all the cares of government to his vizirs. In his reign the power of the Fatimide kalifs began to decline. They possessed nothing but the external show of royalty: secluded in the harem, they were the slaves of their vizirs, whom they could not remove, and dared not disobey. In addition to the evils of misgovernment, Egypt was afflicted in the reign of Dhaheer with one of the most dreadful famines that ever visited the country.

8. **MOSTANSER** (1037) was only nine years old when he succeeded his father. The Turks invaded Syria and Palestine in his reign, took Damascus and Jerusalem (1076), where the princes of the house of Ortok, a Turkish family, established an independent kingdom. They advanced to the Nile with the intention of conquering Egypt, but were repulsed.

9. **MOSTALI** (1094), the second son of Mostanser, was seated on the throne by the all-powerful vizir Afdhal, in whose hands the entire power rested during the whole of Mostali's reign. The invasion of Asia Minor by the crusaders in 1097 appeared to Afdhal a favourable opportunity for the recovery of Jerusalem. Refusing to assist the Turks against the crusaders, he marched against Jerusalem, took it (1098), and deprived the Ortok princes of the sovereignty which they had exercised for twenty years. His possession of Jerusalem was however of very short duration, for it was taken in the following year (1099) by the crusaders. Anxious to recover his loss, he led an immense army in the same year against Jerusalem, but was entirely defeated by the crusaders near Ascalon.

10-13. The reigns of **AMER** (1101-29), **HAFEDH** (1129-49), **DHAHER** (1149-54), **FAIZ** (1154-60), contain nothing worthy of notice. During their reigns the power of the Fatimides rapidly decayed.

14. **ADHED** (1160) was the last kalif of the Fatimide dynasty. At the commencement of his reign Egypt was divided into two factions, the respective chiefs of which, Dargham and Shawer, disputed for the dignity of vizir. Shawer implored the assistance of Noor-ed-deen, or Nouredin, who sent an army into Egypt under the command of Shiracouh, by means of which his rival was crushed. But becoming jealous of Noor-ed-deen's power in Egypt, he solicited the aid of Amauri, king of Jerusalem, who marched into Egypt and expelled Shiracouh from the country. Noor-ed-deen soon sent another army into Egypt under the same commander, who was accompanied by his nephew, the celebrated Saladin. [SALADIN.] Shiracouh was again unsuccessful, and was obliged to retreat. The ambition of Amauri afforded shortly afterwards a more favourable opportunity for the reduction of Egypt. Amauri, after driving Shiracouh out of the country, meditated the design of reducing it to his own authority. Shawer, alarmed at the success of Amauri, entreated the assistance of Noor-ed-deen, who sent Shiracouh for the third time at the head of a numerous army. He repulsed the Christians, and afterwards put the treacherous vizir to death. Shiracouh succeeded to his dignity, but dying shortly after, Saladin obtained the post of vizir. As Noor-ed-deen was attached to the interests of the Abassides, he gave orders for the proclamation of Mosthadi, the Abasside kalif (1171), and for depriving the Fatimides of the kalifate. Adhed, who was then on a sick-bed, died a few days after, ignorant, as it is said, of his loss.

(Mill, *History of Muhammedanism*, pp. 134-143; Mill, *History of the Crusaders*, vol. i.; D'Herbelot, *Bibliothèque Orientale*, articles 'Fatimiah,' 'Obeidallah,' 'Hakem,' 'Adhed,' 'Saladin,' &c.; Gibbon, *Decline and Fall*, cc. 57, 58, 59.)

FAUCHER, LÉON, an ex-minister of the French government, and a writer on subjects of political economy and social progress, was occupied during the greater part of his life as a journalist. His connection with the periodical press of Paris commenced about the year 1830; from 1836 to 1843 he was a contributor to the '*Courrier Français*,' and was afterwards a leading writer in the '*Revue des Deux Mondes*,' which is published on the 1st and 15th of every month, and occupies an influential place among those periodicals which are chiefly devoted to the discussion of questions of political economy and the investigation of the actual condition of the various nations of the world. M. Léon Faucher was, during the last ten years of the dynasty of Louis Philippe, a member of the Chamber of Deputies for the department of Marne. He was re-elected by the same department in 1848 as one of its representatives in the National Assembly of the French Republic. He became Minister of the Interior, December 29, 1848, and held the office till May 14, 1849. He was again appointed Minister of the Interior, April 10, 1851, and was succeeded by the Comte de Persigny, January 22, 1852. M. Léon Faucher died on the 15th of December 1854, at Marseille.

M. Léon Faucher published in 1845 '*Études sur l'Angleterre*,' 2 vols. 8vo, Paris, a work descriptive of the social and industrial condition of certain districts of England—Whitechapel, St. Giles's, the City; Liverpool, Manchester, Leeds, Birmingham, and adjoining districts—together with dissertations on the Bank of England,

the Lower Classes, Middle Classes, Aristocracy, the Corn-Laws and the League, and the Balance of Powers. Several portions of this work had appeared in 1843 and 1844 in the '*Revue des Deux Mondes*,' and the description of Manchester had been translated into English under the title of '*Manchester in 1841; its Present Condition*,' 12mo. The work is written in a fair and impartial spirit, and affords evidence of diligent research and patient investigation; but contains many mistaken views and exaggerated descriptions. Other dissertations by M. Léon Faucher are the following:—'*De l'impôt sur le Revenu*;' '*Du Système de M. Louis Blanc*;' '*De la Situation Financière et du Budget*,' 8vo, 1850, appeared originally in the '*Revue des Deux Mondes*,' in 1849. '*Remarks on the Production of the Precious Metals and the Demonetization of Gold in several Countries in Europe*,' by Mons. Léon Faucher; translated by Thomas Hanley, Junior, 8vo, Lond., 1852. These remarks appeared first in the '*Revue des Deux Mondes*,' and were subsequently published, somewhat modified, in the Reports of the Académie des Sciences Morales et Politiques.

FAUSTINA, ANNIA, was the daughter of Annus Verus, prefect of Rome; she married Antoninus before his adoption by Hadrian, and died in the third year of her husband's reign, thirty-six years of age. She left only one surviving child, named Faustina. The historians have represented her conduct as very licentious. [ANTONINUS PIUS.]



Coin of Faustina the Elder.

British Museum. Actual size. Copper. Weight 346½ grains.

FAUSTINA the Younger, daughter of the preceding, married her cousin Marcus Aurelius, and died A.D. 176 in a village of Cappadocia at the foot of Mount Taurus, on her husband's return from Syria. She is represented by Dion and Capitolinus as even more profligate in her conduct than her mother, and yet Marcus in his '*Meditations*' (i. 17) extols her obedience, simplicity, and affection. Her daughter Lucilla married Lucius Verus, whom Marcus Aurelius associated with him in the empire, and her son Commodus succeeded his father as emperor. [AURELIUS, MARCUS.]



Coin of Faustina the Younger.

British Museum. Actual size. Copper. Weight 395½ grains.

FAWKES, GUIDO or GUY. During the latter years of the reign of Queen Elizabeth the Protestants, who, since the death of Mary, had so increased in numbers and in power as to have acquired the undisputed ascendancy in the government of the kingdom, endeavoured, by the severity of laws enacted against Roman Catholics, to extirpate that religion from England. "Not only were the Catholics forbidden to use the rites and ceremonies of their own faith, but were required to attend upon the services of a church which, if conscientious and consistent, they were bound to abhor. If they refused or forbore to come to a Protestant church on the Sabbath, they were liable to a penalty of 20*l.* for every lunar month during which they absented themselves." Every priest who said mass, and every person who heard it, was liable to a fine of 100 marks, and imprisonment for a year. The ministers of their religion, without whose presence they were precluded from the exercise of the sacraments and other rites, were in effect proscribed and banished; for by a statute passed in 1585 it was enacted that all Jesuits, seminary and other priests, ordained since the beginning of the queen's reign, should depart out of the realm within forty days after the end of that session of parliament, and that all such priests or other religious persons ordained since the same time should not come into England or remain there under the pain of suffering death as in case of treason. It was also enacted by the same statute that all persons receiving or assisting such priests should be guilty of a capital felony. It may be truly said that

these and other rigorous statutes were not at all times enforced; but they placed the whole body of the Roman Catholics at the mercy of the Protestant government; for them therefore there was no liberty, personal or religious, but such as the privy council thought proper to allow; and with reference to their religion, the law gave them no rights, and afforded them no protection.

The facts that James I., although himself a Protestant, was born of Roman Catholic parents, had been baptised by a Roman Catholic archbishop, and approved of several of the ordinances of the Roman Church, gave to the Roman Catholics at his accession hopes of a revival of their liberties. At first, indeed, it appeared that their wishes would be realised, and the severity used towards them relaxed; for the fines paid by the recusants, which in the last year of Elizabeth had amounted to 10,333*l.*, in the first year of James's reign scarcely exceeded 300*l.*, and in the second they were little more than 200*l.* James however was no sooner firmly seated upon the throne, than he overthrew all their expectations. In February 1604 he assured his council that "he had never any intention of granting toleration to the Catholics," that he would fortify the laws against them, and cause them to be put into execution to the utmost. This occasioned among the Roman Catholic party much discontent with the government, the king, and the Protestants in general. The design of blowing up the House of Lords with gunpowder at the opening of parliament, and thus destroying at a single blow the King, the Lords, and the Commons, was formed about the summer of 1604. The conceiver of this desperate and bloody vengeance was Robert Catesby, a Roman Catholic, the son of Sir William Catesby, who had been several times imprisoned for recusancy. Catesby disclosed his scheme to John Wright and Thomas Winter, the former descended from a respectable family in Yorkshire—the Wrights of Plowland in Holderness; the latter from the Winters of Huddington in Worcestershire, where they had been in possession of estates since the time of Henry VI. At a conversation held between these conspirators it was agreed that Winter should go over to the Netherlands to meet Velasco, constable of Castile, who had arrived at Flanders on his way to England to conclude a peace between James and the king of Spain, and request him to solicit his majesty to recal the penal laws against the Roman Catholics, and to admit them into the rank of his other subjects. Winter received no encouragement from Velasco that he would stipulate in the treaty of peace for the liberties of the English Roman Catholics, and so returned to England, having in company Guido Fawkes, who, it was thought, would be of assistance in the business. Fawkes was a gentleman of good parentage and respectable family in Yorkshire; his father, Edward Fawkes, was a notary at York, and held the office of registrar and advocate of the Consistory Court of the Cathedral. Of his education and early history nothing is known; but having spent the little property that he derived from his father, he enlisted in the Spanish army in Flanders, and was present at the taking of Calais by the Archduke Albert in 1598. Soon after Winter's return to London, Thomas Percy, the relation and confidential steward of the Earl of Northumberland, joined the four conspirators already mentioned, and the following oath of secrecy was administered to each, kneeling, with his hands placed upon the Primer:—"You swear by the blessed Trinity, and by the sacrament you now propose to receive, never to disclose, directly or indirectly, by word or circumstance, the matter that shall be proposed to you to keep secret, nor desist from the execution thereof until the rest shall give you leave." They then heard mass, and received the sacrament from Father Gerard in confirmation of their vow. Percy took the next step. He was a gentleman-pensioner, and upon pretence that it would be convenient to him when in attendance in that capacity, he purchased of one Ferris the remainder of a short term which he had in the lease of a house adjoining the parliament-house. Fawkes, who was unknown in London, and had assumed the name of Johnson, acted as Percy's servant, and took possession of the house. Parliament was soon afterwards adjourned till the 7th of February, and the conspirators having first hired a house in Lambeth for the preparation of timber for the mine and a place of deposit for combustibles, agreed to meet in London about the beginning of November. The custody of the house in Lambeth was committed to Robert Keyes, the son of a Protestant clergyman in Derbyshire, but himself a Roman Catholic; the oath of secrecy was administered to him also. The proceedings of the star-chamber during the interval of their meetings so exasperated the conspirators that they became more eager than ever about the plot. Catesby and his confederates, according to a previous agreement, assembled in the house about the 11th of December, and a mine was immediately commenced. The stone wall however which separated them from the parliament-house being found three yards in thickness, Keyes and the younger brother of John Wright (who was enlisted as the others had been) were called in to assist, and the seven men were thus occupied until Christmas-Eve without their ever appearing in the upper part of the house. During their laborious employment they had much consultation respecting the scheme to be adopted. It was supposed that Prince Henry would accompany the king to the parliament-house, and perish there with his father. The Duke of York (afterwards Charles I.) would then be the next heir, and Percy undertook to secure his person, and carry him off in safety as soon as the fatal blow was struck. If this scheme should fail, the Princess Elizabeth was to be surprised and secured by

a party provided in the country. It was the intention to proclaim one of the royal family as king. It was also arranged that Warwickshire should be the general rendezvous, and that supplies of horses and armour should be sent to the houses of several of the conspirators in that county, to be used as occasion might require.

In the midst of these deliberations Fawkes brought intelligence that the parliament had again been prorogued from the 7th of February to the 3rd of October following. The conspirators therefore separated for a time; and in the meanwhile John Grant of Norbrook, in Warwickshire, and Robert Winter of Huddington, were sworn in among their number. In February (1604-5) their labours were resumed, and the stone wall nearly half broken through. One morning while working upon the wall, they suddenly heard a rushing noise in a cellar nearly above their heads. At first they feared they had been discovered; but Fawkes being despatched to reconnoitre, found that one Bright, to whom the cellar belonged, was selling off his coals in order to remove. Fawkes carefully surveyed this large vault situated immediately below the House of Lords, and perceived its fitness for their purpose. The difficulties connected with breaking through the wall, its thickness, the damp of the situation, for water was continually oozing through the stone-work, and the danger of discovery from noise, disposed the confederates to abandon their operations, and to possess themselves of the cellar of Bright. The vault was immediately hired, and about twenty barrels of powder were carried by night from Lambeth: iron bars and other tools that had been used in mining were also thrown among the powder, that the breach might be the greater, and the whole was covered over with faggots. Lumber of various kinds was placed in the cellar to prevent any suspicion of the curious or the watchful. In May 1605 the preparations were complete: the conspirators having marked the door, in order that it might be seen if any one entered the vault, consented to separate; before their separation however it was proposed that an attempt should be made to obtain foreign co-operation by informing Sir William Stanley and Owen of the project. This was agreed to on condition of their being sworn to secrecy, and Fawkes was despatched to Flanders for the purpose of conferring with them. Sir Edmund Baynham was also sent on a mission to the pope, that when the news of the explosion arrived at Rome he might be prepared to negotiate on behalf of the conspirators, and to explain that the design of the plot was the re-establishment of Roman Catholicism. Soon after Fawkes's return from Flanders the parliament was further prorogued from October to the 5th of November. These repeated prorogations alarmed the conspirators, and led them to fear that their project was suspected. Their alarms however having been discovered to be groundless, Catesby purchased horses, arms, and powder, and under the pretence of making levies for the Archduke of Flanders, assembled friends who might be armed in the country when the first blow was struck. As considerable sums of money were necessary for these purposes, it was proposed to admit into the confederacy three wealthy men, Sir Everard Digby [DIGBY], Ambrose Rookwood of Coldham Hall, in Suffolk, and Francis Tresham, the son of Sir Thomas Tresham of Rushton, in Northamptonshire. These gentlemen were afterwards sworn in.

As the day of meeting of parliament approached, it was finally determined that Fawkes should fire the mine with a slow match, which would allow him a quarter of an hour to escape. Sir Everard Digby was to assemble a number of Roman Catholic gentlemen in Warwickshire on the 5th of November under pretence of a hunting party, and Percy was to seize the Prince of Wales, or the Duke of York if the prince should go to the parliament-house with the king. One subject of discussion only arose, whether and how the Roman Catholic peers should be warned of their danger. Each conspirator had friends, if not relations among them; but the danger of communicating the project to so large a number of persons was considered so imminent that they despaired of saving all of them, and it was concluded that no express notice should be given them, but only such persuasion, upon general grounds, as might deter them from attending. Many of the conspirators were averse to this advice and angry at its adoption; and Tresham in particular, for his sisters had married Lords Stourton and Mounteagle. Indeed Tresham so passionately required that Lord Mounteagle should have warning of his danger, that very high words ensued; and when he was thwarted in his wishes, he hinted that the money he had promised would not be forthcoming; and from this time he ceased to attend their councils.

On Saturday the 26th of October, ten days before the meeting of parliament, Lord Mounteagle unexpectedly gave a supper in a house which he had not lately occupied. Circumstances have given rise to a belief that he was privy to the plot at the time that he invited his friends, and that the supper was only given as a convenient opportunity of discovering the conspiracy to them. Be this as it may, whilst he was at table a letter was brought to him by one of his pages, who stated that he had received it in the street from a stranger, who pressed its instant delivery into his master's hands. The letter ran thus:—"My lord out of the love I beare to some of your frends have a caer of your preservation therefore I would advyse youe as youe tender your lyf to devyse some excuse to shifte of your attendance at this parliament for God and man hathe concurred to punishe the wickednes of this time, and thinke not slightlye of this advertisement

but retyre youre self into youre contri wheare yowe may expect the event in safte for thowghe theare be no apparance of anni stir yet i saye they shall receyve a terrible blowe this parliament and yet they shall not seie who hurts them, this councel is not to be contemned because it may do yowe good and can do yowe no harme for the dangers is passed as soon as yowe have burnt the letter, and i hope God will give yowe the grace to mak good use of it to whose holy protection i commend yowe." "To the right honorable the Lord Mounteagle." This letter has been ascribed to Anne, the daughter of Lord Vaux, to Miss Abington, Lord Mounteagle's sister, to Percy, and to others; but there seem greater reasons for believing that no one of these was the writer of it, but rather that Tresham was its author. It is a point however we have not room to discuss, and therefore must refer the inquiring reader to 'Criminal Trials' (vol. ii. p. 66) for further remarks upon it.

On the same evening Lord Mounteagle showed the letter to several lords of the council, who with him agreed that no steps should be taken until the king returned from hunting at Royston. The contents of the letter and its communication to many of the council, as well as to the secretary of state, soon reached the ears of the conspirators; but though their danger was evident, and the vessel which was to convey Fawkes to Flanders was lying in the river, they made no attempt to escape. All suspected Tresham to be their betrayer, and he was accused by them, but he vehemently denied the accusation. Since they did not know accurately to what extent their proceedings had been divulged, they had still hope of effecting their design, especially as, upon examination, Fawkes found that the cellar was not watched, and had not been disturbed. When however they heard that on the 31st of October the letter had been shown to the king, their hope diminished and their fears increased. Some of the conspirators left London; others concealed themselves in an obscure lodging; all held themselves ready to start at a moment's warning. Fawkes alone, with the extraordinary courage which he had displayed throughout the transaction, took up his station in the cellar. Thus they passed three days of anxiety and suspense. On Monday the chamberlain, with Lord Mounteagle, commenced the search, which appears to have been somewhat strangely delayed. Their suspicions were excited both at finding that Percy was the occupier of a house of which he was known to make no use, and at the unaccountably large store of fuel which filled the cellars, and by the side of which a tall dark suspicious-looking man (Fawkes) was standing. They therefore gave orders to Sir Thomas Knevet, a magistrate in Westminster, to search the houses, the cellars, and the whole neighbourhood. The search was commenced, and about twelve o'clock on the night of the 4th, Fawkes was seized as he came out of the cellar: matches and touchwood were found upon his person, a dark lantern with a lighted candle stood behind the cellar door, and under the faggots thirty-six casks of gunpowder. Fawkes at once avowed his purpose to the magistrate, and declared that "if he had happened to be within the house when he took him, he would not have failed to have blown him up, house and all." His courage and composure were not disturbed when he was examined before the king and council. He gave his name as John Johnson, the servant of Thomas Percy, declared his intention to blow up the king, lords, and bishops, and others who should have assembled at the opening of the parliament, refused to accuse any one as his accomplice, and upon being asked by the king how he could enter upon so bloody a conspiracy against so many innocent persons, declared that "Dangerous diseases require a desperate remedy."

After having received the news of the apprehension of Fawkes, it was agreed by the conspirators, who had assembled at Ashby Ledgers, to take up arms with the few followers they could collect, and to endeavour to excite to rebellion the Roman Catholics in the counties of Warwick, Worcester, and Stafford, together with those of Wales. This scheme was immediately adopted; arms and horses were seized upon, and different parties despatched over the country. But all their efforts were in vain [DIGBY], and the failure of the project so complete, that their proceedings served no other purpose than to point them out as members of the confederacy. A party of the king's troops pursued some of the conspirators to Holbeach, and here an obstinate defence was made, in which the two Wrights, Percy, and Catesby were killed, and Rookwood and Thomas Winter wounded. The others were eventually taken. Tresham died a natural death in prison, and on the 27th of January 1606, eight persons, namely, Robert Winter, Thomas Winter, Guy Fawkes, John Grant, Ambrose Rookwood, Robert Keyes, and Thomas Bates, were tried at Westminster by a special commission, for being concerned in the powder-plot. Sir Everard Digby was arraigned and tried separately for the same crime. Upon the trials no witness was orally examined: the evidence consisted of the written declarations of Digby's servant and of the prisoners themselves. There is reason to believe that Fawkes was tortured in order to make him confess more fully. All the prisoners were found guilty, and upon all the sentence of death was passed. Care was taken to render their execution, which took place on the following Thursday and Friday, as solemn and impressive as possible.

Of the implication of the Jesuits in this conspiracy we shall speak in the article GARNET.

The atrocity of the design and the extent of the mischief con-

templated form the principal features of the gunpowder-plot. It is also remarkable for having been imagined and contrived, not by needy and low-born adventurers, but by gentlemen of good family and for the most part ample fortune. Its effect continued long to be felt; for it not only determined the feeble and wavering mind of the king against the Roman Catholics, but prejudiced the whole nation against them to such an extent, that not only were the severe acts then in force against them left unrepealed, but others equally harsh were enacted.

(Abridged and extracted from *Criminal Trials*, vol. ii.)

FAYETTE LA. [LAFAYETTE.]

FEDERICI CAMILLO, an Italian dramatic writer of note, whose real name, Giovanni Battista Viassolo, is, like that of Poquelin (Molière), quite lost in that which he assumed on joining a company of actors and beginning to write for the stage, and which he took from the title of his first dramatic effort, 'Camillo e Federico.' He was born at Garesio in Piedmont, 9th April 1749. Intended by his family for either the church or the bar, he was educated accordingly at Turin, but a passionate taste for the theatre, which had captivated his imagination while he was yet in his boyhood, prevailed over all other considerations. After being for some years in different companies in the double capacity of a performer upon the stage and a writer for it, he had, in 1777, the good fortune to find an excellent wife in the widow of Vicenzo Bazzigotti, who had realised some fortune by the theatre as a manager. The union was a happy one on both sides, for his wife was not only an amiable, but an intelligent and well-educated woman, possessing considerable literary taste. Federici now quitted the boards, and settled at Padua, where he employed himself in composing a succession of new pieces for the theatres of both that city and Venice. The juncture was a favourable one, for Goldoni's popularity was upon the wane, Gozzi had ceased to write for the stage, and Chiari was altogether forgotten. Without treading in the footsteps of Goldoni, Federici showed himself a worthy successor to him, inferior in comic force, but equally fertile in invention, and more varied in his subjects, many of his pieces being of a serious and sentimental kind—then just brought into fashion in Germany—accordingly answering better to the title of domestic drama than comedy. Federici's fame was not confined to the applause of the public whose favour he had more immediately in view, for his pieces were brought out with equal success in almost every theatre throughout Italy. But this full tide of prosperity was suddenly checked by a calamity that human prudence could neither foresee nor avert. He was attacked, in 1791, by a malady of the chest, that rendered him incapable of all exertion, either bodily or mental; nor did he ever afterwards recover from it further than to be able to dictate either to his wife or one of his sons, who served him as amanuenses. To add to his distress, soon after his disorder first seized him, he learnt that Pelland, the manager of one of the companies for which he had written, had surreptitiously sold twenty-nine of his pieces to a publisher at Turin—an injury which the increased celebrity it brought to his name could hardly soften.

Federici died 23rd December 1802. Amiable and unassuming, he had invariably resisted every proposal to his becoming a member of any literary or learned society; but he could not prevent one public mark of honour being paid him, namely, a medal being struck, with the head of Alfieri on one side, and his own on the other—as the effigies of the two dramatic writers whom Piedmont had reason to be proud of having given birth to. The high reputation he obtained has been confirmed by the testimony of foreign critics. One quality that recommends his productions is the healthy tone of morality that generally pervades them; neither is it the least of his merits, that he enlarged the resources of the Italian stage, by bringing subjects upon it that were calculated to amend and improve as well as amuse. Besides his serious pieces, he produced a few tragedies, which would, however, hardly have associated him in the manner above mentioned with Alfieri. The most complete collection of his works is that published under the title of 'Opere Teatrali di Camillo Federici,' Padova e Venezia, 1802-16, in fourteen volumes.

FEDOR IVANOVICH, the last Czar of Russia of the dynasty of Rurik, ascended the throne in 1584, after the death of his father, the celebrated tyrant Ivan Vasilevich. He was weak in body and mind; but the affairs of the government were conducted by Godoonoff during his reign, which was marked by some events that produced a decisive influence on the destinies of the Russian empire. It was during Fedor's reign that the peasants of Muscovy, who had hitherto enjoyed personal liberty, and could pass from the estate of one landowner to that of any other who would grant them better conditions, were converted into serfs attached to the ground (*servi glebæ adscripti*). This change was introduced in 1592, by the instrumentality of Godoonoff, who adopted that measure in order to obtain a party among the landowners. There had been, previously to that epoch, domestic slaves in Russia, but the predial serfs date only from that time. The Greek church of Moscow originally depended on the patriarch of Constantinople, who consecrated the metropolitan of Moscow; but after the capture of Constantinople by the Turks, the supremacy of the Greek patriarch over the Muscovite church was almost destroyed. Jeremy, patriarch of Constantinople, arriving in 1588 at Moscow, in order to collect alms for the erection of churches, was received with great honours by Fedor, who, being exceedingly devout, presented the head of the Greek

church with rich donations. Jeremy acknowledged the kindness of Fedor by consecrating a patriarch of Moscow, which dignity lasted till the time of Peter the Great, who abolished it, and declared himself the head of the Russian church. The conquest of Siberia, which had been commenced under Ivan Vasilevich, was completed under Fedor, during whose reign Russia made the first attempt to extend its influence over the Caucasian regions. The khan of Crimea invaded Russia, and penetrated to the capital, but he was repulsed from the walls of Moscow in 1591. The reign of Fedor is also remarkable for many diplomatical relations with foreign courts, and particularly with that of England. The most important event of Fedor's reign was his attempt to get himself elected king of Poland, in 1587. Fedor, or rather his prime minister Godoonoff, promised to the states of Poland and Lithuania, that if they elected him king, he would unite all the forces of Moscow with those of Poland, and conquer the Crimea for Moscow, and Wallachia, Moldavia, and Hungary for Poland. The proposed union would have easily created a power capable of accomplishing not only the projected but even much more extensive conquests. Fedor's proposals were readily accepted by the majority of the Lithuanians, and they found many partisans even amongst the Poles. He was on the point of being elected, when the overbearing conduct of the Muscovite ambassadors destroyed the hopes of Fedor, and Sigismund Vasa, prince of Sweden, was elected king of Poland. Fedor died in 1591, and with him ended the dynasty of Ruric on the throne of Moscow, his younger brother Demetrius having been murdered through the instrumentality of Godoonoff.

FEDOR ALEXEYEVICH, Czar of Russia, the eldest brother of Peter the Great, ascended the throne after the death of his father, Alexius Michaylovich, 1676, being only nineteen years of age. His youth and delicate constitution did not prevent him from displaying remarkable talents and energy, and the strong will which he constantly evinced to improve the barbarous institutions of his country, may almost justify us in supposing that but for his death he might have accomplished the greater part of what was afterwards performed by his brother Peter the Great. Fedor distinguished his reign particularly by putting an end to a monstrous custom which had acquired the force of law in Muscovy. According to this custom, called *Meatnichestvo* (literally 'place-ship,' from *Mesto*, place), no member of a great family could be put under the command of or give precedence to a person whose birth was considered inferior to his. All the noble families of the country were registered in a roll called '*Razriad*,' or '*Arrangement*,' and all the disputes which frequently arose about precedent, not only at the court but even in active service, were settled by referring to this kind of herald's office. Such a system necessarily frequently proved very detrimental to the public service; but it was so deeply rooted, that even Ivan Vasilevich, who deluged Muscovy with blood and decimated its nobility, was unable to destroy the *Meatnichestvo*. Fedor abolished the practice by very simple means: he assembled his boyards, or principal nobles, and having expostulated with them on the bad consequences of the above-mentioned custom, threw, in the presence of the assembly, all the rolls of the '*Razriad*' into the fire. The genealogical records of the Muscovite nobles, which did not relate to their claims of precedence, were spared by Fedor, and arranged in order by his command. Fedor died in 1682, at the age of twenty-five.

FEITH, RHYNVIS, a Dutch poet of high reputation, was born on the 7th of February 1753 at Zwolle, the chief town of the province of Overijssel, in which the family had been a noted one since the time of Everard Feith, a distinguished classical scholar, who flourished in the sixteenth century. Rhynvis, who was the only child of his parents, received an excellent education under a private tutor, and afterwards studied at Leyden, where he took his degree of Doctor of Laws in 1770, at the unusually early age of seventeen. At the age of nineteen he was married to Okje Groeneveld, with whom he spent the next forty years of his life in an uninterrupted current of domestic happiness, sweetened by literary fame. His first poem, '*The Transitoriness of the Universe*,' which appeared in 1779, was followed by sufficient prose and verse to fill about thirty octavo volumes. The most successful poem of all, '*Fanny*,' which was published in 1787, was devoted to celebrating the connubial felicity of an imaginary Fanny and Edward, concluding with a scene of Fanny at Edward's grave. It was so popular for some years in Holland that it was customary for young persons to learn it by heart, and the whole was set to music. Its reputation has now entirely faded; and two prose novels by the author, '*Ferdinand and Constantia*' and '*Julia*,' written at the time of the Werter mania, were from the first condemned as too sentimental. The other works of Feith have been more fortunate. They are almost all either of a religious or a patriotic cast, and the latter are eminently spirited. A series of his odes, which commences with the outbreak of the American war and lasts to about the commencement of the French revolution, is interesting in an historical as well as a poetical point of view, from the light it throws on the sentiments of the Dutch patriotic or anti-Oranger's party of the period. His '*Song of Triumph on the Anniversary of the Victory of the Doggerbank*,' '*Washington and Necker*,' '*To the Foes of Netherland*,' are all animated with the same feelings—shame at the degeneracy of his countrymen compared with their glorious ancestors of the times of Tromp and De Ruiter, a most exaggerated estimate of these bygone

heroes, and a bitter hostility to England, which, at the time of the American war, is spoken of as the relentless tyrant of the seas, and viewed in no other light. The same spirit pervades a very fine eulogy on De Ruiter, and an ode on the same hero, both of which were sent anonymously by Feith in 1785 to a society which offered a reward for poems on the subject, and to the first of which the society awarded its first prize, a gold medal, and to the other its second, a silver one, unaware of course at the time that they were from the same hand. Feith closed the first series of his patriotic odes at the time of the Dutch revolution of 1787, too indignant at the turn affairs had taken to continue them, and little foreseeing at that time what more serious calamities were in store for Holland. He resumed them in 1809, when the country was at the lowest ebb of its fortunes, and he had the satisfaction of concluding the whole with an ode on the fall of Napoleon. Of his didactic poems, '*The Grave*' and '*Old Age*' are regarded as masterpieces. He wrote four tragedies, one of which is on the subject of Lady Jane Grey, but the best is that entitled '*Thirsa, or the Triumph of Religion*,' the heroine of which is the Hebrew mother recorded in the book of Maccabees, who exhorted her seven sons to martyrdom. He wrote, in conjunction with Bilderdijk [BILDERDIJK], a new version of Van Haren's poem of '*De Geuzen*,' and edited a complete edition of the works of Jacob Cats, the preface to which, a panegyric on the Holland of the seventeenth century, is a fine specimen of vigorous prose. His prose works are chiefly of a religious character, written for prizes offered by a society at the Hague and by the trustees of the Teylerian legacy, a fund analogous to the Bridgewater fund, founded by a miser of Haarlem, which has given birth to a long series of quarto volumes. Another of his works which gained a prize is an '*Essay on Epic Poetry*,' in which he gives an account of his intercourse with Klopstock during an excursion to Hamburg, which seems to have been his only taste of foreign travel. The usual course of his life was to spend the winter months at Zwolle, where he filled some municipal offices, and the summer ones at Boschwyk, a rural retreat near that town, to which he was much attached and where he gratified his taste for landscape gardening. His domestic tranquillity was first broken by the death of his wife in 1813, a loss which he never entirely recovered. In the next year he was invited to form one of the '*notables*' assembled at Amsterdam to consult on a constitution, but he declined on account of old age and failing health. He survived however till 1824, when he died, after a tedious illness, on the 8th of February, one day after his seventy-first birthday. He left nine children, one of whom wrote a poem of some merit descriptive of his father's funeral, which is given in the volume entitled, '*Gedenksuil voor Mr. Rhynvis Feith*,' published at Leeuwarden in 1825. A collected edition of his works, compressed into thirteen volumes, was printed in the same year at the Hague, with a life by Van Kampen.

FEJÉR, GYÖRGY, a very industrious Hungarian author, was born at Kezthely in the year 1768, studied at the university of Pesth and Buda, was for fifteen years a priest at Stuhlweissenburg, and after occupying the post of professor of dogmatic theology and some others of an analogous character, became in 1824 librarian of the university of Pesth and Buda. During all this period his pen had been in incessant activity, and in a list of his own printed works which he published in 1830 he gives the titles of 102, beginning with the year 1784 when he was eighteen. They are of various kinds from poetry to dogmatic theology, and of various sizes from mere pamphlets to works in five or more volumes, all in the Latin language or in the Hungarian. He specifies some articles of considerable extent which had appeared in periodical publications, but very many of less consequence in the '*Halle Literatur-Zeitung*,' and the '*Tudományos Gyűjtemény*,' are passed over. Of the '*Tudományos Gyűjtemény*,' a very valuable publication, which was for a quarter of a century, from 1817 to 1841, the best magazine and review that Hungary possessed, he was the original editor as well as a frequent contributor to its pages. His great contribution to the literature of his country is however the '*Codex diplomaticus Hungaricus ecclesiasticus ac civilis*,' published between 1829 and 1844 in twelve so-called volumes, which are generally bound in eight-and-twenty, some of the volumes being divided into several sections, each of the size of an ordinary volume. In this '*Codex*,' which is a general collection of charters and other documents relating to Hungarian history from the earliest times to the year 1440, it is said that many errors and inaccuracies are to be found, but the work is a stupendous monument of industry and perseverance, especially when the circumstances under which it was produced are considered. "I have sought for the documents it contains," says Fejér, in the preface to one of the volumes of the Index published in 1835, "and applied for them in season and out of season; I have transcribed them with my own fist ('*proprio transcripai pugno*'), and let me be allowed to add, I have been led by no hope of recompense; I have had no patronage and no assistance; this work I dedicate to the public use at an expense from my own purse of 12,000 florins" (about 1200*l.*) Several Latin dissertations on disputed points in Hungarian history are interspersed, and the whole forms an appropriate companion to Katona's great '*Historia critica regum Hungariorum*.' The last works of Fejér that we have seen mentioned are, '*A Kunok eredetéről*,' ('On the Origin of the Huns'), and '*A politikai Forradalmok okai*' ('The Causes of Political Revolutions'),

both published in 1850. The last work was prohibited by the Austrian government as of too liberal a character. We have seen no mention of his death; if living, he must be at the age of ninety.

FELIBIEN, ANDRÉ, was born in May 1619 at Chartres, department of Eure-et-Loir, France. He was appointed secretary of embassy to the Marquis de Fontenay-Mareuil on his mission to Rome in 1647; and there formed an acquaintance with Poussin and other eminent artists, and gave much attention to the study of the Fine Arts. On his return to France he married and settled at Chartres, but subsequently went to Paris, where he acquired the friendship of Colbert, from whom he received in succession the appointments of Historiographer du Roi, superintendent of the royal buildings, and of arts and manufactures, keeper of the antiquities of the Palais Brion, and secretary of the Académie d'Architecture, instituted in 1671. Felibien was one of the eight who formed the Académie des Inscriptions, founded by Colbert in 1663. Louvois appointed Felibien comptroller-general of the highways and bridges, and he held some other offices. As a kind of official director in matters of art in the court of Louis XIV., Felibien's position was one of great influence, and his writings on artistic matters were long regarded as of high authority. The work by which he is now chiefly known is his 'Entretiens sur les Vies et sur les Ouvrages des plus excellens Peintres anciens et modernes,' 4to, Paris, 1666. This work was several times reprinted in other countries as well as in France, translated into various languages, and is still regarded as a valuable book of reference. It is by far the best of Felibien's productions, but is crude, immethodical, and diffuse. He also published 'Origine de la Peinture,' 4to, Paris, 1660; 'Principes de l'Architecture, de la Sculpture, de la Peinture, et des autres Arts qui en dépendent, avec un Dictionnaire des Termes propres,' 4to, Paris, 1676-90; 'Conférences de l'Académie de Peinture,' 4to, Paris, 1669; and descriptions of the palace of Versailles, and of its artistic treasures, of the Abbey of La Trappe, and of various entertainments given by Louis XIV., besides some religious pieces, translations, &c. All the inscriptions placed in the court of the Hôtel de Ville at Paris between 1660 and 1686 were written by Felibien. He died June 11, 1695.

JEAN FRANÇOIS FELIBIEN, eldest son of André, was born in 1758; he inherited his father's love for the arts, assisted him in several of his works, and succeeded him in some of his offices. He was a conseiller du roi, secretary of the Académie d'Architecture, and treasurer of the Académie des Inscriptions. His best known work is the 'Recueil Historique de la Vie et des Ouvrages des plus célèbres Architectes,' 4to, Paris, 1687, which was several times reprinted, but is a work of little value. He also wrote several descriptions of public buildings. He was removed from his office of treasurer of the Académie des Inscriptions in 1716, on suspicion of being concerned in some dishonourable transactions, and in 1722 his name was struck off the list of the Academy. He published a 'Requête au Roi, pour demander d'être remis sur la liste des Académiciens, et de conserver son rang dans l'Académie,' 12mo, 1722; and an arrêt du conseil of July 18, 1722 acquitted him of the charges brought against him, but he was not re-admitted into the Academy. He died at Paris, June 27, 1733.

DOM MICHEL FELIBIEN, another son of André, was born at Chartres, September 14, 1666. At the age of sixteen he entered the congregation of St. Maur. Feeble health preventing him from active exertions, he devoted himself chiefly to literature. His principal work is a 'Histoire de l'Abbaye Royale de St. Denis,' fol., Paris, 1706. This work contained besides an elaborate description of the church, an account of its privileges and lives of its abbés, of its benefactors, and of the celebrated men connected with it. So high a reputation did this work gain for its author as a learned, painstaking and faithful historian, that the merchants of Paris by their provost, M. Bignon, applied to Dom Felibien to write a history of Paris. He entered upon the task with ardour, and published his 'Projet' in 1714, but died before he could complete his undertaking, September 25, 1719. It was finished by Dom Lobineau, and published in 5 vols. fol., Paris, 1755, under the title of 'L'Histoire de la Ville de Paris,' with an éloge of Dom Michel Felibien prefixed.

FELIX L. Pope, a native of Rome, succeeded Dionysius the Calabrian as bishop of that city A.D. 271, and suffered martyrdom in 275. He was succeeded by Eutychianus, bishop of Luna. There is extant an epistle of Felix to Maximus, bishop of Alexandria, against Paul of Samosata.

FELIX II., by some styled III., on account of an anti-pope who assumed the title of Felix II. in the schism against Liberius (A.D. 355-66), was a native of Rome, and succeed Simplicius in the year 483. He had a dispute upon questions of ecclesiastical supremacy with Acacius, bishop of Constantinople, who was supported by the emperor and by most of the eastern clergy; in consequence of which a schism ensued between the Greek and Latin churches, which continued after the death of Felix, which happened in 492. He was succeeded by Gelasius I.

FELIX III., also called IV., a native of Beneventum, succeeded John I. A.D. 526, and died in 530. He was succeeded by Boniface II.

FELIX V. (AMADEUS.)

*FELLOWS, SIR CHARLES, was born in 1799, at Nottingham, where his father, John Fellows, Esq., held a property which the family had possessed during four previous generations. In the early

part of the year 1838 Mr. Charles Fellows made a tour in that part of Asia Minor which lies between 42° and 36° N. lat., 26° and 32° E. long. He started from Smyrna on the 22nd of February. Parts of his route, which lay through the interior and southern districts of Asia Minor, had not, as far as is known, been previously traversed by any European, and led him to the remains of several ancient cities. All these cities had their origin prior to the conquest of the country by the Romans in the third century B.C., and some of them were of very remote antiquity. Having passed through Lydia and Mysia, and crossed the Sea of Marmora to Constantinople, he proceeded thence through Bithynia, Phrygia, Pisidia, and Pamphylia. When he was approaching Lycia it occurred to him that Colonel Leake and others had remarked that the valley of the river Xanthus had not been visited, and that it would probably be found to contain remains of ancient cities. Mr. Fellows therefore resolved to explore it, and commenced his researches at Patara, at the mouth of the Xanthus. Only nine miles up the river he discovered on a bold rocky elevation the extensive ruins of the city of Xanthus, the former capital of Lycia. Some fourteen or fifteen miles higher up the river he discovered in a most beautiful site the ruins of another large city, which he found by inscriptions to be the ancient city of Tlos. Among the ruins of Xanthus were some exceedingly interesting remains of architecture, with many beautiful sculptures. Having made drawings of the architectural remains and sculptures, and copied the most legible of the inscriptions, he continued his journey through Caria and Lydia to Smyrna, where he arrived on the 12th of May.

Mr. Fellows, after his return to England, published 'A Journal written during an Excursion in Asia Minor, by Charles Fellows, 1838,' 8vo, London, 1839. This work excited a very strong interest, and Mr. Hawkins of the British Museum, authorised by the trustees, requested Lord Palmerston to ask the Sultan for a firman granting leave to bring away some of the works of art which Mr. Fellows had discovered. Lord Palmerston accordingly wrote to the British minister at Constantinople, directing him to make application for the necessary firman, or letter of authorisation.

Not anticipating any difficulty in obtaining the firman, Mr. Fellows offered his services to the British Museum in pointing out such of the works of art as it would be most desirable to bring to England. His offer was accepted by the authorities of the British Museum, and in the autumn of 1839 he again left England for Lycia, more fully prepared than before for an examination of its geography and remains of antiquity. He also took with him Mr. George Scharf, then a young artist, to assist him in making the drawings. He proceeded to Smyrna, and thence to Lycia, through which he made another excursion, and discovered thirteen other cities, each containing works of art. At length, on the 7th of March 1840, he received a letter from Lord Ponsonby, informing him that the Porte objected to the extent and generality of the required firman.

Having returned to England, Mr. Fellows laid his second journal before the public, 'An Account of Discoveries in Lycia, being a Journal kept during a Second Excursion in Asia Minor,' 8vo, London, 1841. The public read the work with increased interest and admiration, and the government with increased zeal requested Lord Ponsonby to use his influence with the Porte to obtain the firman. At length, in October 1841, the trustees of the British Museum were informed that the firman was obtained.

On the 12th of October 1841, Mr. Fellows wrote to the trustees of the British Museum, offering his services to accompany the expedition, and to point out the objects for removal, requiring no remuneration, and offering to pay his own expenses, except a free passage to Lycia and back again, and rations with the officers during the voyages. His offer was again accepted, and on the 16th of October he was on board the Tagus steam-boat off Southampton, ready to sail. He arrived at Smyrna on the 15th of November. Here he received the supposed firman, which proved to be nothing more than a letter requiring information as to the precise object of the explorers. Finding that there had been some mistake in making the application to the Porte, Mr. Fellows went himself to Constantinople, explained the matter to the prime minister of the Sultan, and obtained without difficulty the required firman. After purchasing spades, pick-axes, &c., he joined the expedition at Rhodes on the 18th of December. Here another difficulty occurred. The district of the Pasha extended only to one side of the river Xanthus, and the ruins were on the other side, in the district of the Pasha of Adalia. The Pasha very kindly however took on himself the responsibility of authorising them to proceed with their work. The Xanthus in the winter season is much wider than the Thames at Richmond, contains a very great volume of water, and is an exceedingly powerful and wild river. They were consequently four days partly rowing and partly dragging with ropes the two boats which contained their stores, though the distance is only nine miles, which they descended in a boat in three quarters of an hour. They pitched their tents in the plain immediately below the ruins of the ancient city on the 30th of December. After they had been some weeks at work among the ruins, their proceedings were confirmed by a message from the Pasha of Adalia, saying that the Queen of England was good, the Sultan was good, that they were all brothers, and were at liberty to take what they liked. Having, as far as their means

allowed them, accomplished their undertaking, they re-embarked, and arrived at Rhodes with their packages on the 5th of March 1842.

Another expedition was afterwards sent out by the trustees of the British Museum, also under the superintendence of Mr. Fellows, and the collected treasures, consisting of twenty cases of marbles and casts, were safely shipped on board her Majesty's ship *Medea* on the 15th of March 1844, leaving seven cases of the most unwieldy masses to be afterwards taken on board a larger vessel.

These interesting remains of ancient art are now deposited in one of the rooms of the British Museum, which is called the Lycian Saloon, and they are described in the 'Synopsis of the Contents of the British Museum.'

Mr. Fellows in 1845 received the honour of knighthood for his discoveries in Lycia, and his services in the removal of the Xanthian Marbles. In the same year he married the only daughter of Francis Hart, Esq., of Nottingham. She died in 1847, and in 1848 he married the relict of the late William Knight, Esq., of Oatlands, Hertfordshire.

In translating and elucidating the inscriptions contained in the first of his Journals, Sir Charles Fellows was assisted by Mr. James Yates: in those of the second by the late Mr. Daniel Sharpe, president of the Geological Society. Several of the inscriptions are in the Lycian language, which was different from the Greek.

In 1843 Sir Charles Fellows, in consequence of some mis-statements which had been made, published a pamphlet, entitled 'The Xanthian Marbles: their Acquisition and Transmission to England,' 8vo. He has since published 'An Account of the Ionic Trophy Monument excavated at Xanthus,' 8vo, 1848, and 'Coins of Ancient Lycia before the reign of Alexander; with an Essay on the Relative Dates of the Lycian Monuments in the British Museum,' 8vo, 1855. He has also published his two Journals in one volume, in a cheaper form, under the title of 'Travels and Researches in Asia Minor, particularly in the Province of Lycia,' 12mo, 1852.

FELLTHAM, OWEN, lived in the time of James I.; but the particulars of his life are almost entirely unknown. From his statement that a part of his 'Resolves' was written when he was only eighteen, he must have been born before 1610: he is believed to have been living in 1677, when the tenth edition of his work was published. He appears to have resided during the greater part of his life in the house of the Earl of Thomond, as is supposed in the capacity of secretary. To the lover of English literary antiquities he is known as the author of a curious book called 'Resolves,' consisting of pious and moral treatises collected into centuries; of which the first edition was published in 1628. It somewhat resembles Lord Bacon's Essays, and exhibits a surprising exuberance of wit and fancy. Metaphor follows metaphor; and they are not merely introduced as an idle and unmeaning sport, but are the exponents of thoughts in themselves often acute and profound. All liberal minds must admire the spirit in which the book is written. Felltham displays himself as a man delighting in reflection, and at the same time as a man of the world; as one of sincere and fervent piety, but at the same time as one of a cheerful and lively temper, loving the good things of this life, and always preserving a clear understanding. His style is however often affected, and he not unseldom indulges in a paradoxical strain. A series of poetic pieces entitled 'Lusoria,' and a 'Brief Character of the Low Countries,' with 'Nineteen Letters on Various Subjects,' are usually bound up with the early editions of the 'Resolves.'

FELTON. [BUCKINGHAM, DUKE OF.]

FELTRE, HENRI-JACQUES-GUILLAUME-CLARKE, DUC DE, was a native of Landrecies, and traced his descent from one of those Irish families who the fall of James II. compelled to establish themselves in France. He was born October 17, 1765; entered the Military School of Paris, as gentleman cadet, on September 17, 1781, and left it November 11, 1782, as second lieutenant in the regiment of Berwick. He became a cornet of hussars in 1784, and a captain of dragoons in 1790. This rapid promotion was very unusual at that period; and the young officer owed his good fortune to the protection of the Duc d'Orléans. He saw much service during the first campaigns of the Revolution; and his good conduct procured him the rank of lieutenant-colonel February 5, 1792, at the age of twenty-seven. For his skill and bravery in a combat near Landau, on the 17th of May 1793, he was rewarded with the command of a brigade, conferred on the field of battle.

On the 12th of October 1793, General Clarke was removed by the commissioners deputed by the Convention to purge the army of every general officer belonging to the noblesse; nor did he recover his rank until after the fall of Robespierre. But he had been introduced to Carnot, and that sagacious minister, appreciating his character and zeal, gave him his protection, and placed him at the head of an office of military topography. He became a general of division in 1795, and the following year he was sent by Carnot on a mission to Vienna, with secret instructions to visit the various seats of war in Germany and Italy, and to watch the rising ambition of Napoleon I. But the office of a spy was not suited to his character; and yielding to the spell of that fascination, which few men could resist, he attached himself to the fortunes of Napoleon I., and continued in his service for eighteen years.

After the battle of Marengo the First Consul commissioned General Clarke to open the negotiations of Luneville, appointed him governor

of that town, September 1800, and then made him minister of France at Florence. In 1805 he accompanied Napoleon I. to the campaign in Germany, was present and took part in the capture of Ulm; and after the fall of Vienna was made governor of that city, and of a vast extent of territory recently subdued. On the 27th of October Napoleon I. appointed him governor of Berlin, observing—"I wish in one year to place under your orders the capitals of two monarchies." Although one of the most upright men in the French army, General Clarke was severe, and even cruel, and many complaints were preferred against him during his government for his inexorable rigour. But if he was sometimes strict, he was always just; he protected the inhabitants of the cities he held under his authority from the rapacity of other generals, and compelled Vandamme to desist from plundering the palace of Potsdam, and selling the king's furniture for his own advantage. The skill and resolution shown by him during his governments of Vienna and Berlin were fully appreciated by the emperor, and in spite of the ill-will and clamour of certain generals and marshals, he was appointed to succeed Berthier, as Minister of War, in 1807. In this high charge he displayed honesty, diligence, considerable administrative skill, and a familiar acquaintance with every branch of military science. Murmurs without end assailed him, and complaints without number reached his master. But Napoleon I. knew how to value integrity in a minister, and not only created him Duc de Feltre in 1809, but retained him in his office until his own fall, in 1814.

The Duc de Feltre accompanied Louis XVIII. to Ghent in 1815, and after the second return of the Bourbons was reinstated in his old office as Minister of War. Again he evinced the same zeal, and the same fearless opposition to private interests. The clamour of disappointed men, ambitious of places without the due qualifications to fill them, was renewed. But Louis XVIII., not so unyielding as his minister, gave way to these misrepresentations, and sent the duke into honourable exile at Rouen, with the command of the 15th Division. He died on the 28th of October 1818, at the age of fifty-three. His disregard of all personal interests had been so great, that instead of leaving a princely fortune to his family, like most of Napoleon's ministers and generals, he left them in comparative indigence; the duchess being compelled to sell immediately after his death the small estate he had possessed at Puteaux, near the bridge of Neuilly.

(Rabbe; Thiers, *French Revolution*; *Biographie Universelle*.)

FENELON, FRANÇOIS-DE-SALIGNAC-DE-LAMOTHE, was born at the Château de Fenelon, in Perigord, in the year 1651. So rapid was his progress that he preached a sermon at the early age of fifteen before a select assembly at Paris, whither he had been called by his uncle, the Marquis de Fenelon, who afterwards fearing lest the praises of the world should create pride and vanity, caused him to enter the seminary of St. Sulpice, and there for several years imitate 'the silence of Jesus.' Here he took orders. His first work was a treatise, 'De l'Education des Filles,' which is well known, and has been translated into our language. The intimacy which he formed with Bossuet, and Bossuet's example, led him to write a treatise against heretics, entitled 'Du Ministère des Pasteurs,' in which heretics are attacked, though with more moderation than they had been by Bossuet. Fenelon being intrusted by Louis XIV. with a mission to Poitou, to convert the Protestants, refused the aid of dragoons, and employed persuasion alone as an instrument of conversion. His conduct on this occasion gained him many friends. In 1689 he was appointed tutor to the young Duke of Burgundy, which brought him into attendance on the court. Though the polish and grace which pervade his writings extended to his conversation, he never seems to have been a great favourite of Louis; his political opinions always tended to liberality, and in a letter to Mad. de Maintenon he animadverted rather freely on the character of the king. Notwithstanding this, after he had been tutor for five years, Louis made him archbishop of Cambray. Unfortunately, at the very moment when he had gained this elevated post, that series of events commenced which caused his future disgrace. He formed an acquaintance with the celebrated quietist, Madame Guyon, who was at first in high favour with Mad. de Maintenon, and who was encouraged by her to spread her doctrines at St. Cyr. This lady was afterwards persecuted by Bossuet; and as Fenelon was suspected of favouring her doctrines, Bossuet required him to condemn them. Not only did Fenelon refuse, but he published a book called 'Explication des Maximes des Saints,' in which the principles of quietism were openly avowed. Upon this, Bossuet denounced him to the king as a heretic. To increase his troubles, his palace caught fire about the same time, and all his manuscripts and books were destroyed. The persecution of Bossuet continued; and the protection of Mad. de Maintenon, who had at first encouraged Fenelon, was withdrawn. Bossuet required that the difference should be settled by a controversy: Fenelon would not accede to these terms, but offered to submit his book to the tribunal at Rome. His persecutor however succeeded so far as to cause him to be banished from the court, and endeavoured, though unsuccessfully, to involve Beauvilliers, governor to the Duke of Burgundy, in his disgrace. Pope Innocent VIII., though strongly urged by Louis, was not willing at once to condemn a prelate so noted for learning and piety, and a violent paper war was waged by both parties. At last the papal letter arrived, and the archbishop of Cambray was forced to submit; he signed a renunciation, and would

have been restored to regal favour had not the celebrated romance of 'Telemaque,' which he had written some years before, been published against his will through the treachery of a servant. Several passages in this work were suspected by Louis to be directed against himself; it was suppressed in France, but rapidly circulated in Holland. Hearing of the unfortunate impression which his book had made, Fenelon resolved to remain quietly in his diocese. Cambrai being situated on the frontiers of France, he was visited by many illustrious foreigners. Fenelon's acts of benevolence were munificent: in the year 1709 he fed the French army at his own expense. It has been already remarked that his political opinions were liberal; he had always conceived it just that the people should have a share in the government, and it was expected that the Duke of Burgundy would have acted in accordance with his preceptor's views. But all hopes of this sort were cut off by the sudden death of that prince. Fenelon himself died Jan. 7, 1715.

The works of Fenelon are very numerous; consisting, besides the romance of 'Telemaque,' of a variety of religious and moral treatises. 'Telemaque' has been translated into every European language, and was until lately read at almost every European school. Had it been written in this age, it is very questionable whether its popularity would have been so great; the spirit of the Greeks is much better understood than it was formerly, and the classic reader, though he may admire the language of 'Telemaque,' as well as the general accuracy of the writer's information on matters of ancient history and geography, will find it strange that the sentimental speeches, however good in themselves, should flow from the mouth of Homeric heroes, who of all beings were the least moralising, in the modern sense of the word. The religious and moral essays of Fenelon are only calculated for persons in whose mental constitution warmth and susceptibility are predominant, and who can suffer themselves to be led on by the fervour and eloquence of the author. To the cool and more intellectual inquirer after truth his works will appear diffuse and tedious. So much use does he make of the imaginative faculties, that he exhorts teachers to impress on the minds of children that the Deity is sitting on a throne, with very bright eyes looking through everything, and supporting the universe with his hands. Hence his natural theology is chiefly the ejaculation of a pious man admiring the works of Nature. In politics Fenelon's opinions are far in advance of his age and country: in one of his treatises he declaims against checking liberty of conscience, and boldly proclaims the injustice of levying taxes without the sanction of a parliament. A handsome quarto edition of his works was published at Paris in 1787.

FENTON, ELIJAH, was born in Staffordshire, in the year 1683. Being designed for the church, he was admitted a pensioner of Jesus College, Cambridge, in 1700. After taking a bachelor's degree, he was forced to leave the University in consequence of being a non-juror. He became secretary to the Earl of Orrery, and accompanied that nobleman to Flanders. After his return to England, in 1705, he accepted the situation of assistant at Mr. Bonwicke's school, at Headly in Surrey, and subsequently became head-master of the free grammar-school at Sevenoaks in Kent. Mr. St. John (afterwards Lord Bolingbroke) persuaded him to retire from this school, promising to do great things for him, which promises were never fulfilled. Lord Orrery again befriended him, and made him tutor to his son, Lord Broghill. This office lasted for six or seven years, during which Fenton became acquainted with Pope, and assisted him in the translation of the 'Odyssey.' The first, fourth, nineteenth, and twentieth books are said to be the work of Fenton. In 1723 he produced, at the theatre in Lincoln's Inn Fields, a tragedy, called 'Marianne,' which was so successful that he is reported to have gained 1000*l.* by its representation, and to have employed great part of the money in paying off the debts which St. John's conduct had caused him to incur. In 1727 he revised a new edition of Milton's works, and prefixed a life of the author; and in 1729 he published a fine edition of Waller. Through the recommendation of Pope, he became tutor to the son of Lady Trumbull; and when that occupation was at an end, she made him auditor of her accounts. He died in 1730.

All biographers bear testimony to Fenton's character as an upright and honourable man. His poetical works are but few in number, and consist of short pieces, chiefly paraphrases from the ancients. As they have scarcely any merit but that of correct versification, they will probably never be rescued from the neglect into which they now have sunk. The tragedy of 'Marianne,' like most of that time, is totally forgotten.

FERDINAND I. of Austria, younger brother of Charles V., was born in 1503. He was elected king of the Romans during his brother's reign, and succeeded him as emperor in consequence of the abdication of Charles, which was sanctioned by the diet of the empire in 1558. Ferdinand had married, in 1521, Anna, daughter of Ladislaus VI., king of Bohemia and Hungary, and sister of Louis, who having succeeded his father in the crown of those realms, was killed in the disastrous battle of Mohacz, by the Turks, in 1526, and left no issue. Ferdinand, claiming a right to the succession in the name of his wife, the states of Bohemia acknowledged him, but in Hungary a strong party declared for John of Zapoly, palatine of Transylvania. This was the beginning of a long and desolating war, interrupted by occasional truces, in which Solymán, sultan of the Turks, interfered on behalf of

John, and after John's death, in 1540, on behalf of his son, Sigismund, who continued to hold a part of Hungary till the death of Ferdinand. In Bohemia the religious disputes between the Callixtines, who were a remnant of the Hussites, and the Roman Catholics, occasioned considerable uneasiness to Ferdinand, who found at last that it was his policy to tolerate the former. At the same time however he effected a thorough change in the institutions of that kingdom, by declaring the crown of Bohemia hereditary in his family, without the sanction of the states. This gave rise to a confederacy which opposed Ferdinand by force of arms, but was at length overpowered and dissolved. On being proclaimed Emperor of Germany, after having signed certain conditions with the electors, which defined the boundaries of the imperial authority, and gave security to the Protestant religion, Ferdinand notified his election to Pope Paul IV., expressing a desire to be crowned by his hands. Paul refused, under the plea that the abdication of Charles V. was effected without the consent of the papal see, and required a fresh election to be made. Ferdinand, indignant at these pretensions, ordered his ambassador to quit Rome. Paul, however, dying soon after, his successor, Pius IV., showed himself more tractable in acknowledging Ferdinand as head of the empire. It was then resolved by the electors, Roman Catholic as well as Protestant, that in future no emperor should receive the crown from the hands of the pope, and that, instead of the customary form in which the emperor-elect professed his obedience to the head of the church, a mere complimentary epistle should be substituted. Thus ended the last remains of that temporal dependence of the German empire on the see of Rome, which had been the subject of so many controversies and wars.

Ferdinand continued throughout his reign to hold the balance even between the Protestants and Roman Catholics with regard to their mutual toleration and outward harmony; he even endeavoured, though unsuccessfully, to effect a union of the two communions, by trying to persuade the Protestants to send deputies to, and acknowledge the authority of the council assembled at Trent. This however they refused to do, unless their theologians were acknowledged as equal in dignity to the Roman Catholic bishops, and unless the council were transferred from Trent to some city of the empire. Ferdinand, on the other side, in order to conciliate some at least of the various dissenting sects in his own hereditary states, attempted to obtain of the pope, among other concessions, the use of the cup at the communion-table for the laity, and the liberty of marriage for the priests. Pius IV., however, would not listen to the latter proposition, and the negotiations were still pending with regard to the former, when the emperor died at Vienna, in July 1564. He left three sons: 1, Maximilian, who succeeded him as emperor, archduke of Austria, and king of Bohemia and Hungary; 2, Ferdinand, whom he made count of Tyrol; 3, Charles, whom he appointed Duke of Styria, Carinthia, and Carniola. Upon the whole, the administration of Ferdinand was able and enlightened; he maintained religious peace in Germany, he effected some useful reforms, and he saw the closing of the council of Trent.

FERDINAND II. of Austria, son of Charles, duke of Styria, and grandson of Ferdinand I., succeeded his cousin Matthias in 1619. But the states of Bohemia, who were already in open revolt against Matthias, both from political and religious grievances, refused to acknowledge Ferdinand, and declared the throne vacant. Count Thörn, who was at the head of the Bohemian insurgents, was joined by the dissidents of Moravia, Silesia, and Upper Austria, and Ferdinand found himself besieged within the walls of Vienna by the insurgents, who threatened to put to death his ministers, to confine Ferdinand himself in a monastery, and educate his children in the Protestant faith. His friends however found means to raise the siege, and Ferdinand hastened to Germany to claim the imperial crown, having been acknowledged King of the Romans during the reign of his predecessor. He carried his election by means of the Roman Catholic electors, who formed the majority. But the Bohemian states elected as their king Frederic, count Palatine, son-in-law of James I. of England, and Hungary joined in the revolt, supported by Bethlen Gabor, Prince of Transylvania. This was the beginning of the Thirty Years' War, a war both religious and political, and one of the most desolating in the history of modern Europe. In the midst of these difficulties Ferdinand was ably supported by his general, Count de Tilly, who re-conquered Bohemia and expelled Frederic. Hungary was soon after obliged to submit, and Bethlen Gabor sued for peace. Another confederacy was formed against Ferdinand by the Protestant states of Saxony, supported by Christian IV. of Denmark, who put himself at their head in 1625. Ferdinand opposed to him Tilly and Waldstein, or Wallenstein, another commander of extraordinary abilities. In two campaigns the confederates were defeated, Christian was driven into his hereditary states, and the peace of Lubeck, 1629, put an end to the war. Ferdinand now adopted measures of retaliation which drove the Protestants to despair: he abolished the exercise of the Protestant religion in Bohemia; he exiled or put to death the leaders of that and other dissident communions; he confiscated their property; seven hundred noble families were proscribed, and the common people were forced to change their faith. Above 30,000 families, preferring their consciences to their country, sought refuge in Protestant states. Ferdinand

intended to carry on the same sweeping measures throughout Germany, but here he adopted a more cautious plan. He began by dividing the Lutherans from the Calvinists, and he called for the execution of a former act which allowed to the Lutherans only the free exercise of their religion, but condemned the Calvinists to apostasy or exile. He also insisted on the restitution of such ecclesiastical property as the Protestants had seized since the treaty of Passau in 1532. The Protestant princes were compelled in many cases to give up the lands and revenues which they had seized to the monastic and collegiate bodies, their former owners. But the Roman Catholic princes prevented the entire execution of the decree. They had themselves, in the general confusion which followed the reformation, seized upon ecclesiastical property, which they did not wish to restore, and they moreover felt jealous of the threatening power of the house of Austria, allied as it was to the Spanish branch of the same house. They feared also that they might be made as completely dependant upon the emperor as the grandes of Spain had become upon their king. In this feeling they secretly encouraged their Protestant countrymen in resisting the further execution of the decree. The diet at Ratibon, on Ferdinand's request that his son Maximilian might be elected King of the Romans, replied by insisting that the emperor should reduce his army and dismiss Waldstein, who had rendered himself hateful by the disorders of his troops. Soon afterwards Gustavus Adolphus landed in Pomerania, and put himself at the head of the Protestant party in Germany. The events of the memorable campaigns that followed are well known from Schiller's 'Thirty Years' War,' and other historians. [GUSTAVUS ADOLPHUS.] The Protestant cause triumphed in Germany until Gustavus fell at the battle of Lutzen, 1632, after which the Swedes and German Protestants continued the war; but the victory of Nordlingen, gained by Ferdinand, eldest son of the emperor, had the effect of detaching the Elector of Saxony from the Swedes, an example followed by almost all the other German states. Ferdinand died in February 1637, after having witnessed the election and coronation of his son Ferdinand as King of the Romans.

Ferdinand II. reigned in very troubled times; his bigotry and ruthless intolerance were the cause of most of his troubles, but he was not deficient in abilities or perseverance. His connivance at the assassination of his best general Waldstein, whose ambition and arrogance had made him suspected and feared, is an everlasting blot on his memory, but it was only accordant with the general tenor of his character.

FERDINAND III., son of Ferdinand II., had to continue the war against the Swedes, who had been joined by the French, for several years more, until the peace of Westphalia, 1648, put an end to the desolating struggle. This celebrated treaty forms an important epoch in the history of Germany and of Europe. The remainder of the reign of Ferdinand III. was passed in tranquillity. He died in 1657, leaving behind him the character of a prudent, temperate, and a brave prince. He was succeeded by his son, Leopold I.

FERDINAND, or FERNANDO I., styled the Great, the son of Sancho, called Mayor, king of Navarra and Castile, succeeded his father in 1035, and having defeated and killed Veremund, king of Leon, in 1038, succeeded him as king of Leon and of Asturias. Navarra became the appanage of Ferdinand's brother Garcia. Ferdinand, called the Great, made war against the Moors, whom he drove away from the northern part of Portugal as far as the Mondego. He died in 1065, leaving three sons—Sanctius, to whom he gave Castile; Alfonso, who had Leon; and Garcia, who retained Galicia.

FERDINAND II., second son of Alonso VIII. of Castile and Leon, succeeded his father in the latter kingdom only in 1157. He was engaged in wars with Alfonso Henrique, king of Portugal, and also with his own nephew, Alonso of Castile. He died in 1187.

FERDINAND III., called 'the Saint,' son of Alonso IX., king of Leon, and of Berengaria of Castile, inherited both crowns after the death of his parents. Ferdinand was successful in his wars against the Moors beyond any of his predecessors: he took from them Badajoz and Merida in 1230, Cordova in 1236, and Jaen, Seville, and Murcia in 1243. He was making preparations for carrying the war into Africa when he died, in 1252. Ferdinand collected the laws of his predecessors into a code; he established the council of Castile; he cleared his states from robbers, and checked the arbitrary acts of the nobles. He was one of the most illustrious sovereigns of the old Spanish monarchy. His son, Alonso X., called 'the Wise,' succeeded him.

FERDINAND IV. succeeded his father, Sancho IV., in 1295, while yet a minor. His reign was engrossed chiefly by wars with the Moors: he died in 1312, and was succeeded by his son, Alonso XI.

FERDINAND V. of Castile and II. of Aragon, son of John II. of Aragon, married in 1469 Isabella, daughter of John II. of Castile, and heiress to that crown, by whom he had several daughters, one of whom married Emmanuel, king of Portugal; another, Catherine, was married to Henry VIII. of England, and the other, Joanna, married Philip, archduke of Austria, son of the Emperor Maximilian I. Ferdinand succeeded to the crown of Aragon and of Sicily by the death of his father, and his wife Isabella had already succeeded in her own right, and with the sanction of the Cortes, to the throne of Castile by the death of her brother, Henry IV., in 1472. Thus were the two great divisions of Spain united, though the two kingdoms remained under

separate administrations. Castile was still governed in the name of the queen until the death of Isabella in 1504, followed by that of the Archduke Philip in 1506, when Ferdinand, owing to the insanity of his daughter Joanna, assumed the government of Castile, which he retained till his death, when his grandson, Charles V., succeeded to the whole inheritance.

Ferdinand took from the Moors the kingdom of Granada, their last possession in Spain, in 1492, after a war of several years; at the same time Columbus was discovering for him the New World, where the Spaniards soon after made immense conquests. Ferdinand's general, Gonzalo of Cordova, conquered for him the kingdom of Naples, partly by force, and partly by treachery. By similar means Ferdinand conquered Navarra, which he added to his other dominions. He was the most powerful monarch of his time, and was also the cleverest; but his abilities were disgraced by a total want of faith, and a recklessness of principle of which he made no scruple of boasting. He was styled 'the Catholic'—a title which the kings of Spain have continued to assume ever since, in consequence of his having cleared the soil of Spain of the Mohammedans. He was also called 'the Prudent,' and 'the Wise.' He was ably assisted by his minister, Ximenes [CISNEROS], who emancipated the crown from the power of the feudal nobles by raising troops at the expense of the state, and by favouring the privileges of the municipal towns. Ferdinand established the Inquisition in Spain, which fearful tribunal continued till 1820, when it was finally abolished. Acting from the same intolerant principle, he drove away the Jews from Spain; but he also established a severe system of police throughout his dominions by means of the association called the Santa Hermandad, which did summary justice upon all offenders without distinction of ranks. He also forbade any papal bull to be promulgated without the previous sanction of the royal council. He may be considered as the restorer, if not the founder, of the Spanish monarchy. Ferdinand died in January 1516, at sixty-three years of age.

FERDINAND VI., eldest son of Philip V. of Bourbon, king of Spain, succeeded his father in 1746. He made several useful reforms in the administration, and gave encouragement to commerce and manufactures. He had the character of a good and prudent prince, willing to administer impartial justice, and to redress the grievances of his subjects. He died without issue in August 1759, and was succeeded by his brother Don Carlos, king of the Two Sicilies, who assumed the title of Charles III. of Spain.

FERDINAND VII., eldest son of Charles IV., king of Spain, and of Maria Louisa of Parma, was born on the 14th of October 1784. When six years of age, he was proclaimed Prince of Asturias. At that time Godoy, afterwards called the Prince of Peace, was the favourite minister and ruler at the Spanish court. Both he and the queen kept young Ferdinand, who was of a sickly constitution, in a state of thralldom and seclusion little suited to the heir-apparent of the throne. He had however some well-informed preceptors; among others the canon Escociquiz, who figured afterwards in the political events of his reign. In 1802 Ferdinand married his first cousin, Maria Antoinetta, daughter of Ferdinand IV., king of the Two Sicilies, a princess of a superior mind, who endeavoured to restore her husband to his proper sphere and influence at court; in attempting which she drew upon herself the dislike of the queen and of the favourite, and from that time both she and her husband were kept in a state of retirement and humiliation. She died suddenly in May 1806, under suspicious circumstances, and left no issue.

In the meantime the administration of Spain was in a wretched state; everything was done through bribery or favour; the monarchy was sinking lower and lower in the estimation of Europe, having become a mere dependant of France, and the people were highly dissatisfied. Some friends of Ferdinand, and among others his preceptor Escociquiz, formed a plan for overthrowing the favourite Godoy. Being in want of powerful support, they unwarily advised Ferdinand to address himself to the Emperor Napoleon, to whom the prince wrote a letter, dated 11th of October 1807, in which he complained of Godoy's influence and the state of thralldom in which both the king his father and himself were kept, and expressed a desire to form a connection with a princess of Napoleon's family, and to place himself under his protection. A memorial was at the same time penned by Escociquiz, and copied by Ferdinand with his own hand, pointing out in vivid language the mal-administration of the kingdom, and asking, as the first remedy, the dismissal of the favourite. Ferdinand was to have read this memorial to the king his father, but Godoy being apprised of the plot, hastened to Charles, and told him that his son was conspiring both against his crown and his life. Upon this Ferdinand was arrested, his papers were seized, and after some days of close confinement he was frightened into an acknowledgment of what there appears reason to believe he really was innocent—a conspiracy to dethrone his own father. This scandalous affair caused great excitement in the country, and the people in general, who disliked Godoy, took the part of the young prince, who from his infancy had been the victim of court intrigues. Meanwhile French troops had entered Spain under the pretence of marching against Portugal—had taken possession by surprise of several fortresses, and Napoleon's further intentions becoming more alarming, the court decided upon abandoning Spain and retiring to Mexico. The 17th of March 1808 was fixed for the departure, when a revolt broke out

among the guards at Aranjuez, and Godoy was in danger of his life; but Ferdinand himself came to rescue him from the hands of the mutineers, saying that he would answer for his appearance before the proper court. King Charles being alarmed for his own safety, and perceiving the popularity of his son, abdicated on the 19th of March in favour of Ferdinand, who assumed the title of King of Spain and the Indies. But this did not suit Napoleon, who contrived under specious pretences to draw both father and son to Bayonne, and there obliged them both to resign in his favour. Ferdinand and his brother Don Carlos were sent to Talleyrand's country residence at Valençay, where they were treated with outward marks of respect, but kept under a strict watch. There Ferdinand remained passive and resigned till the end of 1813, when the reverses of the French both in Spain and in Germany induced Napoleon to restore Ferdinand to the throne of Spain, on condition that he should send the English out of the peninsula, who were, as Napoleon said, spreading anarchy and jacobinism in the country. A treaty to that effect was signed at Valençay between the two parties, but the Cortes of Madrid refused to ratify it, and wrote to Ferdinand that they would receive him in his capital as their lawful king, provided he would sign the constitution which had been proclaimed at Cadiz in 1812 by the representatives of the nation. Ferdinand set off from Valençay in March 1814, and it was only on the road that he read for the first time a copy of the new constitution, having been kept in ignorance till then of the proceedings of the Cortes, except what he had read in the garbled accounts of the French newspapers. On arriving at the frontiers of Spain, instead of proceeding direct to Madrid, he went to Zaragoza, and thence to Valencia, where he was surrounded by a host of people, military and civilians, churchmen and laymen, who were hostile to the constitution, and who advised him to reign, as his fathers had done before him, an absolute king: advice with which his own inclination fully accorded. The lower classes, excited by the clergy, and especially by the friars, were loud in their denunciations of the constitution, which they called heretical, and Ferdinand easily persuading himself that the constitution was unpopular, determined not to sanction it. At Valencia he appointed a ministry from among the serviles, or absolutists; and on the 4th of May 1814, he issued a decree annulling the constitution and all the enactments of the Cortes made in his absence. Soon afterwards he made his entrance into Madrid among the acclamations of the populace and of the absolutists, or clergy party; an event which was speedily followed by a violent proscription of the constitutionalists, or liberals, as they were styled, including the members of the Cortes. As the British ambassador had obtained from Ferdinand at Valencia a promise that the punishment of death should not be inflicted for past political conduct, the courts appointed to try the leading constitutionalists resorted to every kind of subterfuge in order to find them guilty of some imprudent demonstration or expression since the king's return, and sentences of imprisonment, exile, banishment to the presidios in Africa, and confiscation, were freely awarded. The military insurrections of Porlier, Lacá, and others, came to add fresh fuel to the spirit of persecution. All the abuses of the old administrative and judicial system now re-appeared; the finances were in a wretched state, the American colonists were in open revolt. Ferdinand was partly overawed by the clergy and absolutist party, who, at that time, seemed to have on their side the great mass of the population, but he feared and hated the liberals.

On the 1st of January 1820, part of the troops stationed on the Isla of Leon, near Cadiz, under Colonels Quiroga and Riego, proclaimed the constitution of 1812; the example was followed by other garrisons; the ministers at Madrid hesitated, and Ferdinand, on the 9th of March of that year, swore his adherence to the constitution. The Cortes were assembled, and the deputies and other liberals, who had been exiled or imprisoned, re-appeared on the political stage. During the following three years the country was in a thoroughly disorganised condition. At one time Ferdinand appeared reconciled to the constitutional system, but then would occur some opportunity for the display of his old fears and antipathies; whilst, on the other side, the partisans of absolutism, who still lingered near the king's person, kept alive by their intrigues the mistrust even of the moderate constitutionalists. Of this period of Ferdinand's reign there is a sketch in a work written by a Spanish emigrant at Paris, styled '*Revolution d'Espagne, Examen Critique*,' 8vo, 1836, which is worth consulting.

At the beginning of 1823 Louis XVIII. declared to the French chambers that he was going to send his nephew the Duke of Angoulême, with an army of 100,000 Frenchmen into Spain to deliver Ferdinand VII. from the slavery in which he was kept by a factious party, and to restore him to his freedom of action. The English ministry protested against this interference, and the Cortes of Spain, on their side, rejected the mediation of the northern courts, who, to prevent the entrance of the French, required certain modifications in the constitution of 1812. The Cortes, on the 20th of March, removed to Seville, where the king was induced to follow them. On the 7th of April the French entered Spain, with little or no opposition, and on the 23rd they entered Madrid, where they were received with acclamations by the clergy and the lower classes, while the grandes or high nobility presented a congratulatory address to the Duke of Angoulême. The Cortes, not judging themselves safe at Seville

removed to Cadiz, and, as Ferdinand refused to quit Seville, they passed a resolution, after a stormy debate on the 11th of June, declaring the king in a state of incapacity, and appointing a regency pro tempore. Ferdinand was then compelled to set off with his family on the evening of the 12th, under a strong escort, for Cadiz, where he arrived on the 15th. In the following September the French besieged Cadiz, and after some negotiations Ferdinand was allowed by the Cortes to repair to the French camp to treat with the Duke of Angoulême. Before leaving Cadiz Ferdinand published a proclamation on the 30th of September, in which he promised a general amnesty for the past; he acknowledged all the debts and obligations contracted by the constitutional government, and "declared of his own free and spontaneous will that if it should be found necessary to make alterations in the actual political institutions, he would adopt a system of government which should guarantee the security of persons and property and the civil liberty of the Spaniards." None of these solemn promises were kept; nor were they in all probability ever intended to be kept. Ferdinand was one to whom falsehood was habitual, and an oath offered no obstacle. The liberals were persecuted worse than before, the debts contracted under the Cortes were disavowed, and the old system of absolutism with all its mal-administrations was resumed. The sequel is well known. Ferdinand continued to govern, at least nominally, checked on one side by fear of the liberals, and on the other by mistrust of the more violent absolutists, or apostolical party as it was called, who found even Ferdinand too moderate for them, and who would have re-established the Inquisition, and ruled Spain by terror. In his latter years Ferdinand, never of a very active intellect, became more and more lethargic; seemed to take little or no interest in public affairs, and left things to go on as they could. Having lost his third wife, who was a Saxon princess, and having yet no children, he married in November 1829, Maria Christina, daughter of Francis, king of the Two Sicilies, and his own niece by the mother's side [CHRISTINA, MARIA]. By her he had two daughters—Maria Isabella, now queen of Spain, born 10th October 1830, and Maria Louisa Ferdinanda, born 1832. Ferdinand died on the 29th of September 1833, after being long in a bad state of health. He was buried with great pomp in the royal vaults under the chapel of the Escorial.

FERDINAND I. of Naples was the natural son of Alfonso V. of Aragon and of Sicily. His father obtained of the Neapolitan barons in Parliament assembled, in 1442, the acknowledgment of Ferdinand as duke of Calabria and heir to the Crown of Naples, thus securing to his favourite and only son one of his several kingdoms, as Aragon, Sardinia, and Sicily devolved upon John of Aragon, Alfonso's brother. In 1458, after the death of his father, Ferdinand assumed the crown of Naples. Pope Calixtus III. refused him the investiture, which however was granted to him by Pius II., the successor of Calixtus. His reign began well, but a conspiracy of the barons, who called in John of Anjou, who had some remote claim to the throne, threw the country into a civil war. Ferdinand, assisted by Scanderbeg, prince of Albania, gave battle to John near Troja, in Apulia, and defeated him completely, in the year 1462. After the battle he concluded a peace with the revolted barons upon conciliatory terms; but in a short time, breaking the treaty, he put to death two of them, an act which kept alive the jealousy and fears of the rest. In 1480, Mohammed II. sent an armament on the coast of Apulia, which took the town of Otranto, and caused great alarm in all Italy. Ferdinand, however, quickly recalled his son Alfonso, duke of Calabria, who was then in Tuscany at the head of an army, and who retook Otranto. A fresh conspiracy of the barons broke out, encouraged by Pope Innocent VIII., but it was again repressed, and Ferdinand solemnly promised a general amnesty. But he kept his word no better than before; for having contrived, on the occasion of the marriage of his niece, to collect at Naples most of the leading barons, he arrested them all, and threw them into prison, where most of them were strangled. The whole of this tragedy, which was attended by circumstances of fearful treachery and cruelty, is eloquently related by Porzio, in his work, '*La Congiura dei Baroni contra il Rè Ferdinando I.*' Ferdinand continued to reign for several years after this, feared and hated by his subjects, and himself in perpetual anxiety, which was increased by the advance of Charles VIII. of France, who was coming for the purpose of asserting his claims, derived from the Anjous, to the throne of Naples. In the midst of the alarm at the approaching storm, which he had not the means of averting, Ferdinand died in 1494, at the age of 71. He was succeeded by his son Alfonso, a gloomy and cruel prince, who, terrified at the approach of the French, abdicated in favour of his son Ferdinand, and retired to a convent in Sicily.

FERDINAND II. was very young when he found himself occupying a throne threatened by enemies from without and by disaffection from within. He endeavoured to rally his troops against the French, but being forsaken by all, he withdrew to Sicily with his uncle Frederic. The French occupied Naples, where their conduct soon disgusted the Neapolitans, while the other states of Italy formed a league against them in the North. Ferdinand seized the opportunity to ask assistance from Ferdinand V. of Spain, who sent him his great Captain Gonzalo of Cordova, with a body of troops, who soon reconquered the kingdom of Naples. Ferdinand returned in triumph to

his capital, but did not long enjoy his prosperity; he died suddenly in 1496, at the age of 28 years, regretted by his subjects, who had formed great hopes of him from his amiable qualities and abilities. He was succeeded by his uncle Frederic, who was soon after treacherously deprived of his kingdom by his pretended ally, Ferdinand of Spain.

FERDINAND IV. of Naples, afterwards styled Ferdinand I. of the United Kingdom of the Two Sicilies, born in January 1751, was the son of Don Carlos of Bourbon, king of the Two Sicilies, afterwards Charles III. of Spain. The life of Ferdinand is remarkable, not so much on account of his personal character, as from the uncommon length of his reign and its many vicissitudes being closely connected with all the great events of Europe during the last half century, as well as the singular good fortune which attended him to the end of his life with little or no exertion on his part. The education of Ferdinand was greatly neglected. He was little more than eight years of age when his father Charles, being called to the throne of Spain by the death of his brother Ferdinand VI., made over to him the kingdom of Naples and Sicily, appointing a council of regency, at the head of which he placed the Marquis Tanucci, an able minister, who however does not seem to have been very anxious about the instruction of his young sovereign. In April 1768 Ferdinand, being now of age, married Maria Carolina of Austria, daughter of Maria Theresa, a princess accomplished, clever, and ambitious, who in fact ruled under her husband's name till her death, assisted by the various ministers who succeeded each other at the helm of affairs, the king himself being generally passive, and his time being much engrossed by hunting, shooting, and other diversions. Yet Ferdinand was by no means deficient in natural penetration; he often saw things more clearly than those around him, as is manifest from many of his shrewd though blunt remarks which are still remembered at Naples; but his want of instruction, of which he was aware, and his dislike of application, prevented him from exerting or enforcing his own judgment. The first thirty years of his reign, those of the regency included, were for Naples years of peace and comparative happiness; many useful reforms were effected by his ministers, and especially by Tanucci, who continued at the head of affairs till 1777. (See Colletta, *Storia del Reame di Napoli*, 1834, and also Count Orloff in the second volume of his *Mémoires sur le Royaume de Naples*.) Ferdinand was popular with the lower classes; and as he was the first king born at Naples for centuries past, they called him emphatically 'our king.'

Tanucci being dismissed in 1777 for having objected to the queen taking her seat in the council of state, Caracciolo and others followed for a short time, until John Acton, an Englishman, and a naval officer in the service of Leopold of Tuscany, was sent for to organise the Neapolitan navy and army, which had fallen into decline during a long season of peace. The advancement of Acton was extremely rapid; he was made general, then captain-general of the kingdom, and lastly premier, or rather sole minister (for the other ministers were merely his creatures), and in this office he remained for many years. His administration was neither so economical nor so wise as that of Tanucci. Things went on however quietly and smoothly for several years. A considerable degree of liberty of speech, and even of the press, prevailed at Naples, and the country was prosperous and the people contented until the breaking out of the French revolution, of which Naples, however remote, felt the shock. The queen being the sister of Marie Antoinette, was indignant at the treatment her relatives of France met with at the hands of the revolutionists; and as many young men at Naples, mostly belonging to the higher ranks of society, seemed to approve of the principles of the revolution, the court took alarm, and the men who had always been averse to reform and improvement seized the opportunity to regain the ascendancy. Arrests were made, and a giunta, or state tribunal, was formed to try the real or pretended conspirators, three of whom were sentenced to death, others to perpetual imprisonment, but the majority (against whom the judges, notwithstanding all the exertions of the attorney-general, Vanni, could find no evidence), were acquitted after four years' confinement.

The court of Naples had joined the first coalition against France in 1792, and had sent some troops to join the Austrians in the North of Italy, and others with a squadron to the expedition against Toulon. In 1796 however, alarmed by the successes of Napoleon I., a peace was purchased of the Directory by paying a few millions of francs. In 1798, the French having occupied the papal state, the court of Naples formed a secret alliance with Austria, England, and Russia, but, instead of waiting for the opening of the campaign in Lombardy, which was to take place in the following spring, the Neapolitan army, 60,000 strong, began hostilities in November 1798, and marched upon Rome, which it occupied only for a few days, as the French generals, having collected their forces, attacked and routed several divisions of the Neapolitans, and cut off the communications between the rest; a general panic spread through the army; the king, who had accompanied it as far as Rome, fled back to Naples; Mack, who was his commander-in-chief, followed his example; and of the various corps that were left to themselves without any concerted plan or preparations in case of a reverse, some were dispersed or made prisoners, and others made good their retreat to their own frontiers, whither the French followed them closely. The greatest confusion prevailed at

the court of Naples; the queen, beset by informers, fancied that the capital was full of conspirators, and determined to withdraw to Sicily. Ferdinand was easily persuaded to do the same, and the royal family left Naples on the 21st of December 1798. The French meantime were approaching, and the populace, left without a government and excited by denunciations against the Jacobins, rose, murdered a number of persons, and for three days fought desperately against the advancing French in the streets of the capital. The events of Naples in 1799 form a romantic but tragical episode in the history of the Continental war, and they have become the theme of numerous narratives. The reverses of the French in Lombardy in the spring of 1799, obliged them to abandon Naples, leaving only a small garrison in it. The native republicans, or patriots as they were called, were few, and disliked by the lower classes. Cardinal Ruffo landed in Calabria from Sicily, and preached a sort of political and religious crusade against the French and their partisans, and the whole kingdom was reconquered for Ferdinand in a short time. A dreadful reaction took place, in which thousands lost their lives, either murdered by the royalists, or condemned by the courts instituted to try all those who were accused of republicanism.

Ferdinand returned to Naples, and in 1801 he concluded, through the mediation of Russia, a treaty of peace with France. But the past events and the proscriptions that had taken place in his name had destroyed all confidence between the government and the more enlightened part of the nation. In 1805 the court of Naples committed a second political error, worse than that of 1798. While professing to be at peace with France, it entered secretly into the coalition against that power; and while Napoleon was defeating the Austrians on the Danube, Russian and English troops were landed at Naples to join the army of that kingdom for the avowed purpose of attacking the French in the north of Italy. The consequence was, that Napoleon, after his victory at Austerlitz, declared that 'the Bourbon dynasty had ceased to reign at Naples,' and he sent a force under Massena to occupy that kingdom. Ferdinand and his court withdrew to Sicily a second time, where being protected by the English forces, they remained till 1815. A desultory but cruel warfare was carried on for several years in Calabria between the partisans of Ferdinand and those of Murat, whom Napoleon had made King of Naples, the details of which are vividly described by Botta, *Storia d'Italia*, twenty-fourth book, towards the end. But even in Sicily the reign of Ferdinand did not run smooth. The court was extravagant in its expenditure, the queen was as arbitrary as ever, and great jealousy existed between the Sicilians and the Neapolitan courtiers and emigrants. But Sicily had a parliament consisting of three orders, barons, clergy, and deputies of the towns, and the parliament would not sanction the levying of fresh taxes. The queen then ordered the imprisonment of five of the most influential barons. Meantime it was suspected that that princess, who had conceived a dislike against the English, whom she considered as a check upon her, entertained secret communications with Napoleon, who in 1810 had married her grand-niece Maria Louisa. A conspiracy against the English was discovered at Messina. All these circumstances obliged the English government to interfere, and in January 1812 Ferdinand resigned his authority into the hands of his eldest son, Francis. A parliament was assembled, which abolished feudalism, and framed a new constitution upon a liberal basis. The queen's influence was now at an end, and after some fruitless intrigues she embarked in 1813 for Constantinople, from whence she went to Vienna, where she died in the following year. For an account of these important Sicilian transactions see Botta, and also a work styled *De la Sicile et de ses Rapports avec l'Angleterre à l'époque de la Constitution de 1812*, Paris, 1827. In 1814 Ferdinand resumed the reins of government, and opened in person the Sicilian parliament of that year. In 1815, after the defeat of Joachim Murat by the Austrians, Ferdinand was recalled to the throne of Naples, and in June of that year he returned to his old capital. In a well-written proclamation to the Neapolitans he promised them peace, a complete forgetfulness of the past, impartial justice, and a steady administration; and to a great extent he kept his word. The government of Ferdinand at Naples from 1815 till 1820 was comparatively mild, impartial, and orderly. But in Sicily, having dissolved the parliament, he never convoked it afterwards. By a decree of December 1816, he assumed the title of Ferdinand I., King of the United Kingdom of the Two Sicilies, declaring that Sicily and Naples formed no longer distinct states, but were both subject to the same system of government.

Meantime a secret society, called Carbonari, were spreading themselves fast through the kingdom, especially among the landed proprietors in the provinces, and consequently through the ranks of the provincial militia. The land-tax, which was more than 20 per cent. on the rent, made this class of people dissatisfied and ready for change. The origin of this society or sect, for it was religious as well as political, is somewhat obscure: it seems to have come from France into Italy, and was established in the kingdom of Naples under Murat, with his sanction; but was afterwards proscribed by him, and it then found favour with the court of Sicily. On the 2nd of July 1820, a military revolt, led by two subalterns, broke out in a regiment of cavalry stationed near Naples; other troops joined in it, and the Carbonari of the capital and provinces openly espoused its cause, demand-

ing a representative constitution for the kingdom. Ferdinand, pressed by his ministers, promised to establish a constitution in a given time; but the Carbonari would not wait, saying it was better to adopt one already made, namely, that of the Cortes of Spain; and thus the Spanish constitution was proclaimed, and a parliament was convoked at Naples. Meantime the Sicilians, ever jealous of their nationality, demanded a separate parliament for themselves, and a repeal of the union of the two kingdoms, which the parliament at Naples refusing, a revolt broke out at Palermo, which was put down after much bloodshed. Soon after, the sovereigns of Austria, Russia, and Prussia, assembled at Troppau, wrote to King Ferdinand, inviting him to a conference at Laybach, in Carinthia, without which they stated that they could not acknowledge the new system of government established at Naples. Ferdinand, after some demur, obtained leave of the parliament to proceed to the congress in December 1820, leaving his son, Francis, as his viceroy at Naples. In February 1821, Ferdinand, by a letter written from Laybach, signified to his son that the allied sovereigns were determined not to acknowledge the actual constitutional government as established at Naples, deeming it incompatible with the peace of that country and the security of the neighbouring states; but that they wished Ferdinand himself, assisted by the wisest and most able among his subjects, to give to his kingdom institutions calculated to secure peace and prosperity to the country. Soon afterwards the Austrian army passed the Po, moving on towards Naples. The parliament of Naples determined upon resistance, but at the first encounter, near Rieti, a Neapolitan division was defeated; the rest of the army being alarmed at the thought of fighting against the will of their own king, disbanded, and the Austrians entered Naples without any further opposition, at the end of March 1821. Ferdinand soon afterwards returned to his capital on what may be styled his third restoration. The leading constitutionalists were allowed to emigrate; but of those who remained some were tried and sent to the Presidii. The government again became absolute; and—Ferdinand now having his dread of the constitutionalists pretty well removed—not so lenient or liberal as it was before 1820. After reigning four years longer, Ferdinand died suddenly on the morning of the 4th of January 1825, aged seventy-six, having been king sixty-five years. He was succeeded by his son, Francis I.

FERDUSI. [FERDUSI.]

FERGUSON, ADAM, born in 1724, was the son of a parish minister in Perthshire. He studied at St. Andrews and at Edinburgh, with a view to the Christian ministry. On being ordained, he was appointed chaplain to the 42nd, a Highland regiment, in which he remained till 1757, when he retired, and was appointed keeper of the advocates' library of Edinburgh. In 1759 he was made professor of natural philosophy in the college of that city, and in 1764 he was appointed to the chair of moral philosophy, a branch of science to which he had more particularly applied himself. In 1767 he published his 'Essay on the History of Civil Society,' a work which was well received, and which procured him the notice of public men. It was reprinted several times, and translated into the French, German, and Swedish languages. In 1774 he accompanied the young Earl of Chesterfield on his travels, but remained with him only a twelvemonth. In 1776 he wrote 'Remarks on a Pamphlet of Dr. Price, entitled Observations on the Nature of Civil Liberty.' In 1778 he was appointed secretary to the commissioners who were sent to America in order to try to effect a reconciliation with the mother country, an office in which Ferguson took a clearer view of the state of the question, and of the temper of the American people, than was common at that time with Englishmen. On his return in 1779 he resumed the duties of his professorship, and in 1783 he published his 'History of the Progress and the Termination of the Roman Republic,' 3 vols. 4to. This work, which has been reprinted several times, and by which Ferguson is most generally known, is not so much a regular narrative of the events of Roman history, as a commentary on that history; its object is to elucidate the progress and changes of the internal policy of the Roman commonwealth, the successive conditions of its social state, as well as the progress of the military system of the Romans, and the varied but studied course of their external policy towards foreign nations. He carries his work down to the end of the reign of Tiberius, when all remains of the old institutions may be said to have become effaced. Ferguson's work forms therefore a kind of introduction to that of Gibbon on the decline and fall of the empire. Ferguson and his contemporary, the French Abbé Auger, were foremost among those who, previous to Niebuhr, investigated the internal working of the institutions of the Roman republic. [AUGER]. In 1784 Ferguson resigned his professorship on account of ill health, and was succeeded by Dugald Stewart. In 1792 he published 'Principles of Moral and Political Science,' being chiefly a retrospect of lectures on ethics and politics, delivered in the College of Edinburgh, 2 vols. 4to. Another work of Dr. Ferguson on the same subject, though a more elementary one, the 'Institutes of Moral Philosophy,' which he first published in 1769, has been translated into the French and German languages, and often reprinted. Ferguson died at St. Andrews in February 1816, being above ninety years of age. He had been on terms of friendship with Hume, Robertson, Adam Smith, Dugald Stewart, Playfair, and other distinguished contemporaries.

FERGUSON, JAMES, was born in 1710, at a short distance from

Keith, a village in Banffshire. His father, who was a day-labourer, taught him to read and write, and sent him to school for three months at Keith.

When only seven or eight years old, having seen his father use a beam as a lever, with a prop for a fulcrum, in order to raise the roof of their cottage, which had partly fallen in, his curiosity was so much excited by the ease with which what appeared to him so stupendous an effect was accomplished, that he thought about it, and made trials, and constructed models, and drew diagrams, till he became acquainted with the chief properties of the lever, not only in its simple application, but as modified by the wheel and axle. The taste for practical mechanics thus formed continued to distinguish him through life, and, together with an equally decided taste for astronomy, conducted him in his later years to distinction and independence.

His astronomical pursuits commenced soon afterwards. His father sent him to a neighbouring farmer, who employed him in watching his sheep. While thus occupied, he amused himself at night in studying the stars, and during the day in making models of mills, spinning-wheels, and similar things. When a little older, he entered into the service of another farmer, who treated him with great kindness, and encouraged and assisted him in his astronomical studies. "I used," he says, "to stretch a thread with small beads on it at arm's length between my eye and the stars, sliding the beads upon it till they hid such and such stars from my eye, in order to take their apparent distances from one another; and then laying the thread down on a paper, I marked the stars thereon by the beads." "My master," he adds, "that I might make fair copies in the day-time of what I had done in the night, often worked for me himself." Mr. Gilchrist, the minister of Keith, having seen his drawings, gave him a map of the earth to copy, and furnished him with compasses, ruler, pens, ink, and paper.

At the house of Mr. Gilchrist he met Mr. Grant of Achoyne, with whom, at the termination of his engagement with his present master, he went to reside, being then in his twentieth year. He had learnt vulgar arithmetic from books, and Mr. Grant's butler, Mr. Cantley, taught him decimal arithmetic and the elements of algebra, and was about to commence instructing him in geometry when he left the employment of that gentleman.

Ferguson soon afterwards entered into the service of a miller in the neighbourhood, where he was overworked, and scarcely supplied with food enough for subsistence. After remaining a year in this situation, he was engaged by Dr. Young, who was a farmer as well as a physician, and who promised to instruct him in medicine, but broke his promise, and treated him with so much harshness that, though his engagement was for half a year, he left at the quarter, and forfeited the wages which were due to him. A severe hurt of the arm and hand, which he had got in the doctor's service, confined him to his bed for two months after his return home. During this time he amused himself with constructing a wooden clock. He afterwards made a wooden watch with a whalebone spring; and his talents having been turned in this direction, he began to earn a little money in the neighbourhood by cleaning and mending clocks.

He was about this time invited to reside with Sir James Dunbar of Durn, and, at the suggestion of Lady Dipple, Sir James's sister, began to draw patterns for ladies' dresses. He says, "I was sent for by other ladies in the country, and began to think myself growing rich by the money I got by such drawings; out of which I had the pleasure of occasionally supplying the wants of my poor father." His studies in astronomy however were not neglected, and he still continued to use his thread and beads.

Besides drawing patterns, he copied pictures and prints with pen and ink; and having left the residence of Sir James Dunbar for that of Mr. Baird of Auchmeddan, Lady Dipple's son-in-law, he drew a portrait of that gentleman which was much admired, and now began to draw likenesses from the life in Indian ink. These appeared to his patrons to be so excellent, that they took him to Edinburgh with the intention of having him regularly instructed in drawing, but a premium having been unexpectedly demanded, he boldly commenced the practice of his art at once. The Marchioness of Douglas having assisted him with her patronage, he succeeded so well that he obtained money enough, not only to defray his own expenses, but to contribute largely to the support of his aged parents.

Though he continued to follow this profession for about twenty-six years, he seems never to have given his mind to it; and indeed, after having been two years in Edinburgh, he returned to the country with a supply of drugs with the intention of practising medicine, but soon found himself to be totally unqualified for his new occupation. He then went to Inverness, where he remained about three months. While there he drew an Astronomical Rotula, for exhibiting the eclipses of the sun and moon, which he transmitted to Professor MacLaurin at Edinburgh, who was highly pleased with it. He now returned to Edinburgh, and the Professor had the 'Rotula' engraved, and it ran through several impressions, till, by the change of the style in 1753, it became useless. While at Edinburgh he made a wooden orrery, and delivered a lecture on it before the mathematical class.

In 1743 he resolved to go to London, where he continued his profession of drawing portraits, but devoted his leisure to astronomical pursuits.

In 1747 he published his first work, 'A Dissertation on the Phenomena of the Harvest Moon,' having been previously introduced at one of the sittings of the Royal Society by Mr. Folkes the president.

In 1748 he read lectures on the eclipse of the sun which happened in that year. From this period he began, under the patronage of the Prince of Wales (afterwards George III.), to deliver lectures on astronomy and mechanics; they were numerous and fashionably attended, and he now relinquished his former profession altogether. From this time to the end of his life he continued his lectures, and wrote several works on astronomy and mechanics.

Soon after the accession of George III. a pension of 50*l.* a year was granted him out of the privy purse. In 1763 he was elected a Fellow of the Royal Society, and in 1770 was chosen a member of the American Philosophical Society.

He died in 1770, aged sixty-six, leaving an only son, to whom he bequeathed a considerable sum acquired by his lectures and his writings.

Ferguson has contributed more than perhaps any other man in this country to the extension of physical science among all classes of society, but especially among that largest class whose circumstances preclude them from a regular course of scientific instruction. Perspicuity in the selection and arrangement of his facts, and in the display of the truths deduced from them, was his characteristic both as a lecturer and a writer.

The following are his principal works:—*'Astronomy explained upon Sir Isaac Newton's Principles, and made easy to those who have not studied Mathematics,'* 4to, 1756. There have been many editions of this work; one by Dr. (now Sir David) Brewster, 2 vols. 8vo, 1811, containing the new discoveries since the time of Ferguson. *'Lectures on Subjects in Mechanics, Hydrostatics, Pneumatics, and Optics, with the Use of the Globes, the Art of Dialling, and the Calculation of the Mean Times of New and Full Moons and Eclipses,'* 8vo, 1760; 4to, 1764. An edition of this work by Dr. Brewster was published in 1805, and another in 1806. *'An Easy Introduction to Astronomy for Young Gentlemen and Ladies,'* 1769. *'Introduction to Electricity,'* 8vo, 1770. *'The Art of Drawing in Perspective made easy to those who have no previous knowledge of Mathematics,'* 8vo, 1775: this was his last work. Besides other works not mentioned here, he contributed several papers to the *'Philosophical Transactions.'*

(*Life* by himself, prefixed to his *'Select Mechanical Exercises,'* Nichols's *Anecdotes*; Craik, *Pursuit of Knowledge under Difficulties*, vol. i.)

FERGUSON, or FERGUSSON, ROBERT, was born at Edinburgh about 1750, and educated at the University of St. Andrews, where he received some encouragement from one of the professors named Wilkie, who employed him to transcribe his lectures. An anonymous biographer (*Life* prefixed to Ferguson's *Poems*, edition of 1807) has employed considerable research in discovering certain freaks of a kind neither ludicrous nor in good taste, in which he appears to have indulged during his residence at St. Andrews: one of these was near being the cause of his expulsion; but the sentence was recalled, and he remained as it appears for four years, during which time he subsisted on a bursary or exhibition founded by a person of his own name. On leaving St. Andrew's, he paid a visit to an uncle from whom he had expectations of employment, but after a few months left his house under circumstances of which his anonymous biographer gives a very unsatisfactory account. During the remainder of his life he was employed in the office of the commissary-clerk of Edinburgh, with the exception of a few months spent in that of the sheriff-clerk; and was a constant contributor to Ruddiman's *'Weekly Magazine,'* from which his poems were afterwards collected. The local celebrity which these productions obtained for him gave him so frequent opportunities of convivial and other excess, as to ruin his health, and terminate his life at the early age of twenty-four years. His last days were passed in a mad-house, his debauchery having ended in repentance which took the form of melancholy, when a serious accident having caused the fracture of his skull, his mental faculties became wholly deranged, and he died October 16, 1774, aged only twenty-four.

Ferguson's poems are written partly in English and partly in Lowland Scotch. Those in Lowland Scotch have been admired by persons conversant with the idiom in which they are written; but to an English ear they want the charm which makes Burns pleasing even when he is scarcely intelligible. In praise of his English verses, a little more may be said; but we suspect that the painful circumstances of his life created an interest about him to which much, if not most, of his celebrity is owing.

*FERGUSSON, JAMES, architect, author of several valuable works on architecture and collateral subjects, was born at Ayr, Scotland, in the year 1808, and received his chief education at the High School at Edinburgh. Being destined for mercantile pursuits, he spent two years in Holland, and a like period in a counting-house in London, and in 1829 he proceeded to India. His first occupation there was as an indigo planter at Jessore; and he was afterwards managing partner of a large firm in Calcutta. After a residence of ten years in India, he had realised sufficient to enable him to return to England in 1839. During the period of his absence he had made a visit to China, and travelled through the principal districts of India.

On his return to Europe he devoted himself wholly to literary and scientific pursuits. His first publication was a description of the Rock Cut Temples of India, with which appeared a folio volume of plates. A second folio volume was published in 1847-48, and entitled *'Picturesque Illustrations of Ancient Architecture in Hindostan.'* In 1847 also appeared *'An Essay on the Ancient Topography of Jerusalem,'* which chiefly relates to the building known as the Mosque of Omar, of which Messrs. Arundale, Bonomi, and Catherwood had then recently succeeded in producing the first authentic delineations, and which are engraved in the *'Essay.'* Mr. Fergusson, judging from the character of the architecture, and the occurrence of what appeared to be a hewn sepulchre, argued that the *'Mosque'* was the church of the Holy Sepulchre. The arguments however have not been generally admitted. In 1849 he published the first volume of *'An Historical Inquiry into the true principles of Beauty in Art, more especially with reference to Architecture,'* a work which exhibits high reasoning powers, and the application of previous theories to the special subject of architecture. The historical part contains suggestions as to structural and decorative arrangements in certain old examples, about which difficulty had been felt by students. The work was originally intended to form three volumes. The materials for the completion of the work were however reserved, and incorporated in the author's recently published *'Illustrated Handbook of Architecture.'* Mr. Fergusson also published in 1849 some *'Observations on the British Museum, National Gallery, and National Record Office, with suggestions for their improvement,'* and somewhere about the same time exhibited a design for the improvement of the National Gallery. His peculiar and accurate knowledge of the Eastern styles of architecture, led him at once to take great interest in the discoveries at Nineveh by Mr. Layard and others; and, whilst these were still proceeding, he conceived an ideal restoration of the buildings then in progress of excavation, together with those of Persepolis. These conclusions were given to the world in *'The Palaces of Nineveh and Persepolis restored; an essay on Ancient Assyrian and Persian architecture,'* an illustrated volume published in 1851; and are now pretty generally understood from the Assyrian Court at the Crystal Palace which was planned and decorated under Mr. Fergusson's superintendence.

In the course of his researches in India, Mr. Fergusson had examined some of the earthwork fortifications raised by native races; and having been led to pay much attention to fortification, he broached in 1849 an entirely new system, which he described in a published essay, and illustrated at the Exhibition of 1851 by a model; and he afterwards issued *'The Peril of Portsmouth, or French Fleets and English Forts,'* which has gone through three editions. His theory aimed at the entire subversion of the approved systems of military engineers, preferred circular forms to angles and bastions; and, in contradistinction to the theory that the chances of success in the case of an invested fortification were necessarily in favour of the attack, he maintained the possibility of reversing the condition of affairs so as to place the advantage on the side of the defence. Doing away with the old revêtements as useless and even prejudicial, and substituting earthwork for masonry, he showed how guns might be placed on terraces, so as to allow a considerable number to be brought into use at once, and, as he thought, to keep, as before stated, the superiority at any menaced point with the besieged; and, in spite of the disadvantage of earthworks, that they must stand at slopes. These views were stoutly combated at meetings in the United Service Institution and in print, and the author's demonstrations were indeed ridiculed; but on the occasion of the long defence of Sebastopol, a town provided with the requisite large supply of cannon and matériel, and where earthworks and some contrivances which had been suggested by Mr. Fergusson were skillfully applied, the subject came more prominently before the public. Mr. Fergusson about the same time directed attention to what he deemed the malformation of some of the forts lately erected on the coast of Hants. This produced a further controversy, in the course of which he has lately issued a sequel to *'The Peril of Portsmouth,'* entitled *'Portsmouth Protected,'* with notes on Sebastopol and on other sieges during the war, which he considered supplied evidence of the truth of his theory. Mr. Fergusson's present employment is that of general manager to the Crystal Palace at Sydenham. His library and other parts of the interior of his house in Langham-place, in their fittings and decorations, deserve notice here as amongst the best of recent efforts in their department of practical architecture.

FERISHTA, MOHAMMED KASIM, a celebrated Persian historian, was born at Astrabad, on the border of the Caspian Sea, in 1570. His father, whose name was Gholam Ali Hindoo Shah, and who appears to have been a learned man, left his native country when Ferishta was very young and travelled into India. He finally settled at Ahmudnugger, in the Deccan, during the reign of Murtuza Nizam Shah, and was appointed to instruct Miran Hossein, the son of Murtuza, in the Persian language, but he died soon after this appointment. Miran Hossein however patronised his son Ferishta, and through his influence the historian was advanced to high honours in the court. When Murtuza was assassinated, Ferishta, who was then only seventeen years of age, was captain of the royal guard.

In the troubles following the death of Murtuza, Ferishta left Ahmudnugger (1589, see the preface to his history), and went to

Bejapore, where he was kindly received by the regent and minister, Dilawur Khan, who introduced him to Ibrahim Adil Shah II, the reigning monarch. In this court he spent the remainder of his life in high honour, engaged sometimes in military expeditions, as we learn from his own history, and devoting his leisure time to the composition of his great work. He died, in all probability, soon after 1611, at the age of forty-one. He mentions in his history the English and Portuguese factories at Surat, 1611.

The preceding account has been chiefly taken from the English translation of *Ferishta*, by Colonel Briggs, which was published in London, in 1829, 4 vols. 8vo. Portions of the history had been previously translated. Colonel Dow published a translation of the first two books in his 'History of Hindostan,' 2 vols., 4to, London, 1768, which is not considered to be very accurately done. A much better translation of the third book was given by Mr. Jonathan Scott in his 'History of the Deccan,' 2 vols., 4to, 1794. Mr. Stewart, in his 'Descriptive Catalogue of the Library of the late Tippoo Sultan of Mysore,' gives an account of the contents of the history, p. 12; and also a translation of part of the tenth book, accompanied with the original Persian, pp. 259-267.

The history of *Ferishta* is divided into twelve books, with an introduction, which gives a brief and imperfect account of Hindoo history before the time of the Mohammedans, and also a short account of the conquests of the Arabs in their progress from Arabia to Hindustan. The first book contains an account of the kings of Ghizni and Lahore, 997-1186. Here the detailed portion of his history begins: 2, 'The kings of Delhi, 1205 to the death of Akber, 1605;' 3, 'The kings of the Deccan, 1347-1596;' 4, 'The kings of Guzerat;' 5, 'The kings of Malwa;' 6, 'The kings of Kandeish;' 7, 'The kings of Bengal and Behar;' 8, 'The kings of Multan;' 9, 'The rulers of Sind;' 10, 'The kings of Cashmir;' 11, 'An Account of Malabar;' 12, 'An Account of the European Settlers in Hindostan.' At the conclusion of the work, *Ferishta* gives a short account of the geography, climate, and other physical circumstances of Hindustan.

Ferishta is certainly one of the most trustworthy, impartial, and unprejudiced of oriental historians. He seems to have taken great pains in consulting authorities. At the close of his preface he gives a list of thirty-five historians to whom he refers, and Colonel Briggs mentions the names of twenty more who are quoted in the course of the work.

FERMAT, PIERRE DE, was born at Toulouse, about 1595, and was brought up to the profession of the law. We have but few incidents of his private life, except that he became a counsellor of the parliament of his native town, was universally respected for his talents, and lived to the age of seventy years. His works were published in 1670 and 1679, in folio: the last volume contains his correspondence, besides some original scientific papers.

Fermat restored two books of Apollonius, and published Diophantus, with a commentary. The whole of the actual works of Fermat fill an exceedingly small space; nevertheless they contain the germs of analytical principles which have since come to maturity. In fact they may be regarded, generally speaking, as announcements of the results to which he had arrived, without demonstrations, or any indications of the processes employed.

The properties of numbers were the subject of his enthusiastic researches, and no single individual has added more that is both curious and useful to this branch of mathematics than Fermat: the theorem now commonly called Fermat's is but a particular case of a much more general one given in his works.

His method for finding Maxima and Minima has only the merit of a moderate ingenuity, before the differential calculus was discovered; the analysts of that day hovered on the brink of that beautiful process of analysis which has been rather ridiculously termed the greatest discovery of the human mind. A method not very remote from Fermat's was practised by other analysts of his day; and in spirit also by the ancient geometers; but it certainly is not the differential calculus, and Laplace has no ground for his attempt to snatch from the claims of the English and German nations this grand step of analysis in order to appropriate it to his own.

In Fermat's correspondences with Father Mersenne, we find him, in a bungling manner, contesting with Roberval the first principles of mechanics, and maintaining that the weight of bodies is least at the surface of the earth, increasing both within and without, which is the direct opposite to the truth; and in one of his letters, when greeted by Mersenne with the retraction of his errors, he very disingenuously attempts to deny them, asserting that no body has a centre of gravity, with many similar trifles, which place in bold relief the immortal discovery of Sir Isaac Newton of the law of universal attraction, and add lustre to his predecessor Galileo, who escaped from similar paradoxes, from which common sense ought to have guarded both Fermat and Descartes.

The correspondence of Fermat is sufficiently replenished with vanity, which was also well fed by some of his compatriots, who lauded his propositions as the finest things which had ever been discovered. But it is justly suspected that the discovery of many of his properties of numbers was effected by a tentative process, he himself possessing no demonstration, as no vestige remains in the works

published by his son of any peculiar analysis for arriving at them; while there are abundant proofs that he and Frenicle, a young Parisian, employed the methods of tabulation and trial, to suggest properties, and by further trials observe if they could generalise them. In a subject less barren than the theory of numbers this talent and industry would have produced more useful results; for what are the theorems of Fermat to the laws of Kepler?

Fermat conjectured that the path of light, in passing from air to a denser medium, ought to be such as to describe the shortest possible course. This is a particular case of the principle of least action, and requires some remark. First, we see that Fermat's method for finding maxima and minima was not the differential calculus, for though importuned from various quarters to try this principle he was deterred, as he says himself, for two or three years, by the dread of the asymmetries of the process, though any tyro acquainted with the first principles of the differential calculus, with the proper data given, would now do it in five minutes: when Fermat at last did this, it was in a geometrical manner. Secondly, during the life of Descartes, he seems to have disbelieved this law of refraction. The foundations of both their reasonings in natural philosophy were of the slenderest description, if indeed we can at all use such a term as reasoning to the methods of Descartes, whose followers had the greatest faith when he employed the least of that useful faculty. But the law is truly attributable to Snellius, and, though this is well known, many French writers still ridiculously talk of the Cartesian law of refraction. Thirdly, Fermat did not attribute the truth of the principle to any mechanical laws, of which he seems to have known nothing, but to the pseudo-physical principle that nature should take the shortest course in performing its operations—for which indeed he was subjected to several cases of objection, to which he has given good answers, considering the position in which such an hypothesis placed him.

To give a more exact idea of the 'man,' we shall give one of his problems, entitled 'Problem by P. de Fermat. To Wallis, or any other mathematician that England may contain, I propose this problem to be resolved by them.

'To find a cube number which, added to its aliquot parts, will give a square number? Example 343.

'If Wallis and no English mathematician can solve this, nor any analyst of Belgic or Celtic Gaul, then an analyst of Narbonne will solve it.'

Wallis gives an account of this in the '*Commercium Epistolicum*,' the correspondence having been conducted through Sir Kenelm Digby. The works of Fermat contain also the tangents to some known curves, and some centres of gravity.

Though thus strongly endowed with the faculty of self-esteem, and of that cunning which seeks to hide the tracks of discovery, we must still place Fermat among such men as Pascal, Barrow, Brouncker, Wallis; but he had none of the masculine mind of Descartes, nor a particle of the penetrating spirit of the glory of his age and nation, Newton.

It would be wrong to omit here the most curious of the theorems of Fermat relative to numbers. To make it more generally intelligible we may state, that a triangular number means the sum of any number of terms from the first of the natural numbers 1, 2, 3, 4, 5, &c.; thus 1, 3, 6, 10, &c., are triangular numbers; the square numbers are 1, 4, 9, 16, &c., and are the sums of the progression 1, 3, 5, 7, &c.; pentagonal numbers in like manner are the sums of the numbers 1, 4, 7, 10, &c., namely, 1, 5, 12, 22, &c. The theorem consists in this, that 'every number' is the sum of 1, 2, or 3 triangular numbers; every number is the sum of 1, 2, 3, or 4 square numbers, and so on. In the works of Euler, Legendre, and Barlow, the demonstration of the first two cases may be found; and though Legendre and Cauchy have both laboured to prove it more generally, yet our impression is that the general theorem is still without proof.

FERNANDEZ, DENIS, a Portuguese navigator, who, in 1446, discovered the river Senegal and Cape Verde.

FERNANDEZ, JOAN, a Portuguese, the first European who visited the interior of Africa. In 1446 he joined a Portuguese expedition of discovery, and from an ardent desire to procure information for Prince Henry, he got leave to remain among the Assenhaji, or wanderers of the great African desert, in its Atlantic extremity. He stayed there seven months till his countrymen returned. His account has been strikingly corroborated in our days by that of Mungo Park. The date of his death appears to be unknown. (Kerr, *Systematic Collection of Voyages and Travels*, ii. p. 190.)

FERNANDEZ, FRANCISCO, born at Madrid, 1604, was, according to Palomino, one of the most ingenious painters of his time. He was employed by Philip IV. of Spain to execute several considerable works. His chief works were an 'Obsequies of St. Francis,' a 'St. Joachim,' and a 'St. Anne.' He was killed by a companion in a drunken quarrel in 1646.

FERNANDEZ, NAVARRETE, surnamed El Mudo (the dumb), born 1526 at Logroño, on the Ebro, became a distinguished pupil of Titian, and painter to Philip II., who employed him chiefly at the Escorial. His principal works are a 'Nativity of Christ;' a 'Martyrdom of St. James;' 'St. Jerome in the Desert,' and especially 'Abraham with the Three Angels.' He painted with great ease and despatch. On account of his colouring he was called the Spanish

Titian. There are many of his paintings in the Louvre. He died at Segovia in 1579.

FERNANDEZ DE NAVARRETE. [NAVARRETE.]

FERRARI, GAUDENZIO, a celebrated Lombard painter and sculptor, of the Milanese school of Lionardo da Vinci. He was born in Valduggia in 1484, was instructed by Luini, and, according to Orlando, he was a scholar of Perugino, but this is very doubtful. He was Raffaellesque in style, and worked under Raffaele at Rome. He is enumerated by his countryman Lomazzo among the seven greatest painters of modern times, which is an absurd eulogy. He was correct in design, laborious and careful in his execution, and brilliant in his colouring; but his works are quite void of tone, though his figures are well rounded, and he can have had no knowledge of or feeling for harmony of colour. His outline is also hard, and the accessory parts, though laboured, are very indifferently executed. His colouring is extremely gay, but he used the positive or primary colours beyond all natural proportion. His principal works are in Milan, and are exclusively illustrative of the origin or mysteries of Christianity. He died in Milan in 1550. He had numerous pupils and imitators, of whom the most celebrated are Battista della Cerva, and Bernardino Lanino.

FERRARI, L. [FERREI and FERRARI.]

FERREI and FERRARI, the names of two Italian mathematicians, who were nearly contemporary with each other, and who are liable to be confounded. Scipio Ferrei (Cossali calls him Ferro and Dal Ferro) was a native of Bologna, and taught mathematics there from 1496 to 1526. He is said to have been the first who possessed a method of solving any case of cubic equations. This method he communicated to his pupil Antonio del Fiore, who proposed a question to Tartaglia as a challenge; and this, it is also said, was the cause of the latter turning his attention to the subject.

LUDOVICO FERRARI was also born at Bologna, and was the pupil of Cardan. At the instigation of the latter, he turned his attention to biquadratic equations, and produced the method known by his name, being the first which had been invented. The method is found in the work of Cardan (from whom the account of Ferrari is taken), and in all works of algebra which treat on the solution of equations.

FERRERA, ANTONIO, the reformer of the national poetry of Portugal, and surnamed the Portuguese Horace, was born at Lisbon, 1529. While studying law at Coimbra, he devoted his time more particularly to classical and Italian literature, but, unlike the then prevalent custom, determined to write only in his native tongue. He wrote at this time many sonnets and his drama of 'O Briato' (which is the name of the principal character), to which he gave subsequently a much higher polish. He obtained a professorship at Coimbra, but growing tired of a university life, he went to court, where he obtained a dignified situation; and while entertaining still higher expectations, he was carried off in the prime of life by the plague in 1569.

Although not a first-rate poet in imagination and originality, Ferreira possessed taste, correctness, and deep thought. He often succeeded moreover in elevating the mind and warming the heart. His sonnets, without displaying any affected imitation of Petrarcha's, remind us of the Italian poet and his Laura. His odes and his bucolics have great merit in the expression, but the former want the genuine lyric spirit, and the latter the simplicity of the idyl; qualities perhaps irreconcilable with Ferreira's philosophical turn of mind and didactic seriousness. Among his elegies, that on May is a classic masterpiece. His epistles, written evidently when he was in his maturity, are the first productions of the kind in Portuguese literature. His tragedy of 'Ines de Castro,' written about the same time that the Dominican Bermudez wrote the similar and superior one in Spanish of 'Nise Lastimosa,' abounds with beautiful passages, but is deficient in true pathos, and displays a forced imitation of the Greek manner and style. As it was preceded only by Trissino's 'Sophonisba,' it has been considered as the second regular tragedy produced after the revival of letters in Europe. The 'Poomas Lusitanos' of Ferreira appeared at Lisbon first in 1598, 4to; and all his works were printed under the title, 'Todas las Obras de Ferreira,' Lisbon, 1771, 2 vols. 8vo, which contains Ferreira's biography, a valuable authority for the reader, in addition to that of Bouterwek and Sismondi.

FERRERAS, DOCTOR DON JUAN, a most minute and accurate Spanish historian, was born at Labañeza, in the diocese of Astorga, June 7, 1652. Having gone through a complete course of classical and theological learning, Ferreras displayed his eloquence in the pulpit, and obtained the patronage of the great by his merit, and the esteem of all by his gentleness and modesty. Various honourable distinctions and situations were bestowed on him, but he constantly refused all high dignities. Next to the Duke of Escalona, he was at the head of the literati who founded the academy of the Lengua Española in 1713, and he was a very useful member of that body, especially in the compilation of its dictionary, in 6 vols. folio, published in 1726-1739, to which he contributed the articles in the letter G, besides a preliminary discourse on the Castilian tongue. At his death, in addition to his other appointments, he held that of librarian to Philip V. He died April 14, 1735. Ferreras, though not so elegant a writer as Mariana, is much more to be depended upon.

He wrote in all thirty-eight works, some of which remain unpublished; the most important is the 'Synopsis Historica y Chronologica de España,' Madrid, 1700-27, 16 vols., 4to. It extends to the close of Philip II's reign in 1588. Hermilli translated it into French, with valuable notes, in 10 vols., 4to, Paris, 1742.

* FERREY, BENJAMIN, architect, was born at Christchurch, Hants, April 1, 1810, and received his education at the Grammar-school at Wimborne, Dorset. He had whilst very young imbibed a taste for drawing, which was fostered by his admiration of the beautiful Priory Church at Christchurch and the Minster at Wimborne, of both of which at that early period he made many drawings. In 1826 he was articulated to Augustus Pugin, author of the 'Specimens of Gothic Architecture,' and other well-known works. Amongst these was the 'Gothic Ornaments,' most of the lithographs in which were drawn by Mr. Ferrey and Mr. Talbot Bury, and deserve to be mentioned as executed in a superior style at a time when lithography was not so well understood as at present. Pugin's pupils were occasionally employed in the office of Nash. Mr. Ferrey and others were also engaged with Pugin during continental tours in drawing, and measuring the most remarkable buildings. Subsequently Mr. Ferrey was for two years with Wilkins, the architect.

Mr. Ferrey's principal title to a place in these pages will be considered as arising from his connection with the movement made towards the revival of Gothic architecture,—a style in regard to which his early pursuits gave him many advantages. He has of late years had a large practice, chiefly in church architecture. Amongst his chief works might be mentioned—St. Stephen's church, Westminster, and adjacent buildings, erected for Miss Burdett Coutts; churches at Eton, Esher, Morpeth, and Taunton; the restoration of the Lady Chapel of Wells Cathedral; additions to the Episcopal Palace, Wells, and to that at Cuddesden, Oxfordshire, and many others. He is architect for the Diocese of Bath and Wells, and has held the office of Vice-President of the Institute of British Architects. In 1834 he published a work with plates 'On the Antiquities of the Priory of Christ Church.'

FERRI, CIRO, a celebrated Roman fresco painter, born in 1634. He was the most distinguished scholar of Pietro da Cortona, and greatly assisted that painter in his extensive works in fresco, both in Rome and in the Palazzo Pitti at Florence. After the death of Pietro, Ferri was the first fresco painter in Rome, and the leader of the so-called *machinisti*, a great faction, opposed to the school of Sacchi, at the head of which was Carlo Maratta. Ferri's works are of the same character as Pietro da Cortona's; many of them have been engraved. He died at Rome in 1689.

(Baldinucci, *Notizie dei Professori del Disegno*, &c.; Lanzi, *Storia Pittorica*, &c.)

FERRIER, MISS, was born at Edinburgh, about 1782, the daughter of a writer to the signet, and who was one of Sir W. Scott's colleagues as clerk of the court of session. This association almost necessarily produced an intimacy with the Scott family, and she had early access to the company of the best literary society of her native city. She was the author of 'Marriage,' published in 1818; 'The Inheritance,' in 1824; and 'Destiny, or the Chief's Daughter,' which appeared in 1831. They were all published anonymously, and thence Sir Walter Scott spoke of his "sister shadow," at the end of his 'Legend of Montrose,' as one peculiarly fitted to excel in the depicting of Scottish character, as proved by "the very lively work entitled 'Marriage.'" In the latter part of his life, when Miss Ferrier was one of his most trusted friends, her name occurs in his diary. Her novels are not entirely national; the characters are vigorously drawn, and thoroughly individualised; the plots tolerably well imagined and ingeniously developed; and the dialogues are spirited and life-like, sometimes humorous, and occasionally witty. The use of the Scottish dialect, as it is occasionally introduced with good effect, is the dialect actually spoken, and not the imitation which was occasionally heard upon the stage. All her novels were successful, and have become standards; but she seems to have written because she had accumulated observations and materials, and not from the love of either fame or profit. Sir Walter Scott, indeed, says of her, that in conversation "she was the least exigent of any author, female at least, whom I have ever seen." He adds: "she was simple, full of humour, and exceedingly ready at repartee; and all this without the least affectation of the blue-stocking." This appears to be a good representation of her whole character: acute and observant, she was too kind to wish to give pain, and too placid and contented to seek for applause. Though her satire is sometimes sufficiently coarse and caustic upon the grosser errors of human conduct, the sketches are relieved by scenes of humour, which, if sometimes exaggerated, like those of Miss Burney, are certainly laughable.

Miss Ferrier passed a peaceful and quiet life in her native town, associated with all the more distinguished of her contemporaries, and respected for her kindness and urbanity by every one who knew her. She died, aged seventy-two, in November 1854.

FESCH, CARDINAL JOSEPH, was born at Ajaccio, in Corsica, on the 3rd of January 1763; he was the son of a respectable citizen of Ajaccio, and half-brother of Letitia Ramolini, the mother of Napoleon I. In 1776, his father sent him to the seminary of Aix, a college for preparing youths for the priesthood, where he was educated with much

care. During the revolution, the young abbé was like the rest of his brethren, driven from one place of concealment to another, until he at length sought refuge in the army of General Montesquiou, at that time quartered in Savoy. He suffered great privations during the Reign of Terror, but the sudden elevation of his nephew, General Bonaparte, after the 13th Vendémiaire (October 1795), in a moment changed his fortune. Bonaparte having been appointed to take the command of the army in Italy, prevailed upon the Abbé Fesch to withdraw from the church, and become one of the Commissioners, or factors, attached to it. He continued in this office, and performed all its functions, so different from those he had been used to, until the 18th Brumaire 1799. Bonaparte now felt that his uncle's services might be more effective in his first calling, he therefore induced him to resume the ecclesiastical habit after the concordat of 1801, and in April 1802 had him appointed archbishop of Lyon. The following year Archbishop Fesch was sent as ambassador to the holy see, taking with him as his secretary the young Viscount de Chateaubriand. The assiduous court paid to the pontiff by the archbishop during his sojourn at Rome, completely won the heart of the kind-hearted old man, who bestowed upon him the cardinal's hat, and consented to go with him to Paris to crown Napoleon. This had been the real object of his mission.

After the coronation of Napoleon I., at which he officiated, Cardinal Fesch became grand aumonier in 1805, received the grand cordon of the Legion of Honour, and was made a member of the senate. In 1809 Napoleon I. offered him the primacy, and actually announced his nomination, as Archbishop of Paris; but Cardinal Fesch, angry at the harsh treatment which the pope had received at his nephew's hands, rejected the offer. On the 28th November 1810, he openly rebuked the all-powerful monarch before the council of Paris, of which he was president, and bitterly complained of his aggression on the independence of the church. For this act of insubordination the cardinal was exiled from court, and ordered to return to his diocese at Lyon, where he continued in disgrace until the first abdication, in 1814. During the next few months the cardinal resided at Rome, but he hastened to Paris after the escape of Bonaparte from Elba. The battle of Waterloo compelled him a second time to take refuge in the pontifical court, where he spent the remainder of his life. He died on the 13th of May 1839, at the age of seventy-six. He was a patron of the fine arts, and had become possessed of a remarkably fine collection of ancient and modern pictures.

FESTUS, SEXTUS POMPEIUS, a celebrated Latin grammarian, whose age is not clearly ascertained, though there seems reason to believe that he lived in the third century of our era. He compiled an epitome of the voluminous work 'De Verborum Significatione' of Marcus Verrius Flaccus, a grammarian of the Augustan age, mentioned by Suetonius. The work of Verrius is lost, and that of Festus being afterwards abridged in the ninth century by Paulus Diaconus, who spoiled it, the text of the epitome became lost also for several centuries, until a mutilated copy, found in Dalmatia, came into the hands of Aldo Manuzio, who published it, together with the abridgment by Paulus Diaconus. Other fragments were found in the Farnesian Library, and Antonius Augustinus, Joseph Scaliger, and Fulvius Ursinus published improved editions of Festus' 'De Verborum Significatione.' Lastly, A. Dacier published a new edition, 4to, Paris, 1681, adding to it the notes of Scaliger, Augustinus, and Ursinus. Dacier's edition was reprinted at Amsterdam in 1699. In 1832 Lindemann in the second volume of his 'Corpus Grammaticorum Latinorum,' has made a complete separation of the texts of Festus and Paulus, and carefully revised each, as well as added a body of valuable notes; but the most useful and complete edition is that of K. O. Müller, 4to, Lips., 1839. Festus, in a passage of his work under the head 'Profanum,' refers to another vocabulary which he had written explanatory of ancient Latin words which had become obsolete, 'Priscorum Verborum Libri cum Exemplis,' which words he left out in his epitome of Marcus Verrius. This work, 'Priscorum Verborum,' is lost. Festus gives not only the meaning, but also in most instances the etymology, of words, with reference to Verrius, Cato, and others of his predecessors; and his book, though incomplete, is justly classed by Scaliger amongst the most useful for understanding the language of ancient Rome.

FETI, DOMENICO, called Il Mantuano, was born at Rome in 1589. He was the scholar of Cigoli, but was appointed his court painter by Ferdinando Gonzaga, duke of Mantua, whither he removed from Rome; whence his name of Mantuano. Feti executed several works at Mantua, of which his oil pictures were the best; many have been engraved: his masterpiece is the 'Feeding of the Five Thousand,' in the Academy of Mantua. He died at Venice in 1624, aged only thirty-five. (Baglione, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.)

FEUERBACH, PAUL JOHANN ANSELM, the most celebrated German writer on criminal law, was born at Frankfurt-on-the-Mayn, May 14th, 1775. After having studied at Jena, he gave lectures there on law in 1798, and became successively professor at the universities of Gießen, Jena, Kiel, and Landshuth. While he was a lecturer at Jena he published his 'Anti-Hobbes, or, on the Limits of Civil Power, and on the compulsory Right of Subjects against their Sovereigns' ('Anti-Hobbes oder über die grenzen der bürgerlichen

gewalt und das zwangrecht der unterthanen gegen ihren oberherren'); and a number of essays inserted in the 'Magazine of Criminal Jurisprudence.' But the work which established his fame was his 'Review of the fundamental Principles and Ideas of Penal Law,' which appeared shortly afterwards. His 'Critique of the project of a Penal Law for Bavaria,' published in 1804, is another remarkable work. These purely theoretical essays exercised a very considerable influence on the criminal legislation of Germany, and were soon followed by practical effects. Almost immediately on the publication of the last-mentioned work, and while he was professor at Landshuth, the Bavarian government entrusted him with drawing up a project of a criminal code for the kingdom, which, after having been submitted to a commission, was adopted, with very few modifications. The principles previously promulgated by Feuerbach were all incorporated in this project, which is characterised by logical connection, strict definitions, complete development of the principle of penal law, correct generalisation and specification of crimes and misdemeanours, and precise determination of penalties. Its consequences were immense, for previously to its publication criminal jurisprudence in Germany was in a deplorable state. Its excellence both in substance and form was such, that it was adopted as the basis of similar attempts at a reform of criminal law by other portions of Germany and Switzerland. Saxony, Würtemberg, Hanover, Oldenburg, and Weimar, and the cantons Zürich, St. Gall, Basel and the Grisons, modified their codes in accordance with it. In 1808 Feuerbach was created privy councillor, and received a commission to adapt the Code Napoleon to the wants of Bavaria; the result of his labour however was not adopted.

That criminal law has become a science, and that this science has had a great influence on legislation all over the continent, is to be mainly attributed to this gifted man. Criminal law which had been harsh and bloody became humane: liberty of action was substituted for previous restraint, and the conditions were pointed out under which the state ought to interfere by penalties with the rights of the citizens. The former arbitrary power of the judges was circumscribed; deep-rooted and vague notions gave way to the inflexible but necessary bounds of law. If, on the one hand, it must be admitted that Feuerbach, by his philosophical inquiries and liberal conceptions, powerfully influenced the elements and principles of modern criminal law, it is to be regretted, on the other hand, that by his subsequent publication, 'Considerations on the Jury,' he has promulgated singular opinions on the spirit and efficacy of that institution. The leading idea of this work consists in the proposition that the verdict of the jury is insufficient to establish the legal evidence of crime. After having been assailed by a number of eminent writers, and in particular by Grolman, Feuerbach modified his opinions on the jury in 1821, during a visit to France, Belgium, and the Rhenish provinces, on a mission from the Bavarian government to investigate the legal institutions of those countries. On his return he published the result of his inquiries in his 'Reflections on the judicial Organisation and Proceedings in France,' a work remarkable for the sagacity with which he lays open the deficiencies and inconveniences of all the French civil and penal legislation. A very able part of that work is the comparison of the French and English juries, which is entirely in favour of the latter, as, according to Feuerbach's opinion, the principles of that institution are completely perverted in France by the rules laid down during the empire for the composition of the jury. Like Berenger, Dupin, and other French writers who have exposed the faults of the existing mode of criminal proceedings in France, Feuerbach has stigmatised the French jurymen by calling them the twelve commissioners of government. Notwithstanding he had altered his opinion on the jury generally, and although by his remarks on the English jury in particular, he seems to have made amends for his former animosity against it, he still retained some prejudices against that institution, on account of its being fraught with too many democratic principles. This tendency of Feuerbach's opinion had a very unfavourable influence on the Bavarian government when the introduction of that institution came under consideration, and ultimately it was the cause of the jury not being granted to the country.

In 1817 Feuerbach was made second president of the court of appeal at Bamberg, and in 1821 he was nominated first president of appeal at Anspach; to those functions his sphere of action was latterly entirely confined, with the exception of opinions given in important civil and criminal cases. One of those was the notorious affair of Kaspar Hauser, which produced so much sensation all through Europe. With his wonted and acknowledged perspicuity he has investigated this revolting case, and has recorded the results of his inquiry in his last work, 'Kaspar Hauser, an instance of a psychological crime.' The two following passages of that book seem to implicate a reigning family of the south of Germany. Those passages are:—1. "There are spheres of human society which are inaccessible to the arm of justice." 2. Those spheres are defined as "golden castles, the entrance of which is guarded by giants who do not allow a ray of light to penetrate." A rumour obtained circulation that his sudden death at Frankfurt, in May 1833, was not unconnected with that mysterious affair, the veil of which appears to have been lifted by him. His connection with the Bavarian government became in latter years very disagreeable in consequence of his decided opposition to its illiberal policy.

Feuerbach was a man of polite acquirements as well as of professional eminence. The elegant diction of his productions has powerfully contributed to improve the style of recent German writers on law. In this respect his 'Exposition of remarkable Criminal Cases, founded upon documents,' merits particular mention. Previously to Feuerbach's time all similar essays were heavy and uninteresting, in consequence of all the documents being accumulated in their original uncouth form, without order or regard to the really interesting features of the case, namely, the development of psychological considerations. It was he who first united to professional soundness of exposition elegant and convincing diction. This work, which is written with true poetical talent, is a remarkable specimen of investigation into the human heart, rendered still more striking by the most delicate and humane estimation of actions; it may be considered at once a model of exhaustive inquiry and a book of morals. In bold and vivid language he has promulgated the doctrine that it is impossible perfectly to harmonise the inflexible universality of law with individual culpability, and that it therefore is an unavoidable necessity, in particular cases, to modify and soften the sentence of the law by the prerogative of the sovereign.

FICHTE, JOHANN GOTTLIEB, was born in Upper Lusatia in 1762. After receiving a school education, he studied at the universities of Jena, Leipzig, and Württemberg. He afterwards became acquainted with Kant and Pestalozzi; and in 1792 attracted general attention by his 'Versuch einer Kritik aller Offenbarung' ('Attempt at a Critique of all Revelation'), on account of which he was made professor of philosophy at Jena. Here he began to promulgate the system of philosophy which is known under the name of 'Wissenschaftslehre' ('Doctrine of Science'). A treatise on Faith and Providence which he wrote at Jena having brought upon him the suspicion of irreligion, he retired to Prussia, and after living for some time at Berlin, removed to Erlangen, where he was appointed professor of philosophy, with leave to visit Prussia in the winter time.

The character of Fichte has always been held in high esteem. His 'Discourses to the German People' during the French invasion are justly valued, and he is said to have died, as he always lived, for a good cause. During his residence at Berlin in the year 1814, he urged his wife to visit the sick in the military hospital of that city; in consequence of which she caught a fever, from which she recovered, but communicated it to her husband. Fichte died at Berlin in 1814, leaving a son, Immanuel Hermann, who became a professor at Bonn, and acquired considerable distinction as a writer and teacher of philosophy.

Fichte's 'Wissenschaftslehre' grew out of the philosophy of Kant, of whom he at first considered himself a mere disciple. Kant had dogmatically assumed the school logic as the foundation of his system; the forms of propositions, as affirmative, negative, &c., had supplied him with his table of categories, and he never thought that any one would ask for the origin of these forms themselves. According to the system of Kant, time and space have no existence exterior to the mind, but are merely the forms in which it discerns objects, and which only abide in itself. An intuition (or immediate contemplation) was divided into matter or form: thus in a red surface, the mere colour red was called the matter of the intuition, and the extension its form. The first was held to be a manifestation of something external to ourselves; the latter as merely dwelling in our own minds. This was Kant's theory of sensation ('Transcendentale Ästhetik') and it is followed by an investigation of the laws of the understanding. These laws he worked out from the table of categories, which, as before said, was constructed from the logical form of propositions. Thus, propositions are divided into universal, particular, and singular. Hence the objects of propositions considered in this light, are 'all,' 'many,' or 'one,' or may be said to come under the categories of 'totality,' 'multiplicity,' and 'unity.' In the same manner, from the divisions of propositions into affirmative, negative, and infinite, Kant got the categories of 'reality,' 'negation,' and 'limitation,' and from the division into categorical, hypothetical, and disjunctive, the categories of 'substance and accident,' 'cause and effect,' 'action and reaction.' A fourth series of categories obtained from the modal division are 'necessity,' 'actuality,' 'possibility,' and as we cannot think of objects at all except under the forms expressed by these propositions, it follows that all objects of thought must come under the categories. From this Kant concludes, that as time and space are the forms of our intuition, so are 'cause and effect,' &c., the forms of our thought, having likewise no existence without our own minds; and that when we say the law of cause and effect is a law of nature, no more is conveyed than that the law of cause and effect is that under which we are compelled to observe nature, having nothing to do with external things themselves. Kant compares his own system to that of Copernicus, observing that the latter makes the planets move round the sun, and that he in the same manner puts the mind in the centre, and makes the objects adapt themselves to the forms of the mind, instead of the mind following the laws of the objects. Hence, according to his view, we are altogether without knowledge of things in themselves, the extended form in which they appear being merely in our own mind, and likewise the laws by which we suppose they are regulated. We merely contemplate various phenomena, which are the exponents of things we cannot know anything about, and to which these very phenomena

do not bear the slightest resemblance. This is not intended as a complete view of the system of Kant, but only a sketch of so much of it as will serve to render the account of Fichte intelligible.

Various contemporaries had found it strange that two regions so heterogeneous as those of mind and things in themselves ('dinge an sich') should at the same time be so admirably adapted to each other, that the latter should accommodate themselves to all the forms of the former; and at the same time, the taking of a common book of logic, assuming all its *dicta* as self-evident axioms, seemed rather a superficial proceeding. The sceptical adversaries challenged the Kantists to prove that there was a necessary connection between the *form* and the *matter* of knowledge.

Aroused by these attacks, Fichte, as a disciple of Kant, began to inquire what was the absolute form of knowledge, and at the same time what lay at the foundation of logic, the mere assumption of which, as a self-evident science, did not satisfy him. He saw that all logic depended on the propositions of identity and contradiction. 'A is A,' and 'Non-A is not A.' He then asked himself what is meant by 'A is A'; does it imply that A exists? No, because the proposition 'A centaur is a centaur' is a true one, though the centaur does not exist at all. 'A is A' means no more than 'If A is given, it is A;' and A is not A, provided it is not given ('gesetzt,' posited). 'Given' implies 'given to some conscious being;' and hence we find that the truth even of an identical proposition depends on the being of an I or Ego ('das Ich'). The proposition 'A is A' is converted into 'Ego is Ego;' and this is found to depend on no condition, as Ego gives itself, and its very essence consists in its giving itself. From this proposition is obtained the category of reality: reality is that which is given to the Ego. In like manner 'Non-A is not A' is converted into 'Non-Ego is not Ego;' and from this proposition is obtained the category of negation. Then a question arises, 'How can Ego posit Non-Ego?' It is assumed as an axiom that everything in Ego is posited by itself; how then can it posit a Non-Ego, which seems an act of self-destruction? It then turns out Ego posits itself, as determined by Non-Ego. An undetermined being is nothing; determination implies limitation, and hence Ego, by positing itself as a determined being, at the same time posits Non-Ego. The Ego is conceived at first as an unimpeded activity; it meets with a shock ('anstoss'), which causes it to perform an act of reflection, and from this moment it begins to construct a world without itself. It feels itself confined by certain sensations, and hence imagines there must be a being external to itself supporting these sensations. At the same time the very consciousness of confinement implies a consciousness of the capability of freedom; for no being can be aware of a curb that is not striving against it. Freedom manifests itself in the power of directing the attention to some objects to the exclusion of others, or in the imagination of such as are absent. Thus a child who sees its first object cannot divert its attention from that object and think of another; it is completely curbed by the present; while a person who has seen a variety can at pleasure call forth a distant object, and close his mind's eye upon those immediately before him. This is a state of comparative freedom. It is impossible, in this limited space, to follow the 'Wissenschaftslehre' through all its ramifications; but what is given above will serve to convey an idea of the principle. Fichte's adversaries accused him of Nihilism and Atheism, and seem to have imagined that he thought he had constructed the whole universe. These objections are answered by his son, in an excellent little book, entitled 'Beyträge zur Charakteristik der neuern Philosophie,' in which he shows that the very being of the Ego proves its own finity, and that consequently his father's doctrine necessarily leads to the assumption of the 'absolute,' or God, a being that is infinite. In a tract called 'Die Wissenschaftslehre in ihrem allgemeinen Umriss dargestellt' (Berlin, 1810), the elder Fichte says plainly that God is the only true being, and thus banishes all suspicion of Atheism. His moral doctrines involve a contempt for nature, which he regards as a mere curb over which freedom should triumph; and hence he is averse to all speculative physics, considering nature as the absolutely 'given' of which there can be no knowledge, and making all reality proceed from the 'knower,' he denies reality to the former. These opinions have led the philosophers of nature ('Natur-Philosophen') to accuse him of one-sidedness. His son attributes this tendency to the influence of the doctrines of Kant, which always treated nature as a mere appearance ('Erscheinung'), and from which Fichte never became absolutely free.

It is hardly to be expected that the 'Wissenschaftslehre' will be rendered perfectly intelligible by the above short notice, when the reader might turn over the whole works of Fichte, and still find the subject intensely difficult and obscure. The design of this article has been to give a hint of the principle, and no more.

FICINO, MARSILIO, born at Florence in 1433, was the son of Ficino, the physician of Cosmo de Medici, who perceiving the happy dispositions of the youth, generously provided for his education. Ficino studied Greek, and applied himself especially to the works of Plato, which he translated into Latin. He afterwards translated Plotinus, Jamblichus, Proclus, and Porphyrius, and became a great admirer of the late Platonicians of the Alexandrian school. He was one of the preceptors of young Lorenzo, Cosmo's grandson. Cosmo appointed him president of the literary society which he assembled at his house, and which was called Academia Platonica, having for its

object to explain the doctrines of the Platonists. Its meetings, which were greatly encouraged by Lorenzo, were cheered by symposia, or annual banquets, on the anniversary of Plato's birthday, of one of which, held at the villa of Careggi, Ficino has given an interesting description. The Academicians were divided into three classes: 1, the *Mecenati*, being the family of the Medici; 2, the teachers, who consisted of the most learned men of the time, such as Pico della Mirandola, Poliziano, Leon Battista Alberti, Landino, and others; 3, of pupils. (Bandini, '*Specimen Literaturæ Florentinæ*,' vol. ii.; Brucker, '*Histor. Philos.*,' tom. iv., period the third, b. 1.)

At the age of forty Ficino resolved to devote himself to the church, and being ordained, his patron Lorenzo conferred upon him a canonry in the cathedral of Florence. He now made an attempt to amalgamate the theology of Plato with Christianity, and in so doing was carried by his zeal beyond the limits of sound judgment or propriety. He is said however to have been sincere and single-minded, exemplary in his private conduct, mild and moderate in his temper, and averse from literary feuds and polemics. But his writings savour everywhere a great deal more of the heathen philosopher than of the Christian divine. Being of a diminutive size, and of very precarious health, he says himself that he hardly passed a day without bodily pain, and yet he constantly applied to study. Much of his time was spent at the various country residences of the Medici near Florence, in which he composed his works. He died in 1499, at the age of sixty-six, and his countrymen raised to him a monument in the cathedral of Florence, with his bust, and an epitaph written by his friend Poliziano. His works were collected and published at Basel, 2 vols. folio, 1491. They consist of translations from the Greek philosophers, original treatises on metaphysics and ethics, his '*Theologia Platonica*,' and other writings. His Latin epistles, which were published separately at Venice, 1495, are interesting on account of the details which they contain concerning the distinguished scholars collected at Florence by the fostering patronage of Lorenzo. Ficino wrote also a work '*De Religione Christianâ*,' and a commentary on the Epistles of St. Paul. (Roscoe, *Lorenzo the Magnificent*; Corniani, *Secoli della Letteratura Italiana*.)

FIELD, NATHANIEL, whose name is for several reasons interesting in the history of the old English drama, was professionally a player. As early as the year 1600 he was one of the Children of the Chapel, afterwards called Children of the Revels, youths who were trained to act plays before the court, and he continued in that company till after 1609. He then became a member of Shakspeare's company, the players of the Globe and Blackfriars theatres, among whom he is named in the list prefixed to the folio of Shakspeare's works printed in 1623. Two years later his name disappears; and in 1641 he is mentioned as 'gone,' which probably means that he was then dead. Besides these circumstances, the only ones known in his history are such as show him to have been poor and distressed. He was the writer of the famous begging-letter, addressed to Henslowe, by himself, Dabooone, and Philip Massinger; and among Henslowe's papers are two other letters of the same melancholy tenor. Field wrote a part, and perhaps Gifford does him less than justice in the quantity he assigns to him, of the fine tragedy of '*The Fatal Dowry*,' printed among the works of its other poet Massinger. He is also the author of two comedies, both of which were written between 1605 and 1611; '*A woman is a Weathercock*,' first printed in 1612, and '*Amends for Ladies*,' first printed in 1618, and again in 1639. Both are included in a small collection, '*The Old English Drama*,' 4 vols. 12mo, 1830; and in Collier's '*Supplement to Dodsley's Old Plays*,' 1833. They abound in spirit, incident, and variety.

FIELDING, COPLEY VANDYKE, was born about 1787, and belonged to a family several of the members of which were artists of greater or less ability. Copley Fielding exhibited his first pictures at the 'Artists' Exhibition, Spring-Gardens, in 1810. It was by his water-colour landscapes that he first attracted notice, and though he subsequently made many attempts to achieve success as a painter in oil, it is by his paintings in water-colours that he will be remembered. Mr. Fielding began the practice of the art about the time that Girtin and Turner had succeeded in raising the practice of water-colour painting almost to a level with that of oil-colours, and Fielding devoted himself with thorough earnestness of purpose to the new art.

From an early period in his career he became a teacher, and he had in that line an unusual measure of success, as well in the progress of his pupils as in their number and social position. His success as a teacher of course did much to secure for him a wide circle of patrons and friends, which the merits of his works effectually maintained. His course was one of steady prosperity, quite devoid of adventure. His time was constantly occupied either in teaching or painting, or in those sketching excursions which were to furnish him with the materials for new pictures. For many years Mr. Fielding held the office of President of the Society of Painters in Water-Colours, and his position was generally recognised as that of the head and representative of his branch of art in England; the more readily no doubt in consequence of the estimation in which his personal as well as professional qualities were universally held. He died March 3, 1855, in his sixty-eighth year, at Worthing, Sussex, where, or at Brighton, he had for a long period been accustomed to spend his autumns.

Copley Fielding painted perhaps a larger number of landscapes than any other among his contemporaries of anything like equal standing in the art. Of course this was in a great measure owing to his remarkable mechanical dexterity; to which also was unquestionably due much that was at first sight most striking and characteristic in his works. His 'execution' as it is technically called, was indeed very noticeable. The peculiar texture of his pictures was usually as much produced by the use of sponge and cloth as by brush or pencil; and this manipulative trickery—for in the excess to which he carried it such it eventually became—like every kind of clever charlatanism, found a body of enthusiastic admirers, and secured for his pictures eager purchasers at high prices. But it had necessarily a mischievous influence on the painter, and, as far as his example extended, on art. Manipulative dexterity is always easier than that careful and specific imitation which is the result of continuous observation and conscientious thought: and the indulgence in any mechanical trickery inevitably leads, as was the case with Fielding in his later years, to the frequent repetition of certain peculiarities of effect, and to mannerism.

But Copley Fielding was undoubtedly one of the very best of our many admirable landscape painters in water-colours; a body of artists especially distinguished by a true and simple rendering of natural scenery, and by a decidedly original and self-dependent study of it. His range of subjects was not very extensive, but within it he was almost unrivalled. Of our broad chalk downs, with their sunny slopes, wooded hollows, and glimpses of near or remote ocean, or the soft vapoury stretches of distant Kentish or Sussex weald, Copley Fielding may fairly be said to be the first who felt the poetry, and who perceived their exquisite adaptation to pictorial art; and often as other artists have since essayed to represent the South Downs, he remains as yet their only adequate painter. In depicting our English, Welsh, and Scotch mountain and lake scenery too, under certain atmospheric conditions, he was equally at home, and so also in those combinations of river, hills, and foliage, of which his '*Bolton Abbey*' may be regarded as the representative; while his stormy marine views, though they became of late years more and more conventional, were always deeply impressive, and sometimes extremely grand. But in all there are the faults arising from insufficient study—from the excessive rapidity of production allowing scarce any subject to be fairly thought out and wrought into a finished and master-like picture. The colour, exquisite as it often is in parts, is too often crude; the forms are unstudied, the drawing excessively loose, and the chiaroscuro conventional. At least such, with all their brilliancy and richness of effect, is too commonly the case with his more recent pictures; many of his earlier ones are, as far as they go, among the most successful and satisfactory pictures of their class which have been produced by any painter.

FIELDING, HENRY, born April 22, 1707, was the son of General Edmund Fielding, a descendant of the earls of Denbigh. He was nearly connected with the ducal family of Kingston, and thereby with Lady M. W. Montagu. Being designed for the bar, he was removed from Eton to the University of Leyden, where he is said to have studied with application; but owing to the limited nature of his finances, he was compelled to return to London, where he plunged into all the dissipation of the metropolis. His first resource as a means of support was writing for the stage; and between 1727 and 1736 he produced eighteen comedies and farces, of which not more than two or three are now known or read.

About the year 1736 Fielding married. His wife's portion and a small estate, inherited, as is supposed, from his mother, enabled him to retire from London; but his habitual extravagance again brought him into difficulties, and after three years he became a student at the Temple, with the view of retrieving his fortune at the bar. At the usual time he was called; but gout, the consequence of his early dissipation, rendered it impossible for him to practise with regularity sufficient to insure success. During the interval which preceded his call to the bar, he supported his family by pamphlets and essays on the passing occurrences of the day; and at this time two events happened which seem to have influenced the whole of his remaining career: the death of his wife, to whom he was fondly attached, and the publication of Richardson's novel of '*Pamela*,' which gave him an opportunity to enter upon an employment which he found preferable to the study of law. He now wrote what professed to be the counterpart of '*Pamela*,' the history of her brother, '*Joseph Andrews*,' who undergoes a variety of trials of a kind similar to those which make Pamela's career so interesting. The whole book is intended as a satire on '*Pamela*;' but the author visibly warms with his subject, and draws characters which perhaps none but himself could have drawn in any case, and not even he, had he kept his primary object distinctly in view.

The character of Parson Adams has been applauded and appreciated so often that it would be vain to say anything in its praise; Nichols ('*Literary Anecdotes*,' iii, 371) informs us, that it was taken from a clergyman named Young, and indeed it seems almost impossible that so peculiar a character should have been the work of imagination, for there is perhaps scarcely anything so difficult for a novelist as to draw singularity without allowing it to lapse into improbability and extravagance. Sir Walter Scott relates ('*Life of*

Fielding,' pp. 95, 96), that Richardson took mean and petty methods of revenging himself upon his successful satirist, by depreciating him before members of his own family, and by endeavouring to diminish his reputation as an author. Fielding however did not make reprisals, but contented himself with noticing *Clarissa* in a favourable manner, in a publication which he at that time conducted, called 'The Jacobite Journal.'

After the publication of 'Joseph Andrews,' Fielding wrote another play, 'The Wedding Day,' and a tract called 'The Journey from this World to the next,' which were followed by 'Jonathan Wild.' The Rebellion of 1745 induced Fielding to take the direction of a paper called 'The Jacobite Journal,' directed against the party known by that name, and in support of the Hanoverian succession. This, with other publications of the same kind, at last obtained him a small pension and the place of Justice of the Peace for Middlesex and Westminster, which he is said to have owed to the influence of Lord Lyttelton.

Horace Walpole, with his usual mixture of foppishness and malice, gives a very unfavourable account of Fielding's habits at this period, but the account is so manifestly written for effect, and so palpable a distortion of the truth, that little regard need be paid to it—if indeed a sufficient explanation cannot be given of the circumstances related (see Lawrence's 'Life of Fielding.') Fielding's conduct as a magistrate proved a strong contrast to the usual iniquity of the so-called trading justices, one of whom he describes so forcibly in 'Amelia' under the name of 'Justice Thrasher.'

Amidst the laborious duties of a magistrate and pamphleteer, for Fielding was both at once, he contrived to produce 'Tom Jones,' a novel which for graphic description, originality of characters, and interest of the tale, has been and ever will be held in the very highest admiration. The publication of 'Tom Jones' was followed by some works on Poor Laws, in one of which he appears to have struck out a scheme not very dissimilar in principle to that which is now adopted. He also wrote a 'Charge to the Grand Jury of Middlesex' and some Law Tracts.

'Amelia' was Fielding's last important work. It was published in 1751, soon after which time he was attacked by dropsy, jaundice, and asthma, and when all remedies had been tried in vain, the last remedy of self-banishment was proposed by his physicians. He left England for Lisbon on the 26th of June, 1754, and died there in October of the same year, aged forty-seven, leaving a widow and four children.

Fielding has been styled, with perfect justice, the father of the English novel. Sir Walter Scott observes that Richardson by no means succeeded in escaping from the trammels of the French romance. His characters have a strong touch of the impossible virtue and improbable heroism of that class of writing; and the length of 'Sir Charles Grandison' bears no small resemblance to 'Le Grand Cyrus.' But in Fielding's works we find the most perfect delineations of individual character—Squire Western, Tom Jones himself, Allworthy, and perhaps above all, Amelia and Mr. Abraham Adams, are portraits which proclaim their own truth. Every reader of Fielding must have been struck with the deficiency of individuality in his heroines. This arose, we believe, not so much from want of power in the artist, as from the low state of feeling then prevalent with respect to women, which placed them, while unmarried, in the light of a plaything; and when married, in that of an upper servant, or at most a humble companion. Such our author describes Mrs. Western to have been; and while this state of manners continued, it was impossible for any writer professing to give a true picture of the times, to attempt to invest his heroines with such mental attractions as are possessed by the female characters of modern novels. His waiting-maids and landladies are full of life and energy, which makes it still more improbable that his genius should not have been adequate to portray women of higher station.

Opinions have been much divided as to the tendency of Fielding's works. We have little hesitation in pronouncing it to be, on the whole, moral, and decidedly more so than that of Richardson's. It is true that scenes of extreme indelicacy occur, often very unnecessarily, but the manners of the time admitted allusions and even expressions at which we should now feel the greatest disgust. Squire Western addresses his daughter in terms and on subjects which no female would now endure; and this under circumstances where no very grave annoyance was intended; but in spite of all this coarseness there runs through all Fielding's works an honest appreciation of right and wrong, with no attempt to palliate bad actions by specious phrases. The character of Tom Jones seems to us not to have met with a fair share of praise. His generosity and nobleness of nature are, it is true, partially obscured by connections of a degrading kind into which he so often falls; but however much he may fail of perfection, he cannot be called depraved. His love for Sophia is an affection of a kind which no thoroughly bad heart could entertain. He has all the materials of a fine character, and therefore there is no poetical injustice in marrying him to Sophia, and thereby putting him in a situation to redeem himself from the folly and vice into which he has been thrown. 'Amelia,' the author's last important work, bears the stamp of declining powers, with an appreciation of female character perhaps more delicate than we find in 'Tom Jones' or 'Joseph Andrews.' Booth and Amelia are said to have been portraits of Fielding and his second wife.

In summing up our opinion of Fielding's works, we should say that the chief fault is a want of unity in the plots. A novel is not a professed record of all which happens to any two people during a certain number of years. To make it perfect it requires extraordinary combinations tending to a certain end—the happiness or misery of the parties concerned. We do not reject these as improbable, but acknowledge them as constituting an integral element of the work. But we are not satisfied by a succession of petty annoyances and pleasures which have nothing to do with the conclusion of the tale. These rather disturb than interest our attention, and we would prefer being without them. But this is a minor fault, and very little seen in 'Tom Jones,' the author's best work; while to counterbalance it we have truth and originality of delineation, skill in language, considerable dramatic power, and brilliancy of wit which has never been surpassed.

FIESOLE, FRA GIOVANNI DA, frequently called, from his character, Beato Angelico, is one of the most celebrated of the early Italian painters. His real name was, according to Vasari, Giovanni Guido, and he was a distinguished member of the brotherhood of Predicant monks at Fiesole. His name is however variously given, as, for instance, Santi Tosini, and Giovanni di Pietro di Mugello. He was apparently born in Mugello in 1387, and he entered the order of the Predicants at Fiesole in 1409. Little or nothing further is known either of his origin or his education. He early distinguished himself for his miniature illuminations of religious books, of which there are still some in the convent of San Marco at Florence, where he painted several works for Cosmo de' Medici, of which the history of the Passion of Christ in the refectory is still in comparative preservation. Giovanni learnt the art of illuminating or miniature painting from an elder brother, Fra Benedetto di Pietro di Mugello, or, Latinised, Benedictus Petri de Mugello.

He painted also many admirable works in the Carthusian church, in Santa Maria Novella, and in the Nuziata and other churches in Florence; in San Domenico at Fiesole; in the cathedral of Orvieto; at Cortona; and in the chapel of San Lorenzo in the Vatican, and in the Minerva at Rome. He was invited to Rome by Pope Niccolò V., who offered him the high dignity of the archbishopric of Florence, which however Giovanni was too modest to accept: he pleaded that to govern or to lead was alike incompatible with his nature. The appointment was given to another monk of the same order as Giovanni, Fra Antonio, who was canonised by Adrian VI.

The frescoes in the chapel of Niccolò V. are in great part still in a good state of preservation, though they have been restored. The chapel was long neglected, and public attention was first called to these frescoes by Hofrath Hirt, of Berlin. The principal subjects represent the leading events of the lives of Saints Stefano and Lorenzo, and their martyrdoms; on the ceiling are the four evangelists; around the chapel also are the doctors and fathers of the church—Saints Thomas Aquinas, Bonaventura, Athanasius, and John Chrysostom, Augustin, Ambrose, Jerome, and Gregory—and a 'Descent from the Cross' was painted above the altar, but it has been whitewashed over. This chapel is described in Platner and Bunsen's 'Description of Rome,' and there are small outlines of the frescoes in D'Agincourt's 'Histoire de l'Art par les Monumens,' and larger in a special work by Giugiacomi, 'Le Pitture della Capella di Niccolò V., opere del B. Giov. Ang. da Fiesole,' Rome, 1810; also two of the principal subjects—'The Preaching of St. Stephen,' and 'St. Lawrence giving Alma'—are etched in Ottley's series of plates after Florentine paintings. These works of Fra Giovanni, as well as those in the convent of Saint Mark at Florence, and others elsewhere, though as mere abstract designs or works of art they are comparatively crude and feeble, and inferior to the works of Masaccio, are with reference to their subjects perfect in their sentiment, and in expression admirable, and have not been surpassed by the works of any of the great painters who followed him. His works are exclusively religious or ecclesiastical; and they breathe the purest piety and humility, which are the vivid impressions of his own mind and character. The genuineness of his sentiment and expression was so self-evident that his works became in a great degree, mediately when not immediately, the type of character for religious art to his own and to subsequent generations.

Though his works have not as regards style that plastic development which we find in Masaccio, the inferiority is not great, but he survived Masaccio some years. Giovanni's execution is sometimes extremely elaborate and even beautiful, especially in his small easel panels painted in distemper. There is a small gallery of these works in the Academy at Florence, of which the most remarkable piece is a 'Last Judgment,' containing a great variety of figures.

Fra Giovanni was remarkably methodic in his habits. It was his maxim that whoever would represent the works of Christ must be always with Christ; he accordingly never commenced any work without praying, and he always carried out the first impression, believing it to be an inspiration: he never retouched or altered anything once left as finished. He died in 1455, twenty-eight years before the birth of Raffaello.

(Vasari, *Vite de' Pittori*, Lanzi, &c., and the notes in Schorn's German translation; Speth, *Kunst in Italien*; Rumohr, *Italienische Forschungen*.)

FILANGIERI, GAETANO, was born at Naples in 1752, of a noble family. In his early youth he did not exhibit any signs of extraordi-

nary talent, but after being put under the care of Monsignor de Luca, bishop of Trivento, he made rapid progress in the classical languages, mathematics, and philosophy. In 1774 a reform in the judicial administration was determined on by the ministers of King Ferdinand, by which the judges of the various courts were in future to explain the grounds of their decisions by referring to some existing law applicable to each respective case, and in default of such a law to ask the king for his decision. This determination, which checked the till then absolute discretion of the courts, was strongly opposed by the judges, supported by most of the law practitioners, as offensive to the dignity and independence of the courts, and they published a violent memorial on the occasion. Filangieri took up the matter, and wrote a reply, showing the absurdity and impertinence of the objection, as insulting alike to the liberty of the citizen and to the authority of the crown: 'Riflessioni politiche sulla Legge Sovrana del 23 di Settembre, del 1774.' The work was favourably noticed by the government, which enforced its decree regardless of the clamours of the interested party. Those were times of useful reforms and enlightened administration at Naples, when Genovesi, De Iorio, Galanti, Palmieri, Galiani, and other learned men were encouraged in suggesting improvements which were at least in part acted upon. In 1780, Filangieri, then twenty-eight years of age, published the first volume of his great work, 'Scienza della Legislazione,' which made him known throughout Europe: he went on publishing the successive volumes in the following years. In 1787 he was appointed a member of the Supreme Council or Board of Finances, a department which stood also in need of reforms. In July 1788 he died, when only thirty-six years of age, regretted by all Naples, and leaving his work on legislation incomplete. The work however has gone through many editions, and has been translated into several languages; one of the best editions of the Italian text is that of the 'Classici Italiani,' 6 vols. 8vo, Milan, 1822, to which are added his 'Opuscoli Scelti,' or minor works. Among the translations the French one (Paris, 1822) contains a biography of Filangieri by his countryman, Sallé. Benjamin Constant wrote a 'Commentaire sur l'Ouvrage de Filangieri,' 2 vols. 8vo, Paris, 1822-24.

Filangieri aimed at effecting a change in legislation without a corresponding change in the forms of the government, and in his time, and especially in Italy, where numerous and important reforms emanated from the sovereigns themselves, this course appeared both reasonable and prudent. He says, in the introduction to his work, that "his only object was to facilitate to the sovereigns of his age the task of a new legislation," and his strong recommendation to them is to abolish all pernicious or useless laws, and to be sparing in making new ones without a real necessity. Like his contemporary, Beccaria, he adopted the theory then prevailing in France, of an original social contract, by which every individual had resigned for himself and his descendants his right of self-defence which he possessed in a state of nature to the collective body of society, giving it thereby the right of punishing any one who made attempts against the security of another ('Scienza della Legislazione,' 11, 26). This fiction has been since overthrown by other writers, and in Italy especially by Romagnosi in his 'Genesi del diritto Penale,' 1791, and in his 'Assunto primo della Scienza del Diritto Naturale,' 1820. See also on this subject another Italian, Professor Rossi, in his 'Traité de droit Pénal,' Paris, 1835.

On some questions of political economy, on population, agriculture, &c., Filangieri shared the opinions prevalent in his time, which have been since exploded or modified by modern economists. Notwithstanding these and other blemishes, his work of Filangieri has still great merit; it suggests many useful ideas, and is throughout inspired by a sincere love for mankind, and an honest sincerity of purpose. The commentary of Benjamin Constant forms a very useful supplement to it.

FILIPEPI, SANDRO or ALESSANDRO, commonly called Botticelli, from the name of a goldsmith to whom he was apprenticed, was born at Florence in 1437. He studied painting under Filippo Lippi, and became one of the first painters of his time, though his chief excellence was in his invention and expression. He painted many pictures for the churches of Florence, some of which are still preserved, and are now in the gallery of the Florentine Academy. He painted a small picture for the church of Santa Maria Novella, representing the adoration of the kings, in which the kings were portraits of Cosmo, Julian, and Cosmo's son, Giovanni Medici. This was one of Sandro's masterpieces, and was, in the early part of this century, in the possession of Mr. Young Ottley, the author of the 'Inquiry into the early History of Painting.'

Sandro painted also for Sixtus IV., in the Capella Sistina, at Rome, three pictures from the history of Moses and the Israelites—his largest and best works. After the completion of these works he returned to Florence, neglected painting, and gave himself up to Savonarola, and to Dante's 'Inferno,' which he illustrated, and he attempted himself to engrave his designs; it is not known exactly how many he engraved, but those attributed to him are miserably executed; they are however scarce, and fetch very high prices. Nineteen altogether were engraved for an edition of Dante published by Nicolo di Lorenzo at Florence in 1481, but they were nearly all engraved by Baldini from Sandro's designs. [BALDINI, BACCIO.] Sandro, after his connection with Savonarola, neglected his worldly concerns to such a degree that he would probably have starved had it not been for the bounty of

Lorenzo de' Medici; he survived Savonarola many years, and died at Florence in 1515. Filipepi was one of the last of the old Italian or quattrocento school of painting, which passed away at the appearance of the grand works of great cinquecentisti, Da Vinci, Michel Angelo, and Raffaello.

(Vasari, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.; Rumohr, *Italianische Forschungen*; Ottley, *History of Engraving*.)

FILLANS, JAMES, sculptor, was born at Wilsontown, Lanarkshire, on the 27th of March, 1803. His father having become reduced in circumstances, removed into Renfrewshire while James was yet a child, and the boy was early set to the keeping of sheep and similar employments, and consequently received scarcely any school education. When old enough he was apprenticed to a weaver at Paisley; but disliking the occupation, was at the end of a year placed with a stone-mason. At this business, after having served his apprenticeship, he for awhile worked as a journeyman. But he had, during his spare hours, even when engaged as a weaver, been teaching himself to draw and to make clay models, and by perseverance he attained sufficient skill to win some local celebrity. Motherwell, the poet, was at this time the editor of the 'Paisley Advertiser,' and he warmly encouraged the young man's tastes, and judiciously guided his aspirations. Fillans found in Paisley, at his moderate prices, patrons for small portraits, busts, and fancy figures; but he determined to try the wider field of Glasgow, as much in order to avail himself of the additional facilities that city afforded for improvement in art, as in the expectation of increased patronage. He however met with both, and after a time was in a condition to visit Paris for the purpose of further study. On his return in 1836 he established himself in London, where he found many warm Scotch friends, among others Allan Cunningham, who sat to him for his bust, and introduced him to Chantrey.

At the exhibition of the Royal Academy in 1837, Fillans had seven busts, including one of Allan Cunningham, which attracted some attention. He now produced a 'Tam o' Shanter jug'; 'The Birth of Burns,' an alto-rilievo, and other designs of a similar kind, forming a Burns series, which have been more than sufficiently praised; and he received a commission for a bust of Mr. Oswald of Auchincruive, for his tenantry, which led him to visit Italy. Mr. Oswald being then resident on the continent. While still depending upon portrait busts for his means of support, Mr. Fillans was not negligent of loftier subjects. His chief work of this order was a life-sized group in marble, 'The Blind Teaching the Blind,' a work of real merit and some originality: it was exhibited in Glasgow, where it produced a great sensation. His 'Boy and Fawn' was another admirable production. But the works which established his fame were his colossal statue of Sir James Shaw, for the baronet's native town of Kilmarnock, and the bust of John Wilson—both characteristic works, that of Wilson being indeed by far the most striking head of the poet which has been produced. In Scotland they were received with enthusiasm, and the sculptor was congratulated with two or three public dinners given in his honour. Still, though so far successful, he found his income insufficient to maintain establishments in London and Glasgow, and he resolved to quit the metropolis, his commissions having been chiefly derived from his countrymen. He removed to Glasgow in 1851, but his health, already impaired, became gradually worse; and at length an attack of rheumatic fever carried him off on the 12th of September 1852. He had been engaged as long as his strength permitted upon a colossal statue of 'Rachel Weeping for her Children,' but left it unfinished.

A life of James Fillans, by James Paterson, was published at Paisley in 1854, in a handsome quarto volume. It contains engravings of his principal statues, of his designs for Motherwell's tomb, the Burns series, an elaborate series of designs of 'Taming the Wild Horse,' and a set of designs illustrative of a tale by a friend. It also contains several pieces of poetry, in which Mr. Paterson finds much to admire, but which would have been as well left in the manuscript, except as evidence of the sculptor's kindheartedness. Fillans used the pencil as well as the chisel, but with by no means equal success.

FILLMORE, MILLARD, late President of the United States of North America, was born on the 7th of January, 1800, at Summer Hill, in the state of New York. His father cultivated a small farm, and Millard Fillmore was apprenticed to a wool-carder, and worked at the trade four years, during which he employed his hours of leisure diligently in supplying the defects of his early education. In the year 1819 the late Judge Wood of Cayuga County, having become acquainted with Fillmore, and observed that he possessed qualities of mind worthy of cultivation, received him into his office, and offered to pay the extra expenses requisite to qualify him for the profession of a lawyer. Fillmore however, in order to press as lightly as possible on the bounty of his patron, devoted his leisure hours to the teaching of a school. In 1829 he was in successful practice as a lawyer, and had acquired sufficient reputation to be elected a representative of the county of Erie in the State-Assembly of New York. Towards the end of 1832 he was elected a representative to Congress, and took his seat in March 1833. From 1835 to 1837 he continued in the exercise of his profession, but in the latter year he was again elected a member of Congress, and was successively re-elected to the two following congresses. At the termination of the first session of the 27th Congress, he resumed his practice as a lawyer in the city of Buffalo, and informed

his constituents that he should not be a candidate for re-election. In 1844, under the auspices of the Whig party, he stood a contested election for the office of Governor of the State of New York. He was unsuccessful; but in 1847 was elected Controller of the State. In 1848 he was proposed as the Whig candidate for the office of Vice-President of the United States, and was elected. Early in 1849 he resigned his office of Controller, in order to devote himself entirely to his duties as Vice-President. When General Taylor died July 9, 1850, Millard Fillmore succeeded him as President of the United States, according to a law of the Constitution, which provides that, should a President expire while in office, he shall be immediately and without election succeeded by the Vice-President for the remainder of the term of office. Mr. Fillmore ceased to be President on the 3rd of March 1853, when he was succeeded by Franklin Pierce, the present President. He is now (August 1856) a candidate for the presidency.

FINDEN, WILLIAM, line engraver, was born in 1787. He was apprenticed to Mr. Mitton, an engraver of shop-bills, coats of arms, &c., but by devoting his leisure to the study of the works of James Heath, and others, he acquired, by his own industry and intelligence, so much facility in the use of the burin, and displayed so cultivated a taste, that after he began to work on his own account he soon found ample employment in engraving book plates. Among his first successes in this line, his engravings of Smirke's illustrations of 'Don Quixote' have been singled out for special commendation.

Being very industrious, and always remarkable for a certain neatness of line and smoothness of finish, he grew in course of time to be one of the most popular engravers of the day; and he was selected to engrave 'the royal portrait' by Lawrence, of George IV. seated on the sofa. It was a plate of large size, and for engraving it Mr. Finden received the sum, unparalleled for a portrait, of 2000 guineas. Finden bestowed upon it the utmost care, and it was so extremely popular that proofs and prints are said to have been advertised for at a large advance of price. But both the picture and the engraving were in an essentially false style of art, and, the fashion having passed away, they have sunk in general estimation even below their proper level. Among Mr. Finden's other more celebrated large engravings, may be mentioned the 'Village Festival,' from the well known picture by Wilkie, now in the National Gallery, which, with something of effeminacy in the handling, is much his finest engraving; and the 'Highlander's Return,' also after Wilkie.

Still his greatest success had been in small plates, especially in book-plates, and the great request in which he was with publishers, led him to call in the assistance of inferior hands for the completion of his many engagements. To such an extent did he carry this, that he had at length, in conjunction with a younger brother, Mr. Edward Finden, also a skilful engraver, established a complete manufactory for line engravings on steel and copper. The effect was, of course, mischievous to art; injurious to his own reputation, as necessarily tending to destroy individuality of style; and eventually it was ruinous to his fortune, by inducing him to undertake—partly no doubt to keep his establishment in full employment, and partly to secure to himself a share of the profits which he fancied belonged of right to the engraver rather than to the publisher—the publication of various extensive series of engravings. Of these, the first and most successful was the popular 'Byron Gallery.' Other galleries and sets of illustrations followed with less success; and ultimately by far the best of the whole 'the Gallery of British Art'—a generally well-selected, well-engraved, and characteristic series of engravings from our best painters—on a larger and more costly scale than any of his previous speculations, was undertaken at an unfortunate time, and, being persevered in, in hopes of eventually retrieving the first losses, swept away the fruits of all his previous labour.

After this, Mr. Finden's only important work was a large engraving, executed for the Art Union, of Hilton's 'Crucifixion'; but it was the work of a man broken in spirit, and is a very unsatisfactory production. He completed it shortly before his death, which occurred on the 20th of September, 1852.

FIORILLO, JOHANN DOMINIK, a distinguished German painter and author, was born at Hamburg in 1748. He went to Rome in 1761, and was four years the pupil of Pompeo Batoni; he studied also some time at Bologna, where he was elected a member of the academy in 1769. In 1784 he was appointed to the professorship of art in the University of Göttingen, where he died in 1821. He is the author of several essays relative to the history of modern art, but his great work is his history of painting, comprising the 'Geschichte der Malerey' ('History of Painting in Italy, France, Spain, and England'), in five volumes, and the 'Geschichte der Zeichnenden Künste in Deutschland und den Vereinigten Niederlanden' ('History of the Arts of Design in Germany and the United Netherlands'), in four volumes, 8vo. The whole forms a very useful compilation, especially as to the latter centuries of the middle ages; but he has introduced notices of so many artists of utter historical insignificance, that he has not been able to give sufficient space to the important artists, and the first five volumes are a mere chronological series of short biographies. The German portion is a work of great research, merit, and utility, especially where he treats of early times. Fiorillo painted to the last, but he did not execute many pictures: his masterpiece is considered a large picture of 'The Surrender of Briseis to the

Heralds of Agamemnon,' from Homer. (Mansel, *Miscellaneous Artistischen Inhalts*; Nagler, *Künstler-Lexicon*.)

FIRDUSI, ABUL CASIM MANSUR, a celebrated Persian poet, was born at the village of Shadab, in the district of Tus, in the province of Khorassan. The Persian biographers differ considerably in the date of his birth, some placing it in the beginning and others in the middle of the 10th century; but as Firdusi himself mentions in the last chapter of the 'Shah Nameh' that he completed that work A.H. 400 (A.D. 1009), and that he was then nearly eighty, he must have been born about A.H. 319 (A.D. 931).

His father was a gardener, and is said to have had the management of a beautiful estate called Firdus (that is, paradise), whence the poet obtained the name of Firdusi, though, according to another account, this name was given to him by Mahmud in consequence of the excellence of his verses.

Firdusi appears to have spent the first fifty years of his life in his native village; till attracted by the encouragement which Mahmud gave to learning and the fine arts, he repaired to his court at Ghazni, where his talents procured him an honourable reception. Soon after his arrival, Mahmud commanded him to write a history of the kings of Persia in verse, and promised to reward him with a thousand pieces of gold for every thousand couplets. The poet however preferred waiting for his reward till he had finished the work, which was completed, after a labour of thirty years, in 60,000 couplets. But instead of receiving the great sum he had anticipated, he was doomed to a cruel disappointment. It appears that he had offended some favourite courtiers, who prejudiced the mind of Mahmud against him, and accused him of having insulted the religion of the prophet by the praises which he had bestowed upon Zerdusht (Zoroaster) in his great poem. Instigated by these calumnies, Mahmud only sent him 60,000 silver dirhems. It is related that Firdusi was in the bath when the money was brought, and that disappointed and enraged at the meanness of the sultan, he distributed the whole sum among the attendants of the bath and the slave who brought it, adding, "The sultan shall know that I did not bestow the labour of thirty years on a work to be rewarded with dirhems." In consequence of this insult, he was sentenced to be trod to death by an elephant, and with great difficulty obtained a revocation of the sentence. Feeling that he was no longer safe at Ghazni, he left the city, after having written a bitter satire on Mahmud, which he gave to one of the courtiers, telling him that it was a panegyric on the sultan, which he must not present to his master till several days had elapsed. A translation of this satire is given by Sir William Jones, accompanied with the original Persian, in his 'Poëses Asiaticæ Commentarii' ('Works,' 8vo, edition, vol. vi., pp. 308-313), and also without the Persian in his 'Traité sur la Poésie Orientale,' vol. xii., pp. 242-245.

The accounts given in the Persian biographies of Firdusi after his departure from Ghazni are vague and unsatisfactory. The remainder of his life was spent in wandering from one kingdom to another, pursued by the emissaries of Mahmud, whose power was too much dreaded by the various monarchs of the East to allow them to harbour for any length of time the proscribed poet. He first took refuge with the governor of Mazanderan (Hyrkania), and afterwards fled to Baghdad, where he was hospitably received by the kalif, Kadir Billah, who gave him the 60,000 pieces of gold which Mahmud had promised. While at Baghdad he is said to have added 1000 couplets to the 'Shah Nameh,' in praise of the kalif, and also to have written a panegyric on him in Arabic; but this statement is in all probability incorrect, since all trace of the latter is lost, and none of the copies of the 'Shah Nameh,' collated by Mr. Turner Macan, contain the former. During his residence in this city he is also said to have written the poem called 'Joseph,' which consists of 9000 couplets, in the same measure and style as the 'Shah Nameh,' copies of which are now rarely met with even in the East. But even in the capital of the Abbasside kalif he was not secure from the power of Mahmud: the feeble Kadir Billah dared not disobey the commands of the sultan, and the unfortunate poet was obliged to seek in countries still more remote a safer retreat. It is uncertain at what court he next took refuge; but it appears clear from all accounts that his friends procured his pardon shortly after he left Baghdad, and that he eventually returned to his native town, where he died A.H. 411 (A.D. 1020), in the eighty-ninth year of his age. We know little of his family: the death of his son at the age of thirty-seven is pathetically alluded to in the 'Shah Nameh,' and his daughter is said to have refused the 60,000 pieces of gold, which were offered to her by the tardy justice of the sultan.

The 'Shah Nameh' contains the history of the kings of Persia, from the reign of the first king, Kaidmra, to the death of Yesdijird, the last monarch of the Sassanian race, who was deprived of his kingdom A.H. 21 (A.D. 641) by the invasion of the Arabs during the kalifate of Omar. During this period, according to Firdusi, three dynasties sat upon the Persian throne. The first, called the Pishadian, lasted 241 years. The second, the Kaianian, commenced with Kaikobad, and lasted 732 years. Alexander the Great, called Sikander by Firdusi, is included in this race, and is represented to be the son of Darab, king of Persia, by the daughter of Failakus (Philip of Macedon). After the death of Sikander, Persia was divided, during 200 years, into a number of petty monarchies called the 'confederacy of

the kings.' The Sassanian race of princes succeeded these, and ruled over the whole of Persia for 501 years.

The poem of Firdusi is of little value as a history, though it certainly contains some of the ancient Persian traditions. The whole history of Kaikhosrau, as related by Firdusi, bears so great a similarity to the account which Herodotus gives of the life of Cyrus, as to put it beyond doubt that both authors present us with a faithful and accurate representation of the same tradition. "It is utterly incredible," says Sir William Jones ('Works,' vol. iii, p. 166), "that two different princes of Persia should each have been born in a foreign and hostile territory; should have been doomed to death in his infancy by his maternal grandfather; should each have been saved by the remorse of his destined murderer; should each, after a similar education among herdsmen as the son of a herdsman, have found means to revisit his paternal dominion, and, having delivered it after a long and triumphant war from a tyrant who had invaded it, should have restored it to the summit of power and magnificence." The leading circumstances in the life of Alexander the Great are also preserved in the 'Shah Nameh.' We read of his victory over Dārā (Darius), of his marriage with Roshung (Roxana), of his expedition into India and defeat of Faūr (Porus), and of his journey through the desert to Mecca to consult two trees from which a voice proceeded, which is evidently only another version of his visit to the temple of Ammon in Libya. The Persian biographers all agree in asserting that Mahmud placed in the hands of Firdusi the ancient chronicles of the kings of Persia, from which it is supposed that he derived the historical narrative extant in his great work. We have the testimony of the book of Esther (x. 2) to the existence of such records, as well as a strong presumption derived from the fragments of Ctesias and many parts of Herodotus. But it appears very unlikely that these chronicles should have been preserved for so many ages, considering the various revolutions which Persia experienced. There is a romantic story told in the preface to the edition of the 'Shah Nameh,' published by the command of Baysinghur Khan, which, though deserving of little credit, must not be omitted on account of its general currency in the East. It is related that Yesdijird, the last monarch of the Sassanian race, ordered all the chronicles of the kings of Persia to be collected and arranged, and that this book was known by the name of the 'Bastan Nameh.' On the conquest of Persia by the Arabs it was found in the library of Yesdijird, and became in the division of the plunder the property of the Ethiopians, by whom it was conveyed to India; it was afterwards taken back again to Persia, where it remained unknown till a fortunate circumstance brought it to light in the reign of Mahmud. Little reliance can be placed on the existence of written documents in the time of Firdusi; the only value of the 'Shah Nameh,' in an historical point of view, consists in the ancient Persian traditions it has preserved; but it would require the learning and acumen of a critic like Niebuhr to arrive at the historical truth conveyed in the tradition, and to strip the real legend of the additions and embellishments of the poet. But it is not as a history that the 'Shah Nameh' derives its reputation. Its poetry is read and admired by all well-educated Persians even in the present day; and its author may be considered as the greatest of oriental poets, with the exception of Valmiki and Kālidāsa. It is written in purer Persian than any other work in the language, and contains a very small number of Arabic words; it has thus become a model of Persian composition, and is as much distinguished in the East as the Homeric poems were in the West.

The copies of the 'Shah Nameh' now met with vary greatly in the number of verses. "It would be difficult to discover," says Mr. Macan in his Preface to the Shah Nameh, "two copies which agree in the order of the verses or in the phraseology for 20 couplets together. Whole episodes are omitted, verses rejected from every page, and it is not now uncommon to find manuscripts which contain only 40,000 couplets, though originally the poem is said to have consisted of 60,000." Mr. Macan adds, that he had never seen a manuscript with more than 56,685 couplets: the edition published by himself contains only 55,204. There have been three attempts made to collate manuscripts of the 'Shah Nameh,' with the view of obtaining an accurate text.

1. The first was made by order of Baysinghur Khan, the grandson of Timur, A.H. 829 (A.D. 1426). The editor states in his preface that Baysinghur took great delight in reading the Shah Nameh, but found so many mistakes in the copies he used, that he ordered a fresh collation to be made in order to obtain an accurate copy for his own private use. The editor does not mention the manuscripts he used; and this collation did not produce much benefit, as the copy was deposited in the king's library, to which no one was allowed access. All trace of it has disappeared; the preface alone is extant.

2. The second collation was made under the superintendence of Dr. Lumsden, professor of Arabic and Persian in the College of Fort William. Twenty-seven valuable manuscripts were procured for this purpose; and the first volume, containing an eighth part of the work, was published at Calcutta in 1811.

3. The third collation was made by Mr. Turner Macan from seventeen complete manuscripts and four fragments containing the greater part of the work; all of which were written in Persian. The whole of the 'Shah Nameh' was published by him at Calcutta, 1829, in 4 vols.

8vo; this edition was printed at the expense of Nuseer-odeen-Hyder, one of the native princes of Hindustan.

An epitome of the 'Shah Nameh' in Persian, made in 1657, by Shumshir Khan, is widely circulated in the East. There is also an abridgment of it in English, in prose and verse, by Mr. James Atkinson, London, 8vo, 1833; the same author had previously published at Calcutta in 1814, the episode of Sohrāb in English verse, accompanied with the Persian text. The entire poem was translated into Arabic prose, A.H. 675 (A.D. 1277), by Caouām-ēddyn-Abul-Feteh-Isa, a native of Ispahan. A small portion of it was published by Wahl in the original Persian, with a German translation and many valuable notes in the fifth volume of the 'Fundgruben des Orients,' Wien., 1816 (pp. 109-131, 233-264, 351-389); which was reprinted by Vullers in a useful work for beginners, entitled 'Chrestomathia Schahnamiāna,' Bonnæ, 1833. The first eight books were translated by Champion in 1 vol. 4to, 1784; and a few extracts were also translated into English verse by Stephen Weston, B.D., Lond., 1815. Further particulars of the life of Firdusi will be found in Silvestre de Sacy's translation of his life by Daulat Shah; published in the fourth volume of 'Notices et Extr. des Manuscrits' (pp. 203-233), and in the prefaces to the various works quoted above.

FIRENZUOLA, A'GNOLO, was born September 28, 1493, in the city of Firenze (Florence). He was christened Michelagnolo Girolamo, but his name was afterwards contracted to Agnolo. The family name was taken from the small town of Firenzuola, in Tuscany, between Florence and Bologna, in a valley among the Apennines, near the source of the Santerno. Negri, Nicéron, and others who have followed them, appear to have been mistaken in stating that the family name was Nannini. Agnolo's father, Bastiano Giovannini da Firenzuola, and his grandfather Carlo da Firenzuola, were citizens of Firenze, and both of them held offices of trust in the city under the patronage of Cosmo de' Medici.

Agnolo Firenzuola lived in his native city till the age of sixteen, when he went to Siena, where he studied law with much labour but little satisfaction to himself; he also studied at Perugia, and practised for a short time as an advocate at Rome. While yet a young man he left the law for the church, assumed the habit of the monks of Valmorbrosa, and in 1525 was elected abbot of the monastery of Santa Maria Ermita, at Spoleto. He was afterwards appointed abbot of San Salvatore, at Prato, where he chiefly resided during the rest of his short life. The year of his death is not known, but it was probably about 1542 or 1543, since he dates the dedication of his 'Discorsi degli Animalì' on the 9th of December 1541, and Lorenzo Scala, who published the work in 1548, speaks of his death as having occurred a few years before 1548. Tiraboschi doubts if Firenzuola ever was an abbot, but gives no reason for disputing the authority of other writers as well as of documents, than that his life was not sufficiently pure for the sacred office: a very insufficient reason as applied to the dignitaries of the Church of Rome in those times. Scala calls him "Il Reverendo Abate Messer Agnolo Firenzuola;" and addressing himself to Pandolfo Pucci, speaks of Agnolo as his "caro e virtuoso amico" (his dear and virtuous friend).

His works were published in 1548, as already stated, partly by Lorenzo Scala and partly by Carlo Firenzuola, Agnolo's brother: they consist of 'Discorsi degli Animalì;' 'Ragionamenti;' 'Novelle;' 'Epistola in Lode delle Donne;' 'Dialogo delle Bellezze delle Donne;' 'Discacciamento delle Nuove Lettere;' two comedies, 'I Lucidi' and 'La Trinzuzia;' 'Asino d'Oro d'Apulejo rifatto in Lingua Fiorentina,' and 'Rime.'

Firenzuola is entitled to a high place among the early Italian writers. His works have been frequently reprinted, both separately and collectively, and are still much read. His two comedies, regarded merely as specimens of dramatic dialogue, are not surpassed by anything in the language. He has less power and originality of imagination than Ariosto, Machiavelli, and Divizio (Cardinal Bibbiena), who immediately preceded him, and Gelli, who was his contemporary; but his dialogue is always natural, spirited, appropriate to the characters, and in purity of idiomatic Tuscan is unsurpassed by any other Italian author. He is one of the "testi di lingua," or writers of the highest authority in the language, and as such is frequently quoted in the 'Vocabolario' of the Academy della Crusca. 'I Lucidi' is an adaptation of the 'Menæchmi' of Plautus, but the plot of 'La Trinzuzia' (Triple Marriage) appears to have been invented by himself, except that the character of Rovino seems to have been modelled on that of Calandro, in the 'Calandria' of Cardinal Bibbiena. Firenzuola's two plays are free from the indecencies which pollute his 'Novelle.' They are printed in the second edition of Biagioli's collection of Italian classic writers, 'Tesoretto della Lingua Toscana,' Paris, 8vo, 1822, with copious notes in French explanatory of the difficult idioms.

The 'Novelle,' of which there are ten, are short tales in the manner of Boccaccio, inferior in invention and perhaps in descriptive power, but of equal elegance of narrative and dialogue; some of them however are little less licentious than many of those of Boccaccio himself.

Firenzuola's version of the 'Golden Ass' of Apuleius is partly adapted and partly translated. The time is changed from the 2nd century to the 15th; the Greek towns are converted into Italian towns,

and the Lucius of the original work becomes Agnolo in the version. The leading circumstances are retained, but altered as far as is necessary to suit the change of time and country; the alteration however is by no means an improvement of the original narrative, though the composition, as a specimen of Italian prose, is admirable.

Firenzuola's other prose works, which are mostly in the form of dialogue, are delightfully written; his 'Dialogo delle Bellezze delle Donne' especially, abounds in descriptions of exceeding delicacy, conveyed in a style so graceful and flowing as to give to a series of remarks all the attraction of an interesting narrative. The 'Disacciamiento' was written in opposition to the party who were then attempting to introduce certain letters not previously in use into the Florentine alphabet, such as the letter K. Firenzuola, in a sonnet, addresses the literary reformers as "kandidi ingegni."

As a writer of verse Firenzuola has considerable merit; his sonnets indeed are less delicate in thought and expression than those of Petrarch, but his satirical verses are of a high class, very effective, and in elegance and facility hardly inferior to those of Berni.

(*Vita di Agnolo Firenzuola*, prefixed to his *Opere*, Pisa, 6 vols. 18mo, 1816; Ginguené, in *Biographie Universelle*; Tiraboschi, *Storia della Letteratura Italiana*.)

FISCHER, KARL VON, founder of the Munich school of architecture, was born at Mannheim, September 19, 1782; and at the age of fourteen was placed by his father, Hofrath von Fischer, who had observed in him an unusual inclination for drawing buildings, with Oberbaudirector Verschaffelt, a man of great ability in his profession. On Verschaffelt's removing to Vienna in consequence of being employed by Prince Esterhazy, Fischer accompanied him thither, and remained in that capital from 1801 to 1806; and besides the advantage he derived from studying there at the Academy of Fine Arts, acquired much practical experience, being intrusted by Verschaffelt with the superintendence of some of the buildings he was engaged upon. It was while he was at Vienna that he first projected what afterwards became his greatest work, for, having made designs for an opera-house, and also for another theatre, which excited much admiration, he was commissioned to modify the plan of the latter so as to adapt it for the new 'Hof Theatre' which it was intended to erect at Munich. The scheme however was dropped for a time; and on quitting Vienna, Fischer visited France first, afterwards Italy, where he spent about two years, diligently studying all the most remarkable examples of architecture. On his return to Germany in 1809, he went to Munich, where he was made Professor of Architecture at the Academy, of which office he continued up to the time of his death, to discharge the duties with equal zeal and ability: it was in consequence of his strongly urging it, that the academy began to form a collection of architectural casts and models.

One of the first buildings erected by him at Munich was the mansion for the minister Salabert, at the entrance to the 'English Garden,' which was afterwards occupied by Prince Karl, and then called the 'Pavillon Royal.' When the Karoline-Platz and Maximilian Vorstadt were first laid out in 1810, he built fourteen of the principal mansions and houses in that quarter, introducing a nobler style of architecture than had hitherto been employed in constructions of that class. Among other private residences and hotels by him, the most remarkable are those for the then Crown-Prince of Bavaria, Baron von Asbeck, Count Pappenheim, and Baron von Zentner. The façade of the 'Ministerialgebäude des Innern,' or Home-office;—the Auger-kirche and General Hospital were also by him. All these however were but minor works in comparison with the Hof Theatre, which is still one of the principal ornaments of Munich, though no longer made use of as the court theatre, a larger building adjoining it being now the principal theatre of Munich. The Hof Theatre was begun in 1811, and first opened October 12th, 1818, but it was nearly consumed by fire in 1823; it was however rebuilt the following year, according to the original designs. Plans, sections, and other drawings, fully illustrating this edifice, may be found in Förster's 'Bauzeitung' for 1841. Fischer did not live to learn the fate of his great structure, as he died, after several months' severe suffering from a pulmonary disorder, February 11th, 1820.

FISCHER VON ERLACH, JOHANN BERNHARD, and his son Joseph Emmanuel, both distinguished architects, designed or superintended the building of all the principal public or private edifices which were erected at Vienna in their time. Johann the father was born either at Prague or Vienna in 1650, and studied under Bernini at Rome, and all his works are in the style of that architect. His first work was the palace of Schönbrunn, commenced in 1696 for Joseph I., to whom, and Charles VI., he was court architect; he died in 1724.

JOSEPH EMMANUEL, BARON VON ERLACH, was born in 1680. He finished the works which his father left incomplete, the principal of which is the magnificent church of St. Karl Borromæus, finished in 1737. He was created Baron von Erlach by Charles VI. The year of his death is not known, though it was after 1740. He was the first to introduce the steam-engine into Germany.

(*Austrian National Encyclopædie*, 1835, ii. 147.)

FISHER, JOHN, Bishop of Rochester, was born at Beverley in 1456. He was educated at the collegiate school of his native place, and after some residence there removed to Michael House College, Cambridge,

of which he became master in 1495. The respect in which Margaret countess of Richmond, Henry VII.'s mother, held his character, and her high opinion of his learning, induced her to appoint him her chaplain and confessor. He was named the first 'Lady Margaret's Professor of Divinity' in the University of Cambridge, and became Bishop of Rochester in 1504. It was some years after this time that the actions of Bishop Fisher gained him an historical notoriety. When Henry VIII. (1527) was anxious to prove both to himself and to others the illegality of his marriage with Catherine of Arragon, he applied to the bishops for their opinions in the matter. Of all the bishops Fisher alone refused to sign a declaration that the marriage was unlawful. Other persons indeed affixed his signature to the paper, affirming that they had his permission to do so; but the bishop resolutely denied that he had given them his consent; for in his conscience he believed the marriage to be valid. This refusal, and his continued advocacy of Queen Catherine's cause, made him many powerful and lasting enemies. Not only did he become hateful to the king, who was desirous for the divorce, but the whole parliament took umbrage at his conduct. Sir Thomas Audley, then speaker, and thirty members of the House of Commons, were sent to complain to the king of certain derogatory words which Fisher was declared to have used respecting the assembled representatives; and it was with difficulty that he could persuade them to receive his explanation. Four years after, when both the parliament and the convocation were in debate upon the expediency of denying the pope's supremacy (1534), Fisher again stood alone. He dissented from all the other bishops, and could not, either by persuasion or argument, be induced to concur with their opinion. An event was now at hand which laid the foundation of his ruin. The imposture of Elizabeth Barton, the nun of Kent, was exposed by the diligence of Cranmer and others; and while the principal agents were condemned to death, it was very properly deemed fit that those who had been privy to the deception should not escape unpunished. Among these was Fisher, who, knowing this woman and her associates to be impostors, disgraced himself by not exposing the imposition. He made many vain excuses, but was found guilty of misprision of treason. It does not appear that the king proceeded against him upon this charge till he was moved by new provocations. When the oath touching the succession and the king's supremacy was offered to him, the Bishop of Rochester, as Sir Thomas More had done, refused to swear it. The king, now more than ever irritated against him, caused him to be indicted upon the statute and committed to the Tower: "his bishoprick was seized," says Burnet ('Hist. Reformation,' vol. i.), "and all his goods taken from him; only some old rags were left to cover him; and he was neither supplied well in diet nor other necessaries, of which he made sad complaints." Books were also denied him lest he should write against the king's marriage or supremacy. These inexcusable severities met with the most bitter censure of the Roman Catholic party; while many of the Reformers, especially the Lutheran preachers who had frequently been persecuted by Fisher, are said to have privately rejoiced in his misfortunes. During his imprisonment Pope Clement, in spite to the king, and in kindness to Fisher, sent him a cardinal's hat. When the king heard of this, he desired that the bishop might be examined about it; but Fisher protested that he had used no endeavours to procure it; nevertheless his new dignity precipitated his ruin. His continued denial of the king's supremacy was no longer passed over: on the 17th of June 1535, he was called to account for this offence. The Lord Chancellor, the Duke of Suffolk, and some other lords, together with the judges, were appointed commissioners for his trial; he was found guilty, and condemned to die as a traitor. On the 22nd of June he was beheaded.

The character of Fisher is remarkable for firmness. In his steady maintenance of the fallen cause of Queen Catherine, undaunted by the anger of the vindictive king, this quality peculiarly shone forth: and still more with regard to the oath of supremacy, refusal to take which was certain to call forth severe punishment, and in all probability death. Fisher was immovable, not being convinced that he was in the wrong; his fearless firmness allowed him to maintain an open profession that he was in the right. He was a learned and devout man, and his conduct fully proved his sincerity.

FITZHERBERT, MARIA, was the youngest daughter of Waller Smythe, Esq., of Brambridge, Hants, second son of Sir John Smythe, third baronet, of Eshe, Durham, and Aoton Burnel, Salop. She was born in July 1756, and in 1775 became the wife of Edward Weld, Esq., of Lulworth Castle, Dorset, who died the same year. In 1778 she remarried Thomas Fitzherbert, Esq., of Swinnerton, county of Stafford, but was again left a widow in 1781, when she was scarcely twenty-five years of age. In 1785 she first became acquainted with King George IV., then Prince of Wales, to whom she was privately married on December 21st of the same year, the ceremony being performed at Carlton House by a Protestant clergyman, in the presence of her uncle and brother. This union was invalid as to its civil effects, as being contrary to the act which forbade, and still forbids a union between the subject and a prince of the blood royal: while further, the marriage of a royal prince with a Roman Catholic is sufficient in point of law to exclude him from succession to the throne. Subsequently however the prince contracted a marriage according to the laws of England with the Princess Caroline of Brunswick; but

his attachment to that princess speedily failing, Mrs. Fitzherbert returned to the prince, under the advice of the Roman see, and again lived with him for several years as his wife. The irregularities of the prince however eventually drove her into retirement, and she spent the last years of her life at Brighton, enjoying the respect and good opinion of King George III., King William IV., and the whole of the Royal family, and dispensing a large income in numerous charities. She refused the offer of a peerage upon more than one occasion. She died at Brighton March 29, 1837, and was buried in the Roman Catholic Chapel of that town, where a monument was erected to her memory by her adopted child, the orphan daughter of Lady Horatia Seymour.

(Lord Holland, *Memoirs of the Whig Party*, 1855; Hon. C. Langdale, *Memoirs of Mrs. Fitzherbert*, 1856.)

FITZJAMES. [BERWICK, DUKE OF.]

*FITZ-ROY, CAPTAIN ROBERT, R.N., was born in June 1805, and is the second son of General Lord Charles Fitz-Roy, who died December 20, 1829. He entered the navy October 19, 1819, and obtained his first commission September 7, 1824. He served in the *Thetis* frigate on the Mediterranean and South American stations. The charts of the coasts of South America having been found to be very imperfect, and in many instances erroneous, the French and English governments undertook, for the benefit of the mercantile world, to explore and survey those coasts, the French undertaking to examine the shores of Brazil, and the English those of Patagonia, Tierra del Fuego, Chili, and Peru. In 1825 two vessels were ordered to be fitted out for this purpose, the *Adventure*, 330 tons, and the *Beagle*, 235 tons. Captain Philip Parker King was appointed to the direction of the expedition, and the command of the *Adventure*; Captain Pringle Stokes to the command of the *Beagle*. The expedition sailed from England in May 1826. Captain Stokes died in 1828, and the *Beagle* was temporarily commanded by Lieutenant Skyring, but in December of that year Rear-Admiral Sir Robert Otway, commander-in-chief on the Rio Janeiro station, appointed Captain Fitz-Roy to the command of the *Beagle*, with Lieutenant Skyring as his assistant-surveyor. After four years of unremitting labour the *Adventure* and *Beagle* sailed together from Rio Janeiro August 6, 1830, on their return, and anchored in Plymouth Sound, October 14.

In the 'Journal of the Royal Geographical Society,' vol. i., p. 155, &c., are 'Some Observations upon the Geography of the Southern Extremity of South America, Tierra del Fuego, and the Strait of Magalhaens, made during the late Survey of those Coasts, in his Majesty's Ships *Adventure* and *Beagle*, between the years 1826 and 1830; by Captain Philip Parker King, F.R.S., &c., and Commander of the Expedition.' Read 25th April, and 9th May 1831. Captain King, in this paper, mentions the discovery, by Captain Fitz-Roy, in the Strait of Magalhaens, of a large inland sea, fifty miles long, which was named the Otway Water, and which is connected by a channel, called the Fitz-Roy Channel, with another large salt-water lake, which was named Skyring Water.

In the year 1831 the *Beagle* was prepared for another surveying voyage, and on the 27th of November 1831 set sail from Plymouth, well manned, well appointed, and well provided, with Captain Fitz-Roy for commander, and Mr. Charles Darwin as naturalist. Having circumnavigated the globe, and accomplished as far as practicable all the objects which the expedition had in view, the *Beagle* cast anchor at Falmouth, October 2, 1836, having been absent four years and ten months.

In the year 1839 the two following works were published:—*'Narrative of the Surveying Voyages of H.M.S. Adventure and Beagle between the years 1826 and 1836, describing their Examination of the Southern Shores of South America, and the Beagle's Circumnavigation of the Globe,'* 2 vols. 8vo, London, written by Captain Fitzroy, in conjunction with Captain King. *'Journal of Researches into the Geology and Natural History of the various Countries visited by H.M.S. Beagle, under the command of Captain Fitz-Roy, from 1832 to 1836; by Charles Darwin, Esq., M.A., F.R.S., Secretary to the Geological Society,'* 8vo, London. On this work the President of the Geological Society made the following remark: "Looking at the general mass of Mr. Darwin's results, I cannot help considering his voyage round the world as one of the most important events for geology which has occurred for many years."

Captain Robert Fitz-Roy in 1841 sat as M.P. for the city of Durham. On the 21st of September 1842 he was appointed acting conservator of the River Mersey. On the 3rd of April 1843 he became governor and commander-in-chief of the colony of New Zealand. In 1846 Mr. Grey (now Sir George Grey) succeeded him as governor of New Zealand. In the same year Captain Fitz-Roy published a pamphlet in justification of his government of the colony, intitled, *'Remarks on New Zealand in February, 1846.'* In 1850 he published *'Sailing Directions for South America, by Captains Philip Parker King and Robert Fitz-Roy, Royal Navy,'* consisting of charts and an 8vo volume. The volume is chiefly from the pen of Captain Fitz-Roy, and the charts which accompany it are the results of his surveys.

Captain Fitz-Roy married December 8, 1836, and has issue.

FITZSTEPHEN, WILLIAM, author of the earliest description of London extant, was of Norman extraction, but born in the metropolis. He became a monk of Canterbury, and was much connected with

Archbishop Becket; he was one of his clerks, and an inmate in his family, filling different offices at different times in his train and household. He continued with the archbishop after his other clerks and servants had deserted him, and was also an eye-witness of his murder at Canterbury. Fitzstephen is supposed to have died in 1191. His *'Description of the City of London'* was part of another work, *'The Life and Passion of Archbishop Becket.'* The description of London was probably written towards the end of the reign of Henry II. (who died in 1189); but in the carefully collated text of Fitzstephen in Mr. Thoms's edition of Stow, among the "illustrious and august princes" which "London in modern times has produced," *'Henricum regem tertium'* is named. This of course would make the *'Description'* to be of at least some thirty years later date than is usually assigned to its composition, and Fitzstephen to have been living at a correspondingly later period. But it is probably the error of a copyist who has inserted the name of the third in the place of the second Henry. The description is one of the oldest and most remarkable mediæval notices of any European capital. It was accordingly noticed by Leland and Stow, the latter of whom inserted a translation of it in his *'Survey of London.'* Dr. Pegge in 1772 published Fitzstephen's original text, with a more accurate translation and notes; and Mr. Thoms, in his edition of Stow's *'Survey of London,'* 1843, inserted a collated version of the original text with a revised translation. This is the best edition. Fitzstephen, if we may judge from his quotations, was well versed in the Latin, and had looked into some of the Greek classics. There is a fine manuscript of Fitzstephen's history among the Lansdowne volumes (No. 398) in the British Museum—that employed by Mr. Thoms; and a fragment of another copy among the manuscripts of the late Francis Douce, Esq., in the Bodleian.

FLACCUS, CAIUS VALERIUS, was born at Padua according to some, or at Setia in Latium according to others, who ground their opinion chiefly on the names of Setinus Balbus, which are found added to his other names in some manuscripts of the *'Argonautica.'* Some however have supposed that Setinus Balbus was merely a transcriber or reviser of the poem. Flaccus lived under Vespasian, and was a contemporary of Martial, who addressed to him one of his epigrams, inviting him to abandon poetry for the bar, as a surer means of making his fortune. He seems to have died young at Padua; and Quintilian speaks of his death as a loss to literature. He wrote his *'Argonautica'* in imitation of Apollonius. The poem is full of digressions and episodes, amidst which the main action languishes, and is often lost sight of. Some of the descriptions however are remarkably fine and poetical; and it is observed that Flaccus is more elegant in those parts of the poem which are of his own invention than in those which he has borrowed or imitated from Apollonius. His style is at times obscure, and he is very fond of displaying his erudition, which is often out of place. We have only eight books or cantos of his *'Argonautica,'* the last of which is incomplete; the whole poem is supposed to have consisted of ten or twelve cantos. This poem was first discovered by Poggio Bracciolini in the convent of St. Gall. G. B. Pio published in 1519 an edition of it, adding the termination of the eighth canto as well as the ninth and tenth cantos of his own composition. It has been translated into most of the modern languages of Europe.

FLAMININUS, TITUS QUINTIUS, was made consul, B.C. 198, before he was thirty years of age, and had the province of Macedonia assigned to him, with the charge of continuing the war against Philip, which had now lasted for two years without any definitive success on the part of the Romans. Flamininus having landed in Epirus, opposite the island of Coreyra, with a reinforcement of 8000 foot and 800 horse, marched up the country, where he found Philip posted in a rugged pass on the banks of the Aous, among the mountains of Eastern Epirus. After some fruitless negotiations with the king of Macedonia, the Romans, under the guidance of an Epirote shepherd, attained by a mountain path the rear of the Macedonian position, and Philip was obliged to make a hurried retreat across the chain of Pindus into Thessaly. He was followed by the Romans and their allies, the Ætolians and the Athamanians, who overran and ravaged the country. Meantime L. Quintius Flamininus, the brother of the consul, sailed with a fleet to the eastern coast of Greece, where, being joined by the ships of the Rhodians and of Attalus of Pergamus, he scoured the coasts of Eubœa, Corinth, and other districts which were allied or subject to the king of Macedonia. The consul himself marched into Phocis, where he took Elatea, and having there fixed his winter-quarters, he succeeded in detaching the Achæans from the Macedonian alliance. In the following year Flamininus, being confirmed by the senate in his command as proconsul, before beginning hostilities afresh held a conference with Philip on the coast of the Malæic Gulf, and allowed him to send legates to Rome to negotiate a peace. The senate however having required the king to evacuate all the towns of Greece which he had occupied, including Demetrias in Thessaly, Chalcis in Eubœa, and Corinth, the negotiations were broken off and Flamininus resumed military operations. He marched from Phocis into Thessaly, where Philip was stationed near Larissa with a body of 16,000 phalanx men, 2000 peltasts, and 5000 Thracian and other auxiliaries. After some previous demonstrations and partial attacks, the two armies met between Phæræ and Larissa, in a country broken

by small hills called Cynoscephalæ, or Dogs' Heads. The Macedonians had at first some advantage, especially on the right wing where the king commanded in person, and where he had formed his phalanx on a hill, but Flaminius observing the left wing moving in column with a narrow front to their assigned post, attacked it with his elephants and threw them into confusion before they had time to form. In the pursuit of this body a tribune of the victorious legion being led beyond the flank of the right wing, ventured to attack it on the rear, and he succeeded in spreading disorder into the ranks of the close and cumbersome phalanx. Panic pervaded the Macedonians; many threw down their arms and fled, and Philip himself, seeing the rout becoming general, left the field, and rode off towards Tempe. The Macedonians lost 8000 killed and 5000 prisoners on that day. Soon afterwards the king asked for a truce, which was granted by Flaminius, in order that messengers might be sent to Rome to treat of peace. The senate appointed ten legates, who, in concert with Flaminius, drew up the conditions, which were that Philip should evacuate every Grecian town and fortress beyond the limits of his paternal kingdom, that he should give up all his ships of war, reduce his military establishment, and pay 1000 talents for the expenses of the war. Flaminius was then continued in his command for another year, B.C. 196, to see these conditions executed. In that year, at the meeting of the Isthmian games, where multitudes had assembled from every part of Greece, Flaminius caused a crier to proclaim "that the senate and people of Rome and their commander Titus Quintius, having subdued Philip and the Macedonians, restored the Corinthians, Phocians, Locrians, Eubœans, Thessalians, Phthiotæ, Magnætæ, Perrhæbi, and Achæans to their freedom and independence, and to the enjoyment of their own laws." Bursts of acclamation followed this proclamation, and the crowd pressed forward to express their gratitude to Flaminius, whose conduct throughout those memorable transactions was marked with a wisdom, moderation, and liberality seldom found united in a victorious Roman general. He checked by his firmness the turbulence of his Ætolian allies, who vociferated for the entire destruction of Philip, while he satisfied all just claims of the rest; and although his Macedonian expedition led ultimately to the entire subjugation of both Macedonia and Greece, yet he was at the time the means of restoring peace to both countries, and of protracting the independence of the Greek states for half a century longer.

In the following year, B.C. 195, Flaminius was entrusted with the war against Nabis, tyrant of Lacedæmon, who had treacherously seized the city of Argos. Flaminius advanced into Laconia and laid siege to Sparta, but he met with a brave resistance, and at last agreed to grant peace to Nabis on condition that he should give up Argos and all the other places which he had usurped, and restore the descendants of the Messenians to their lands. His motives for granting peace to Nabis were, he said, partly to prevent the destruction of one of the most illustrious of the Greek cities, and partly because of the great preparations which Antiochus, king of Syria, was then making on the coast of Asia. Livy suggests, as another probable reason, that Flaminius wished to terminate the war himself, and not to give time to a new consul to supersede him in his command and reap the honours of the victory. The senate confirmed the peace with Nabis, and in the following year, B.C. 194, Flaminius having settled the affairs of Greece prepared to return to Italy. Having repaired to Corinth, where deputations from all the Grecian cities had assembled, he took a friendly leave of them, signifying to them that he was going to withdraw all his army and garrisons, and leave them to themselves; advising them at the same time to make a temperate use of that liberty which the Romans had been the means of restoring to them, and above all to preserve concord in their councils, as civil factions would certainly lead to the loss of their independence; for those who find themselves the weaker at home are apt to apply to strangers for support. He accordingly delivered the citadel of Corinth to the Achæans, withdrew his garrisons from Demetrias, Chalcis, and the other towns of Eubœa, and having broken up his camp at Elateæ in Phocis, he sent the soldiers to embark on the coast of Epirus, whilst he repaired to Thessaly to settle the internal affairs of that country, which were in a state of great confusion. He organised the various towns, choosing the magistrates and senate from among the wealthier class. He then repaired to Oricum, on the coast of Epirus, where he embarked for Brundisium. In Italy both he and his soldiers were received with great demonstrations of joy, and the senate decreed him a triumph of three days. On the first day were displayed the arms and the statues of brass and marble taken from the enemy; on the second the silver and gold, whether coined or in vases, shields, and various ornaments; and on the third the golden crowns, the gift of the liberated cities. Before the car of Flaminius appeared the captives and hostages, and among the latter Demetrius, son of Philip, and Armenus, son of Nabis, and in the rear followed the Roman prisoners who had been sold as slaves to the Greeks by Hannibal during the second Punic war, and whose liberation Flaminius had obtained from the gratitude of the Greek states. The Achæans alone are said to have liberated 1200, for whom they paid 100 talents as compensation money to their masters. Altogether there never was perhaps a Roman triumph so satisfactory as this to all parties, and so little offensive to the feelings of humanity. In the year B.C. 183, Flaminius was sent to Prusias, king of Bithynia, upon the dishonourable mission of demanding the person of Hannibal,

then, in his old age, a refugee at the court of Prusias. Hannibal however, by taking poison, avoided being given up. In B.C. 166 Flaminius was made augur in the room of C. Claudius deceased (Livy, xlv. 44), after which he is no longer mentioned in history.

FLAMSTEED, JOHN. The life of the first astronomer royal was known to the world chiefly by the results of his labours, until the year 1832, since which time his private affairs have been brought to light in an unexpected manner, and have excited great interest, not without creating some party feeling among those who cultivate the sciences connected with astronomy. In 1832 Mr. Francis Baily discovered that a considerable collection of Flamsteed's letters was in the hands of a private individual; which, on being examined, was found to contain much that was not generally known. On searching the observatory at Greenwich, Mr. Baily found a vast mass of manuscript observations, letters, and other documents, in the handwriting of Flamsteed and his friends, containing the curious history of which we shall give a brief abstract. The result of this discovery was a representation to the Board of Visitors of the Royal Observatory, who recommended the republication of the 'British Catalogue,' with extracts from the papers of Flamsteed. The Lords of the Admiralty having decided to print this at the public expense, Mr. Baily undertook the preparation of the work, which appeared in 1835, under the title of 'An Account of the Rev. John Flamsteed, &c. &c., to which is added his British Catalogue of Stars, corrected and enlarged.' From this work, which is certainly the most remarkable scientific biography of the present century, we have given Flamsteed's view of his own case. The original account is in part drawn by Mr. Baily from a manuscript by Flamsteed, headed 'Self Inspections, by J. F.,' which is a very interesting autobiography.

John Flamsteed was born at Denby, near Derby, August 19, 1646. His father was in some business, it has been said that of a maltster; he lost his mother when very young. At the age of fourteen he caught cold while bathing, which produced a weakness in the joints, from which he never recovered. He began his mathematical and astronomical studies at a very early age, and showed talents for constructing astronomical instruments. In 1665 he visited Ireland for the purpose of consulting a Mr. Greatrakes, who professed to cure disorders by the touch, and of whose experiments in London a curious account exists. [BOYLE, ROBERT.] No effect being produced on him by this treatment, he returned to Derby, where his father lived, and where he had received his education. Here he continued his studies till 1669, and with great success. In or before 1667 he discovered the real causes of the equation of time, and wrote a tract on the subject, which was afterwards appended by Dr. Wallis to his edition of the works of Horrox, published in 1673. In 1669 he made an astronomical communication to the Royal Society through Oldenburg, their secretary, concealing his name under the anagram

J. Matheasin a Sole fundes,

which, being transposed, gives

Johannes Flamsteedius :

this same anagram appears in the title-page of the tables appended to the doctrine of the sphere in Sir Jonas Moore's system of mathematics, in the preparation of which Flamsteed had a share. An answer from Oldenburg, addressed to himself, showed him that he was discovered, and from that time, or rather from the date of a visit which he very shortly afterwards paid to London, he was in correspondence with many scientific men, but particularly with Sir Jonas Moore, who, in 1674, proposed to establish Flamsteed in a private observatory, which he intended to build at Chelsea. In the meantime however the fact of the very large errors to which astronomical tables were subject came to the notice of Charles II., on the occasion of a proposal made by a French gentleman for finding the longitude, and that king determined to establish an observatory. Flamsteed was appointed astronomer royal, or, as the warrant ran, "astronomical observator," and carried on his observations at the queen's house, in Greenwich Park, until the observatory was ready, which was in July 1676. From this time Mr. Baily dates the commencement of modern astronomy; nor can such chronology be disputed if we consider that we now return to Flamsteed's observations as the earliest with which it is desirable to compare those of our day, and also that Flamsteed's catalogue is the first which attained a precision comparable to that of later times. Flamsteed was in fact Tycho Brahé with a telescope: there was the same capability of adapting instrumental means, the same sense of the inadequacy of existing tables, the same long-continued perseverance in actual observation. But Tycho Brahé, a rich noble, found his exchequer in a king's purse; while Flamsteed, a poor clergyman, defrayed the expenses of his instruments himself, upon an ill-paid salary of 100*l.* a year. Up to the year 1684 he had imposed on him the task of instructing two boys from Christ's Hospital, as one of the duties of his post; and, besides this, he was obliged to have recourse to private teaching, to meet the charges of carrying on his observations. At the very same time, that part of the public which cared about the matter were beginning to require that he should print his observations.

Almost at the outset of his labours he was so well known that Dr. Bernard invited him to become a candidate for the Savilian pro-

fessorship of geometry at Oxford, which he declined to do. He had at this time nothing but a sextant and clocks of Sir Jonas Moore's, and some instruments of his own. He borrowed some from the Royal Society, and after repeatedly urging the government to provide him with an instrument fixed in the meridian, he caused a mural arc to be constructed at his own expense, which was erected in the year 1683, but proved a failure.

In the meantime he had taken orders, in 1675, having in the previous year obtained the degree of Master of Arts from Cambridge. It is not certainly known that he had been a student in that university, though it is certain that he was for some months at Cambridge in 1674. Perhaps he obtained his degree by the celebrity of his name, on condition of a short residence.

In 1684 his father died, and he was presented to a small living by the Lord-Keeper North. Both circumstances increasing his means, he resolved to be at the expense of a new mural arc, upon an assurance from the government (which was never fulfilled) that the outlay should be repaid. This instrument was first used in September 1689, and from that moment "everything which Flamsteed did, every observation which he made, assumed a tangible and permanent form, and was available to some useful purpose." When he died, the government of the day attempted to claim these instruments as public property.

The public career of Flamsteed, from this time to the end of his life, is described when we say that he collected that enormous mass of observations which furnished the first trustworthy catalogue of the fixed stars; that he made those lunar observations on which Newton depended for the illustration and verification of his lunar theory; and that he originated and practised methods of observing which may be said to form the basis of those employed at the present time. Were it not for the celebrated quarrel between him on the one side, and Newton and Halley on the other, there would hardly be a life of so much utility as that of Flamsteed, which would afford so little materials for a popular account. It is to be remembered that the following is an *ex parte* statement; but on the other hand, it is not one formally drawn up for the public, but partly contained in the manuscript autobiography which never was published by Flamsteed, and partly derived from his correspondence with his friends. Newton had been on terms of cordial intimacy with Flamsteed, but a coolness had begun to exist in 1696, for which Mr. Baily is unable to account. Sir D. Brewster, in his 'Life of Sir Isaac Newton,' having had access to a number of letters between Flamsteed and Newton, explains this. While Newton was engaged on his Lunar theory, he required observations of the moon's places. For this object he visited Flamsteed at the Greenwich Observatory on September 1, 1694, who gave him 160 places, and promised him more, on condition that he should show them to no one else, and should communicate the results, in the first instance, to Flamsteed only. Letters passed—Flamsteed communicating observations, and Newton returning a table of refractions, tables of horizontal parallaxes, and equations for the apogee, and eccentricity, but with little outbreaks of temper on both sides; Newton evidently considering that Flamsteed was not sufficiently prompt in furnishing new observations; Flamsteed deeming his materials of the utmost importance, and that he "had done more for the restitution of astronomy than had been done in some ages before;" till at length Newton "saw so little prospect of obtaining what he wanted," as to make him give up the Lunar theory "as a thing impracticable." In January 1696, Flamsteed offered more observations, but Newton, preparing for his new duties at the Mint, does not appear to have answered the letter.

In 1698, Newton having resumed his investigations into the Lunar irregularities, again visited Flamsteed at Greenwich, who supplied him with corrections of former computations, but complains of Newton's reserve. Soon afterwards Dr. Wallis applied for Flamsteed's observations on the parallax of the earth's annual orbit, which he furnished, and at the same time mentioned that he had supplied Newton with materials "for the improvement of the Horroxian theory of the moon." This offended Newton, who said, in a letter to Flamsteed, "I do not love to be printed on every occasion, much less to be dunned and teased by foreigners about mathematical things; or to be thought by our own people to be trifling away my time about them when I should be about the king's business." Before this time he had furnished Newton with all the lunar observations which he had made.

When Flamsteed had completed his catalogue (having already expended 2000*l.* more than his salary), he began to think of printing his results. But Prince George of Denmark, having heard of the extent of Flamsteed's labours, offered in 1704 to bear the expense of printing. A committee, consisting of Newton, Sir Christopher Wren, Dr. Arbuthnot, Dr. Gregory, and Mr. Robartes, was appointed to examine Flamsteed's papers, and reported in favour of printing all of them. The superintendence of the printing, the choice of workmen, &c. was in the hands of the committee, and not in those of Flamsteed. The latter gives the details of various vexations to which he was subjected, and which ended (for the time) in a demand that Flamsteed should give up a manuscript copy of the catalogue of stars, which was the result of the observations, and was intended to be published at the end. This was done, with remonstrance, by Flamsteed; but the

catalogue (as much of it as was ready) was sealed up; and Flamsteed declares that he understood it was to be kept sealed up until the whole of the rest was finished. It was three years before the first volume was printed; and during this time many small circumstances occurred which, if Flamsteed's colouring of the more important facts be correct, show a most determined intention on the part of the committee to give annoyance. Prince George died in 1708, before the second volume was begun; and the office of the committee was gone; but they still retained the papers in their keeping. Flamsteed, thinking nothing further about immediate publication, applied himself again to his observations. In March 1710-11, he was surprised by being told that the seal of his catalogue had been broken, and that it was going through the press. Flamsteed immediately obtained an interview with Dr. Arbuthnot, who assured him that none of it was printed. This was not the fact; for in a few days Flamsteed himself received several printed sheets, and learned that Halley had publicly exhibited others in a coffee-house, and boasted of the pains he had taken in correcting their errors. The result was, that in 1712 appeared the book known by the name of Halley, and entitled '*Historiæ Cœlestis libri duo*,' &c. Flamsteed, exceedingly irritated by the conduct of Newton and Halley, and being not naturally of a gentle temper, now kept no terms whatsoever with either. Newton had recommended the appointment of a board of visitors for the Observatory (made up of members of the Royal Society), and Flamsteed was summoned to the Royal Society, October 26, 1711, to know if his instruments (his own property) were in order, &c. Here a warm quarrel arose. Flamsteed declared to Newton that he had been robbed of his labours, and Newton called Flamsteed various names, of which 'puppy' was the least. Newton reminded Flamsteed that he had received 100*l.* a year for thirty-six years, and Flamsteed asked Newton what he had done for 500*l.* a year which he had received since he came to London. Flamsteed charged Newton with having broken the seal of his catalogue, and Newton replied that he had the queen's order. After this interview, Flamsteed resolved to print all his observations, &c., at his own expense, and applied to Newton for the manuscript of 175 sheets of observations which were in his hands. The demand was refused, and Flamsteed commenced legal proceedings for their recovery. The result of the suit is not known; but Flamsteed states that Newton at last delivered all the contested manuscript to Halley. The additional expense caused to Flamsteed by this act of Newton was about 200*l.*

Queen Anne died in 1714, and the earl of Halifax, Newton's great supporter at court, in 1715. Flamsteed was now stronger with the government than his opponents; and the lords of the treasury, at his request, surrendered all that remained of Halley's edition (about 300 copies out of 400) to his mercy. These he immediately committed (in part) to the flames—a sacrifice, as he calls it, to heavenly truth—reserving only about ninety-seven sheets of each, which had been printed as he wished, and which afterwards formed part of his first volume. From this time to his death, which took place at the end of December 1719, he was occupied in printing his '*Historia Cœlestis*,' which however he did not live to finish. It was completed by his widow, with the aid of Mr. Crosthwait, his assistant, and his friend the celebrated Abraham Sharp, and was published in 1725. The maps, known by the name of Flamsteed's Atlas, were superintended by the same persons. The '*Historia Cœlestis Britannica*' contains a complete account of the instruments and the methods employed, together with a large mass of sidereal, lunar, and planetary observations, and the result of the former, namely, the British Catalogue. This work seems to us to occupy the same place in practical astronomy which the Principia of Newton holds in the theoretical part.

This very singular story is, as we have already stated, an *ex parte* one, resting entirely on Flamsteed's authority, supported by such documents as he considered necessary to adduce. Some further evidence however has been brought forward by Sir D. Brewster, which throws considerable light upon the whole transaction, goes some way to exonerate Newton from the heavier part of the charge, and shows Flamsteed to have been a not very scrupulous adversary.

It will have been observed above, that Flamsteed is represented, in March 1710-11, as having been surprised at learning "that the seal of his catalogue had been broken, and that it was going through the press." Whereas, in a letter to Sharp (May 15, 1711), he writes that he and Newton had met on March 20, 1707-8, when the second agreement respecting the printing was signed, "and then Sir Isaac had opened the catalogue and desired me to insert the magnitude of the stars in their places, for they had not always been inserted in it." Again, Flamsteed, in his autobiography, has given the articles of agreement for the printing of his papers which he proposed, and not those which he signed. After signing the agreement, he began complaining of the hardness of the bargain; he also states it was above two months, and in another, that "it was some months after (March 20, 1708) ere I could get the 125*l.*, and I am apt to think, had it not been for Dr. Arbuthnot, I should never have received it." By the agreement of March 20, the money was to be paid on the re-delivery of the catalogue of stars to Sir Isaac, which was done on that day, and the order of the referees exists, directing the payment, dated March 26, and an order of Flamsteed himself, dated April 10, to pay

the money to a Mr. Hodgson, which was done on April 12. The agreement which was actually signed by the parties has not been discovered, but there are three drafts of it by Newton, differing materially from that propounded by Flaxman. Halley states that it was agreed that the catalogue of stars should accompany the first volume, which Mr. Baily denies. But Flaxman himself says, "I signed the articles, but covenanted that the catalogue of the fixed stars mentioned to make a part of the first volume, should not be printed but with the last." In opposition to this, which however admits that the agreement which he signed provided for the printing of the catalogue in the first volume, there is in Newton's draft a statement of the contents of the two volumes, in which the catalogue of stars stands as the very first item of the first volume. It is also to be observed, that Flaxman made no objection for a considerable time. On the signing of the second agreement, by which he was to receive a payment of 125*l*, he writes to Mr. Sharp, on April 19, 1708, of this "change in his affairs which it will not be displeasing to him to hear." The payment no doubt was very small for the immense amount of labour, performed also with instruments of his own, and Flaxman had very sufficient reasons for being discontented, but he seems to have vented his displeasure to a considerable degree on the wrong parties; on the other hand, he was much harassed by the printing committee in urging haste with his calculations, which seems to have been done with as little consideration as if he had been a railway contractor employed on an operation requiring nothing but bodily labour.

We have thus endeavoured to present a view of both sides of the question, so that our readers may form their own conclusions. We may add, that among the matters contained in Mr. Baily's preface is a complete refutation of a story derived from a provincial history, that Flaxman, when very young, was convicted of highway robbery, and that a pardon was found among his papers. On searching the records, no such pardon is found entered, and various other circumstances make it physically impossible that Flaxman could have been thus engaged at the time stated.

FLAXMAN, JOHN, was born at York, July 6, 1755; yet he may properly be considered a denizen of the metropolis, for he was brought to London when not more than six months old. At that time his father, who was a moulder of figures, kept a shop in New-street, Covent Garden, and subsequently in the Strand; and it was in this humble studio that the future artist received the first artistic impressions. A natural weakness of constitution and delicacy of health, which continued until about his tenth year, gave him a relish for solitary and sedentary amusement. It was perhaps fortunate for him as an artist to have thus early and constantly before his eyes objects adapted to fix his feelings, and to rouse his intelligence. Seated behind the counter with paper and pencil, or with books, he studied more desultorily than would otherwise have been the case, yet perhaps more profitably and more diligently, because less compulsorily.

After the death of his mother, which occurred when he was in his tenth year, his father married a second wife, who treated young Flaxman and his brother with such tenderness as to win their affection and esteem. It was somewhere about this period that having attracted the notice of the Rev. Mr. Mathew, he was introduced by that gentleman to his wife, a lady of very superior acquirements, who took delight in making him acquainted with the beauties of Homer and Virgil, while he would attempt to embody with his pencil such poetic images or parts of the narrations as most caught his fancy. By those kind and judicious friends he was encouraged to study the original languages; and although here also he was chiefly his own tutor, he made such proficiency as enabled him to read the master poets of antiquity, if not very critically, yet with sufficient readiness to enter into their spirit and follow their conceptions.

In his fifteenth year Flaxman became a student of the Royal Academy, and in 1770 exhibited, as his first subject there, a figure of Neptune in wax. Here, while he distinguished himself by the assiduity with which he prosecuted his studies, he received a lesson which taught him that application and enthusiasm combined are not always a match for mediocrity when backed by favour, or following the ordinary routine of the established authorities; for on his becoming a candidate for the gold medal (the silver one he had previously carried off), the prize was awarded to Engleheart, a now utterly forgotten name. Mortified, yet not dispirited, Flaxman returned to his studies, with unabated energy, although for some time compelled to devote a considerable portion of his time to providing for the exigencies of the passing day, which he did by designing and modelling for others, particularly for the Wedgwoods, to whom his talents and his taste were eminently useful. Moderate as was the remuneration, such employment put him at ease in his pecuniary circumstances, because he already possessed one very important fund towards pecuniary independence, namely a contented frugality and an utter disrelish of all expensive habits and amusements. And here it may be observed, that even in after-life, when he was in comparative affluence, and when his fame would have been a passport to the most brilliant circles, he continued to distinguish himself by perfect simplicity in his habits and mode of living, equally remote from affectation on the one hand and a spirit of penuriousness on the other.

In 1782 he removed from his paternal residence in the Strand, and established himself in a house in Wardour-street. In the same year he married Miss Ann Denman, a woman equally estimable for her virtues and her accomplishments. He soon after gave proofs of increased ability in his profession by his monument of Collins the poet, in Chichester Cathedral, and that of Mrs. Morley, in Gloucester Cathedral; the latter especially a work replete with that poetic simplicity and pathos which hallow so many of our artist's productions of that class. In 1787 he set out for Italy, accompanied by his wife. While he was at Rome he made a series of thirty-nine subjects from the 'Iliad,' and thirty-four from the 'Odyssey,' illustrative of the principal events in those poems. Although he received a very small pecuniary remuneration for these remarkable compositions, he was paid in worthier coin, for they at once stamped his reputation. They also served to collect patrons around him; among the rest the Countess Spencer, for whom he composed his series of illustrations of 'Æschylus,' and the eccentric Earl of Bristol and Bishop of Derry, who had commissioned him to execute the group of 'Athamas.' This group Flaxman engaged to execute for 600*l*., a sum far too small to repay the costliness of the material and the labour bestowed on its execution; but Flaxman was too honourable to retract from his engagement. During his stay at Rome he executed for Mr. Thomas Hope an exquisite small marble group of 'Cephalus and Aurora.' It was for him too that he produced that third sublime series of poetic compositions, the 'Illustrations of Dante,' amounting altogether to 109 subjects, namely, thirty-eight from the 'Inferno,' as many from the 'Purgatorio,' and thirty-three from the 'Paradiso.' Here, being left almost entirely to the resources of his own imagination, without assistance from the previous ideas of other artists, he manifested still greater originality of mind and intellectual vigour than in the Homeric series, or that from Æschylus. All the three constitute an almost new province of art, combining the distinguishing qualities of picturesque and sculptural design.

On his return from Italy, where he had spent upwards of seven years, not unprofitably as regarded his pecuniary affairs, and certainly most profitably as regarded both his studies and his reputation, he took a house in Buckingham-street, Fitzroy-square, and in a very short time distinguished himself by his noble monument to Lord Mansfield. He was unanimously elected an Associate of the Royal Academy in 1797. In that year he exhibited at the Academy his monument of Sir W. Jones, now in the chapel of University College, Oxford, and three bas-relief sketches of subjects from the New Testament, namely, 'Christ raising from the Dead the Daughter of Jairus,' and two illustrative of the texts, 'Comfort and Help the Weak-Hearted;' 'Feed the Hungry.' These may be considered as the commencement of a cycle of scriptural compositions intended to show that the simple truths of the Gospel were fully capable of inspiring the sculptor and supplying him with appropriate subjects. Of this class are the reliefs of the monument of Sir F. Baring's family in Micheldean Church, Hants, which expressly figure the ideas of the following sentences: 'Thy will be done'—'Thy kingdom come'—'Deliver us from evil.' To these may be added his beautiful illustration of the text, 'Blessed are they that mourn,' in a monument to Mary Lushington, of Lewisham, Kent, representing a mother sorrowing for her daughter, and comforted by an angel. His groups of 'Come, ye Blessed'—'Lead us not into temptation'—'Charity,' and the monuments of Countess Spencer and Mrs. Tighe, the poetess, not to enumerate others, are also replete with religious sentiment and fervour. That he should have been pre-eminently happy in such subjects needs not greatly excite our surprise, because he was at home in them; in them his head and hand spontaneously obeyed the dictates of a heart tenderly alive to every sentiment of devotion. Hence it was that he so successfully broke through the conventional trammels of his profession, and opened an almost entirely fresh track for himself. On the contrary, when fettered down to common-place ideas and subjects, he did not rise at all higher than many others have done. Even his monument of Nelson, as well as others by him in St. Paul's, are cold both in conception and execution. Whether he would have succeeded very much better in the colossal figure of Britannia, which he proposed should be erected upon Greenwich Hill, perhaps admits of doubt; although that he could have executed such a work can hardly be questioned. A figure however of such stupendous dimensions, for its height was to have been not less than 200 feet, was treated as an absurdly extravagant, if not impracticable and utterly visionary scheme.

In 1810 he was appointed to the then new professorship of sculpture at the Royal Academy, to which circumstance the world is indebted for his series of Lectures on the art, which, although of no extraordinary merit as literary compositions, are full of good sense and good feeling, and may be studied with profit, not by those alone of his own profession, but by artists and men of taste generally.

Till the year 1820 he had enjoyed a life of serenity and tranquil competence, with constant occupation in the art he loved, and increasing fame attending it; but he had now felt the bitterness of losing his wife. He henceforth felt a blank in his existence which neither the solace of friendship nor the honours of public applause could fill up. Nevertheless he continued to apply himself vigorously to his art, and some of his latest productions are among his best. The

'Shield of Achilles,' first modelled in 1818, afterwards cast in silver-gilt for George IV., is certainly one of the most splendid achievements of the art in modern times. To this period belong also his 'Psyche,' and group of the 'Archangel Michael and Satan' (at Petworth), both of them stamped with his genius. The interruptions he experienced from illness or infirmity were but few and brief; and until three days before his death he was able to employ himself in his usual pursuits and studies without particular inconvenience. He died on the 7th of December 1828, and on the 15th he was followed to the grave (in the churchyard of St. Giles-in-the-Fields) by the president and council of the Royal Academy.

It is difficult to do justice to the character of Flaxman as a man or as an artist without the semblance of overstrained panegyric. In some of the mechanical parts of his art he did not greatly excel, neither do his works display that high finishing and delicacy of execution which captivate the eye and often mislead the judgment. "If Flaxman," says Cicognara, "had possessed skill in modelling and execution equal to his talent in invention and composition, he would certainly have had a great share in the prosperous revolution which has taken place in the art. Nevertheless it is greatly indebted to him, since, as far as we are acquainted with his productions, we may affirm that they have mainly contributed to awaken sculpture from a certain monotonous lethargy, and to restore the golden style—the severity of the antique—which he knew how to apply to his own designs." This praise, if not very warm, is sufficiently discriminating and just upon the whole. Flaxman helped to restore the art from the inanity and soulless, though occasionally graceful, mannerism into which it had fallen, and in which it appeared inclined to remain. He rendered it more poetic, taught it to address itself to the heart, to touch the noblest feelings of our nature, and, while it impressed, to elevate them.

Flaxman, though he lived frugally, was barely able to secure a decent competence during the larger part of his life, and it was probably only by means of the highly-paid commissions he received from government during his later years, that he was enabled to save something beyond what sufficed to provide for his moderate daily wants. At his death his property was sworn at under 4000*l.*, while his far inferior contemporary Nollekens, the portrait sculptor, died worth nearly 150,000*l.* He left his property chiefly and all the contents of his studio to his wife's younger sister, Miss Maria Denman, whom he had long adopted as a daughter. The contents of his studio included nearly all his working models, casts of all his chief works, &c.; Miss Denman preserved the collection entire with affectionate reverence for five-and-twenty years after the death of the great sculptor; regarding her-self as she declared but as a trustee for the public until a fitting depository for these most valuable works should be found. At length a not unsuitable museum was found—though unfortunately not a national one: the Council of University College having consented to have the cupola of the college adapted to their reception. It was accordingly altered by Mr. Donaldson and converted into a very good sculpture gallery, and there, in what is now called Flaxman Hall, the working models and casts of about one hundred and forty of the chief works of our greatest English sculptor are arranged.

FLECHIER, ESPRIT, born in 1632 at Pernes, near Carpentras, studied in the college of the 'Fathers of the Christian Doctrine,' of which congregation his maternal uncle was then the superior. Being ordained, he went to Paris, and became preceptor to a young gentleman. He made himself favourably known by writing panegyric orations in honour of saints and also of deceased distinguished contemporaries, which were much liked at the time as specimens of eloquence. In 1673 the Abbé Fléchier was named a member of the French Academy; and in 1682 he was appointed by Louis XIV. almoner to the Dauphiness. In 1685 he was sent at the head of a mission to reclaim to Catholicism the Protestants of Poitou and Brittany. On his return to Paris he was appointed by the king bishop of Lavaur, but was soon after transferred to the see of Nîmes. The revocation of the edict of Nantes, 22nd October 1685, had been followed by a species of persecution against the Protestants, or Huguenots as they were called, who were very numerous at Nîmes and in the neighbouring districts. Fléchier, who was naturally of a mild disposition, while obeying the intolerant orders of the king towards this part of the population, executed them with as much temperance as could be expected from one in his situation. His letters contain painful evidence of the oppressions and cruelties committed at that epoch. When the persecuted Protestants rose in 1702-3 against their oppressors, they fearfully retaliated by killing the Catholics and burning their churches. This was followed by Louis XIV. sending a large force under a marshal of France, and the devastation of the mountainous districts of the Cévennes ensued. Fléchier repeatedly expressed his astonishment at the boldness and courage of the victims. (Lettre 138, in the last volume of 'Les Œuvres de Fléchier.') Fléchier died at Nîmes in February, 1710. His scattered works have been collected and published:—'*Œuvres complètes de Fléchier*,' 10 vols., Nîmes, 1782. They consist of biographies, sermons, panegyrics, and 'oraisons funèbres,' in which last he was considered to rival and almost to excel Bossuet. Cardinal Maury ('*Essai sur l'Eloquence de la Chaire*,' vol. I.) examines with a critical eye

Fléchier's oration in honour of Marshal Turenne, which was considered as his masterpiece, and points out its defects. Fléchier wrote a life of Cardinal Ximenes, rather too partial according to some critics, and a life of Theodosius the Great. His correspondence above mentioned furnishes some interesting materials for contemporary history.

FLECKNOE, RICHARD, is said to have been an Irish Roman Catholic priest. He was a minor poet and wit in the time of Dryden, and would have been long since forgotten had not that writer used his name as the title of a severe satire against Shadwell, and therein proclaims that he

"In prose and verse was own'd without dispute,
Through all the realms of nonsense absolute."

Of course his name was transmitted to posterity with the same ignominy that has accompanied the heroes of Pope's 'Dunciad.' The reader of satires should not however take too much for granted, nor be too ready to admit as a fact that all objects of ridicule and invective are such fools and knaves as they are represented. Party feeling and private animosity may have occasioned the attacks directed by a powerful opponent, rather than a cool judgment and a rational inquiry into merits. In the case of the satires of Pope and Dryden, the satires themselves are in the hands of every gentleman possessing a moderate library, while the works of the persons satirised are utterly unknown, excepting to those who take an active interest in studying the literature of the period. Hence a vast number of persons are by name familiar to the mass of readers, on account of their having been by our great satirists denounced as the writers of unredeemed trash, without any opportunity being given of examining the justice of the sentence. Flecknoe, in particular, is a victim to these partial views. There is no doubt that the mere readers of Dryden take it for granted that Flecknoe was an almost unqualified idiot, yet it is a fact that though he did not possess what can be called genius, and was sadly defective in his versification, he still possessed much fancy, and wrote some small pieces which for happy turns of thought would not mar an eminent name. Flecknoe wrote some plays of no value: his 'Damoisells,' a comedy, was printed in 1667, but not played. 'Love's Dominion' (1654), 'The Marriage of Oceanus and Britannia,' and 'Ermina, or the Chaste Lady,' are the titles of some of his other dramatic pieces. The date of Flecknoe's birth is nowhere stated; he is believed to have died somewhere about 1678.

FLEETWOOD, CHARLES, was descended from a private family in Lancashire, from which several distinguished persons had sprung. From a trooper in the earl of Essex's forces he rose to be colonel of infantry, and was made governor of Bristol. In October 1645, he was returned to Parliament for Buckinghamshire, and in 1647 was one of the commissioners named to treat with the king. At the battle of Worcester, Fleetwood distinguished himself so much that he gained great favour both with Oliver Cromwell and the army in general: indeed afterwards, when the king was executed, and the parliamentary army became more powerful, he was inferior to few in the influence that he possessed among the soldiery. Fleetwood had married Frances, the daughter of Thomas Smith of Winston, Norfolk, by whom he had three children, but this lady being dead, he was fixed upon by Cromwell, from political motives, to marry Bridget, his eldest daughter, the widow of Ireton. Soon after he became his son-in-law the Protector nominated him commander-in-chief of the forces in Ireland, where he was also invested with a commissionership for the civil department. Cromwell however feeling that his interests were not perfectly secure in the hands of Fleetwood, who was a thorough republican, and strenuously opposed to the Protector being made king, sent his son Henry Cromwell to watch over his conduct. Some enmity was thus produced, and with the view of putting an end to it, Cromwell created Fleetwood one of the new lords, and made him the chief of the fourteen major-generals to whom the government of the nation was arbitrarily committed and who were deputed to search for such royalists as had borne arms under Charles I., or were disaffected to the present government, with power to imprison them, and to decimate their estates. When Richard Cromwell became Protector, Fleetwood strove to obtain his title, and to supplant him in his authority; but while he was caballing against him, the nation, wearied with tumult and discord, recalled the exiled king.

At the immediate time of the Restoration it was supposed that Fleetwood would be executed as a rebel: his life was with difficulty saved, and he retired to Stoke Newington, where he was allowed to spend the remainder of his life in obscurity. He died in 1692. In character he was cunning, but irresolute, and of shallow capacity; his influence in Cromwell's army is perhaps mainly attributable to the excess of his fanaticism.

FLETCHER, ANDREW, was the son of Sir Robert Fletcher, of Saltoun, in East Lothian, where he was born in 1653. Sir Robert is said to have died when his son was a child. Andrew Fletcher's early education was superintended by Gilbert Burnet, afterwards the celebrated bishop of Salisbury, who was at this time parish minister of Saltoun. To him Fletcher was probably indebted for his first bias in favour of those political principles to which he adhered through his life. When he grew up he spent some time in travelling on the continent. On his return home he obtained a seat in the Scottish

parliament as commissioner, or member, for his native county; and in that capacity he soon became distinguished as one of the foremost opponents of the government. After some time however he deemed it prudent to withdraw to Holland; on which he was summoned before the lords of the council, and when he did not make his appearance was outlawed, and his estates confiscated. He ventured to come home in 1683, but soon returned to the continent, and there remained till 1685, when he engaged in the attempt of the duke of Monmouth. But he had scarcely landed in England when he shot the mayor of Lyme dead in a private quarrel, and found himself obliged precipitately to leave the country. He then proceeded to Spain, and afterwards to Hungary, where he took part in some military operations against the Turks, and distinguished himself by his gallantry. When the scheme of the English Revolution began to be projected, he repaired to Holland to join the councils of his countrymen there; and he came over to England with the Prince of Orange and his old friend Burnet in 1688. He now recovered possession of his estate, and again sat as representative for his native county, first in the Scottish Convention, and afterwards in parliament. After a short time however he became nearly as determined an opponent of the government of King William as he had formerly been of that of Charles II. His last exertions as a public man were directed against the scheme of the union of the two kingdoms. He died in London in 1716. He is the author of the following tracts, all of which, we believe, were originally published without his name:—1, 'A Discourse of Government with relation to Militias,' Edinburgh, 1698; 2, 'Two Discourses concerning the Affairs of Scotland, written in the year 1698,' Edinburgh, 1698; 3, 'Discorso delle Cose di Spagna, scritto nel mese di Luglio, 1698,' Napoli, 1698; 4, 'Speeches by a Member of the Parliament which began at Edinburgh the 6th of May, 1703,' Edinburgh, 1703; 5, 'An Account of a Conversation concerning the right Regulation of Governments for the Common Good of Mankind; in a Letter to the Marquis of Montrose, the Earls of Rothes, Roxburgh, and Haddington, from London, the 1st of December, 1703,' Edinburgh, 1704. The original editions of these publications are scarce, but they were all reprinted at London in an octavo volume in 1737, under the title of 'The Political Works of Andrew Fletcher, Esquire.'

Fletcher writes in a flowing and scholarlike style, occasionally rising to considerable warmth and energy; his compositions are interspersed with many sagacious and happily expressed remarks, and they have at all times the charm of earnestness and perfect conviction. But for deep or extensive views in the philosophy of politics they will be searched in vain. He is a stern democrat, and violent in his denunciations of the arbitrariness and oppression of kings, yet he professes to provide for the poor by the restoration of some such system of slavery as he conceives existed among the Greeks and Romans. This singular proposal is contained in his *Two Discourses on the affairs of Scotland*. Among the most curious of his works is his 'Conversation on Governments,' which appears to be a report of a real conversation, the parties being Fletcher himself, the Earl of Cromarty, Sir Edward Seymour, and Sir Charles Musgrave. The part of the dialogue given to Seymour in particular, is highly characteristic. It is in this production that we find the remark so often quoted about the superior influence and importance of the national ballad-maker to the national law-giver: Fletcher gives it as the observation of a friend.

FLETCHER, GILES and PHINEAS, were the sons of Dr. Giles Fletcher, who was employed by Queen Elizabeth as ambassador in Russia, and cousins of John Fletcher the dramatist.

GILES FLETCHER, the elder, was born about 1580, was educated at Trinity College, Cambridge, and died at his living of Alderton, in Suffolk, in 1623. The single poem which he has left, 'Christ's Victory in Heaven, Christ's Triumph on Earth, Christ's Triumph over Death, Christ's Triumph after Death,' will, as Southey observes, 'preserve his name while there is any praise.' Its beauty is of a very peculiar cast, uniting many of Spenser's characteristics with a greater regard to antithesis.

The 'Woolling Song,' in the second part of the poem, is as perfect a specimen of fanciful elegance as can be found; and is the more striking from being written in octo-syllabic couplets, while the rest of the poem is in a variation of the Spenserian stanza.

PHINEAS FLETCHER, younger brother of Giles, was born about 1584, and admitted scholar of King's College, Cambridge, in 1600. In 1621 he was presented to the living of Hilgay, in Norfolk, where he died about 1660.

He wrote, in addition to his great work, some Eclogues; a 'History of the Founders and Benefactors of Cambridge University,' in Latin hexameters, and a drama called 'Sicelides.' But the only work for which he is now known is 'The Purple Island, or the Isle of Man,' a description of the human soul and body, but especially the latter—respecting which there is the most extraordinary fulness of what may be called anatomical details—much in the style of 'Christ's Triumph.'

The two Fletchers, with Browne, make up a kind of Spenserian school, possessing considerable common resemblances, with original qualities enough to procure for each a very high reputation. They are the more remarkable as having tended to form the style of Milton's poetry, as may be seen by any one well acquainted with both.

FLETCHER, JOHN, was born in 1576, and was the son of the Rev. Dr. Fletcher, afterwards bishop of Bristol. He was educated at Cambridge with his friend Francis Beaumont, and is said to have distinguished himself as a good scholar. For an account of his principal works and his literary connection with Beaumont, see BEAUMONT, FRANCIS. Fletcher survived his friend nearly ten years; he was carried off by a plague which happened in 1625. Between the death of Beaumont and that of Fletcher, eleven of the plays found in their 'Works' were produced, and must be assigned wholly to Fletcher; and it appears most probable that the pastoral drama of the Faithful Shepherdess is also to be attributed to him alone: but there is nothing in the plays which belong wholly to Fletcher, to distinguish them from such as are the joint production of the two friends. All that has been said in the article above referred to of the dramas of Beaumont and Fletcher, applies equally to those written by Fletcher only. In both, an ever-present licentiousness of thought as well as expression is the pervading characteristic, but in both there lies beneath this the same rich vein of pure poetry; and while we repeat what we said under Beaumont, as to their works being such as to render them, for all but literary students, less adapted for reading in their entire state than in a selection of passages, where might be found "as refined sentiment, lofty and sweet poetry, excellent sense, humour, and pathos, as any in the language, excepting Shakespeare and Chaucer," we take the opportunity of supplying an omission in that article, by adding that such a selection has been made, with a very useful introduction and body of notes, by Mr. Leigh Hunt, and that it forms a volume of Bohn's Standard Library.

FLEURY, ANDRÉ HERCULE DE, CARDINAL, was born in 1653 at Lodève in Languedoc, studied at Paris in the college of the Jesuits, was afterwards made almoner to the queen-consort of Louis XIV., and in 1699 bishop of Fréjus, which see he resigned in 1715, on account of ill-health. Louis XIV. appointed him also preceptor to his grandson, afterwards Louis XV., who became greatly attached to him. After the death of the regent in 1723, Fleury was made a member of the Council of State, and subsequently prime minister, in which office he continued for seventeen years, till the time of his death. The period of his administration was the happiest part of the reign of Louis XV. Fleury was honest, economical, disinterested, a friend to peace, and a patron of learning. He was obliged, against his inclinations, by the court party and Marshal Villars, to take a part in the war of the Polish succession in 1733, in which France engaged chiefly in order to support Stanislaus Leszcynski, father-in-law of Louis XV. Although that object was frustrated by the united forces of Austria and Russia, yet the war terminated in 1736 in a manner advantageous to France, which gained by it the important accession of Lorraine.

In 1741 Cardinal Fleury found himself driven by court influence into another war, that of the Austrian succession, of which he did not live to see the end. He died in 1743, at eighty-nine years of age; and from that time the government of Louis XV. fell deeper and deeper into corruption and decay. Fleury amassed no fortune, but he left the reputation of a wise, benevolent, and faithful minister of state. He completed the building for the royal (now imperial) library, which he enriched with a number of valuable manuscripts, especially in the oriental languages.

FLEURY, CLAUDE, ABBÉ, was born at Paris in 1640, and died in 1723, aged eighty-three years. All the contemporary writers coincide in the opinion that Fleury possessed all the virtues and qualities requisite to constitute a scholar, an honest man, and a Christian. Having completed in a brilliant manner his studies at the college of Clermont at Paris, he embraced in 1658 the profession of his father, who was a distinguished advocate, and he practised at the bar for nine years. To his legal occupations he united the study of literature and history, but the religious turn of his mind having induced him to enter the church, he thenceforward entirely devoted himself to the study of divinity, the Holy Scriptures, canon law, and the Fathers. In 1674 he was appointed tutor to the princes Conti, whom Louis XIV. educated with his son the Dauphin. After that the king intrusted him with the education of his natural son the Prince of Vermandois. Upon the death of the young prince, Louis conferred on Fleury the abbey of Loc-Dieu, in the diocese of Rhodéz, and five years later (1689) he was created sub-preceptor of the king's grandsons the Dukes of Bourgogne, Anjou (afterwards Philip V., king of Spain), and Berri. Fleury thus became the associate of Fenelon. In 1696 he succeeded Labruyère as member of the French Academy, and when the education of the three above-mentioned princes was completed (1707), the king bestowed on him the priory of Argenteuil, in the diocese of Paris. This grant was very acceptable to Fleury, as it afforded him a comfortable retirement for the prosecution of his studies, without depriving him of those resources which are found only in a capital. Being however a strict observer of the canon law, which was the particular subject of his study, and which prohibits a plurality of ecclesiastical benefices, he resigned the abbey of Loc-Dieu. In his retirement at Argenteuil, notwithstanding he was now sixty-six years old, he conceived the plan of his grand work the 'Ecclesiastical History,' and began the execution of it. After the death of Louis XIV. (1716), the Regent Duc d'Orleans nominated Fleury confessor to the young king Louis XV., a post which he held

till 1722, when he resigned it on account of his great age, being then in his eighty-third year. He died a few months afterwards.

Fleury commenced his literary career with the '*Histoire du Droit François*,' 1674. He afterwards published successively '*Institution au Droit Ecclésiastique*,' '*Catéchisme Historique*,' translated into Latin by the author himself, a work which has become classical, and is constantly reprinted; '*Les Mœurs des Israélites*,' of which an English translation was made by Dr. Adam Clarke. '*Les Mœurs des Chrétiens*,' also translated into English. These two last works are considered, for elegance and precision of style, as among the best in the French language. He also wrote '*Traité du Choix et de la Méthode des Etudes*.' But the most valuable of Fleury's works, and that which has established his reputation as a first-rate writer, is the '*Histoire Ecclésiastique*.' It comprehends a space of fourteen centuries, beginning with the establishment of Christianity, and terminating at the opening of the council of Constance. It was objected to the author that he related too many miracles, but he excused himself on the ground that such was the belief of the church to which he belonged. Fleury was engaged on the 20th volume of his *History* at the time of his death. It was continued till the year 1698 by Fobrer, of the Oratoire, in 16 vols. in 4to. Fleury's '*Ecclésiastical History*' is translated into English. The university library of Cambray contains a manuscript of a '*History of France*,' which Fleury drew up for the use of the French princes while he was engaged with their education, but it has never been printed. We must not omit to mention, that, notwithstanding his grave occupations, Fleury had leisure to compose a treatise on the duties of masters and servants. This little work, which has been much esteemed, is translated into English.

FLINDERS, MATTHEW, was born at Donington, in Lincolnshire, about 1760. He went early to sea in the merchant service. In 1795 he was a midshipman in the Royal Navy, and went to New Holland with the ship that conveyed Captain Hunter, the new governor, to Botany Bay. On board this ship he found a congenial mind in George Bass, the surgeon, who, like himself, was bold and adventurous, and had a passionate desire to explore new countries. Soon after their arrival at Port Jackson these enterprising young men launched a little boat, which was appropriately called *Tom Thumb*, being only eight feet long. In this boat Flinders and Bass, with no other companion than a boy, ran across Botany Bay, and explored George's River 20 miles beyond the point where Governor Hunter's survey had stopped. They made several discoveries and encountered many dangers. Their heroism was appreciated by but few persons in the colony. The English had been ten years in possession, and there was an imaginary line of more than 250 leagues (beginning in the vicinity of the colony) set down on the charts as "unknown coast." Flinders was anxious to remove this blot. The complete examination of Australia became what he called his "darling object." It was not yet known that Van Diemen's Land was a separate island; the existence of a strait dividing it from Australia was first mentioned as a probable fact by Bass, who ran down the coast in a whale-boat, and who suggested that the heavy swell which rolled in from the westward could be produced only from the Great Southern Ocean. Flinders was sent with his old companion Bass to ascertain this fact. They embarked in the *Norfolk*, a large decked boat built of the excellent fir of Norfolk Island; and they had only six men to assist them. They went through the straits, made a rapid survey, and returned to Port Jackson in little more than three months. The name of Bass was given to this strait. In the following year, 1799, Flinders, now a lieutenant in the Royal Navy, was sent in the same small vessel to explore the coast to the north of Port Jackson, where nothing had been done since the imperfect notices by Cook. He visited and examined all the creeks and bays as far north as 25°, paying particular attention to Harvey's Bay, and returned to Port Jackson with satisfactory accounts. On his return to England he was promoted. Bass, we may add, appears to have met with no reward whatever. In 1802 he left Port Jackson as mate or master of a trading vessel, and was never more heard of. In 1820 there was a vague report that Bass was alive and settled somewhere in Peru; but the more probable story is that he was lost at sea.

In July 1801 Captain Flinders sailed from England in the Investigator, a barque of 334 tons, carrying 88 men, including an astronomer, a naturalist, two painters, a botanic gardener, and a miner. England and France were at war at the time, the preliminaries of the treaty of Amiens not being signed until the 25th of October following; but a French pass, conceived in flattering terms, and speaking of the sacred rights of science, was granted to Flinders, who, whether in war or peace, was to be respected by all armed ships of France, and to be entertained as a friend in any French colony that he might make. Such conditions, though not expressly laid down, had been acted upon by the French in the time of Louis XVI.; and about a year before Captain Flinders's departure the English government had regularly established a precedent. M. Otto, in the name of Bonaparte, applied for a similar free pass in favour of Captain Baudin, who, it was said, was going with two ships on a voyage of discovery "round the world;" and the Addington administration readily and courteously granted it, notwithstanding the fierce hostilities which were then raging between the two nations.

In the month of December Captain Flinders made Cape Leuven, on

the south-east coast of Australia; and commencing operations, he gradually surveyed and examined the coast to the eastern extremity of Bass's Straits, where, in Encounter Bay, he met the French ships, which, instead of going round the world, had made straight for Australia, and devoted their whole care to the examination of Van Diemen's Land and New South Wales, evidently with a view to the formation of a French colony. Capt. Baudin had had the start of Flinders by nine months; but he had been delayed in collecting shells and catching butterflies, and at the moment of their meeting he had done little in the way of discovery or survey; and Flinders says that by assiduity and favourable circumstances he had anticipated him in the most interesting parts of the southern coast. He says that he gave Baudin an account of his discoveries. Baudin afterwards said that he found Captain Flinders not very communicative, but that he obtained intelligence of all that had been done on the southern coast from some of his people. From Bass's Straits Flinders sailed to Port Jackson, where he arrived on the 9th of May 1802. Having refitted, he set off again on the 22nd of July. He then steered northerly along the east coast, exploring Northumberland and Cumberland Islands, and surveying the great Barrier Reef of coral rocks—a long and dangerous tract, most necessary to lay down. In fourteen days he conducted the Investigator through these perilous mazes, where he had nothing to guide him but his own vigilance and skill; then bearing still north, he made Torres Straits, and surveyed the vast gulf of Carpentaria, which had been very imperfectly examined by General Carpenter, its first discoverer. While engaged in this duty the Investigator was reported to be "quite rotten," and in such a state that she could not possibly last above six months in fine weather. Three of these months Flinders kept her in the gulf; he then stood away for the island of Timor, where he refreshed his sick and over-fatigued crew. From Timor he made his way with the leaky bark to Cape Leuven. Sailing again along the southern coast, he anchored in the Archipelago of the Recherche; then passing Bass's Straits a second time, he made for Port Jackson, where he arrived on the 9th of June 1803, having lost many of his best men, and among others Good, the botanical gardener. The Investigator was immediately condemned; she was in such a leaky state that people could scarcely conceive how she had been kept afloat.

Unable to continue the survey (there being no disposable vessel in the colony), Captain Flinders embarked as passenger in the *Porpoise*, a store-ship, in order, he says, "to lay his charts and journals before the Lords Commissioners of the Admiralty, and obtain, if such should be their pleasure, another ship to complete the examination of the Terra Australia." The *Porpoise* was accompanied by two trading vessels—the *Bridgewater*, Captain Palmer, and the *Cato* of London. The route chosen was by Torres Straits. On the 17th of August, at night, the *Porpoise* suddenly found herself among breakers, and the very next instant "striking upon a coral-reef, she took a fearful heel over her larboard beam-ends." A minute or two after, the *Cato* struck on the same reef, about two cable-lengths off, and went over. The *Bridgewater*, which was close by, cleared the rocks, and was perfectly safe in smooth water; but Palmer basely "bore away round all," and then pursued his course without doing so much as sending a boat to ascertain the fate of the two crews. As morning dawned, Flinders, who acted with admirable self-possession, contrived to get the men safely landed on a sand-bank, which at all stages of the tide remained a little above water-mark. They removed some portion of the stores from the wrecks, and made themselves as comfortable as men could be in such a situation. There is scarcely a more interesting case of shipwreck upon record; and the methods adopted, and the admirable order preserved, show that there was a master-mind among them. On the 26th of August Flinders left the reef in a small open boat, to make a voyage of 750 miles. He however got safely to Port Jackson on the 6th of September, and procured a small schooner, the *Cumberland*, which was only twenty-nine tons, and when she got to sea it was found that she was very leaky. She was accompanied as far as the wrecks by another schooner, and by a trading-vessel which was bound for China. Flinders reached the reef on the 7th of October, and was received with three cheers. In the meanwhile the poor sailors on Wreck Reef Bank had planted oats, maize, and pumpkins, and the young plants were up and flourishing. Captain Flinders regretted that he had no cocoa-nuts with him to plant on the bank. Some of the men went back to Port Jackson in the schooner, some embarked in the trading-ship bound for China, the rest cheerfully remained with Flinders, to make, in the ill-conditioned *Cumberland*, which was not quite so large as a Gravesend sailing-boat, the circumnavigation of half the globe; for Flinders intended to reach England with this miserable craft. He mentions that not a man refused to share the risk with him except his clerk. Having gone through Torres Straits, and touched again at Timor, Flinders stretched boldly across the Indian Ocean, and made the Isle of France, which was not yet taken by the English. Though the war had been renewed, he relied on his French pass, and indeed he could scarcely choose, for the little *Cumberland* was in a sinking state when he got her into the French port. To his astonishment the authorities of the Isle of France seized the vessel and all his papers, and declared him and his people to be prisoners of war. The governor even chose to consider Flinders as a spy, and treated him with a brutal severity which, united with his uneasiness of mind, certainly

had the effect of shortening his valuable life. Flinders knew that Baudin was returning to France, and he saw with a prophetic eye that the Frenchman would claim the merit of all his discoveries on the southern coast of Australia. He thought the governor De Caen too illiterate to know or care much about the matter, otherwise he says that he should have been induced to suspect that he was detained a prisoner in order that Baudin might have the start of him in publishing, and make the world believe that it was to the French nation alone they were indebted for the complete discovery and examination of those parts. Some English writers did not hesitate to take this view of the case, and what followed in France settled the question. A volume and an atlas were published; the whole of the southern coast, including not only all the discoveries of Flinders and Bass, but also those of Nuyts, Vancouver, Grant, and D'Entrecasteaux, was laid down as new land, and called 'Terre Napoléon.' Every point which had been named by Flinders and his precursors was named afresh, and there were all sorts of significant names given, from Cape Marenco and Cape Rivoli to Talleyrand Bay. Baudin had made about fifty leagues of real discovery; he claimed or seemed to claim nearly nine hundred leagues.

After pining six years a prisoner in the Isle of France, Flinders was liberated, and he reached England at the end of the year 1810. His charts and plans were restored to him, but one of his log-books was kept or destroyed. His health was completely broken, but as long as there was work to do he kept up his energy, correcting his maps, and writing out his descriptions. After revising his last sheet for press he drooped; he died in the month of July 1814, on the very day his book was published.

(*A Voyage to Terra Australia, &c., in the years 1801, 1802, and 1803, in H. M. Ship Investigator, and subsequently in the armed vessel Porpoise and Cumberland schooner*, 2 vols., with Atlas, London, 1814; also *Quarterly Review*, vol. xii.)

FLINK, GOVERT, a very able Dutch painter, born at Cleves in 1616. His parents were wealthy, and designed Govert for a merchant, an occupation to which he showed every disinclination; but his parents steadfastly opposed his own inclination to become a painter, until they happened to hear a sermon by Lambert Jakobzen, a Minorite of Leeuwarden, who was himself a painter. They in consequence changed their notions as to the eligibility of Govert's choice, and placed him with Jakobzen to learn to paint. He studied afterwards a year under Rembrandt at Amsterdam, and completely mastered his style of execution and colour, and adhered to it until after the death of Rembrandt, when the Italian taste prevailed, and he had seen the works of Rubens and Vandyck. Flink then took as much pains to get out of Rembrandt's manner as he had before taken to acquire it. He was however as successful in the one as in the other. He died in 1660, aged only forty-four. His last picture is also his best,—"Solomon praying for Wisdom;" it is in the Council Hall at Amsterdam. He has also painted many other admirable historical pictures and portraits: he has, indeed, had few superiors as a portrait-painter. Flink formed a good collection of prints and Italian drawings, which was sold after his death for 12,000 florins.

FLINT, TIMOTHY, an American clergyman and writer, whose career is curiously illustrative of the shifting phases through which professional men occasionally pass in the United States. Born in July 1780 at North Reading in Massachusetts, he became, after passing through the theological course at Harvard University, in 1802 pastor to a congregational church at Lunenburg, Massachusetts. Here he remained for twelve years, but political differences with leading members of his church having rendered his position very uncomfortable, he in 1814 resigned his charge. In the following year he proffered his services to a missionary society, and in September 1815 he set out with his family in a two-horse wagon for the then almost unoccupied western valleys of the Mississippi and Ohio. Having spent the first winter in Cincinnati, he pushed forward, and during seven or eight successive summers preached his way through Ohio, Indiana, Kentucky, Missouri, and Arkansas. His health failing, he resigned his mission, and during the next two or three years tried farming and school-teaching at New Orleans, on the borders of Lake Portchartraine, and at Alexandria on Red River, without much success in either vocation. At length, finding that in the west he had utterly broken down in health and pocket, he turned homeward, and reached Massachusetts in safety, though as he fancied only to die in his native place. His health improved however, but he now found himself at the age of five-and-forty with life to begin anew, and his proper calling closed to him by his confirmed ill-health. He set to work with the undaunted energy so characteristic of his countrymen. He had made ample notes of the countries he passed through in his missionary travels, and he now composed from them 'Recollections of Ten Years' Residence and Travels in the Valley of the Mississippi,' which he published at Boston in 1826. The truth and picturesque force of the descriptions secured for his book a favourable reception in Europe as well as in America: it was reprinted in London, and translated into French. Mr. Flint at once determined to make literature his profession, and somewhat oddly, considering his 'antecedents,' his first venture, after forming this resolution, was as a novelist in 'Francis Berrian, or the Mexican Patriot,' an autobiography. But the news of the European success of his Mississippi 'Recollections' incited him to write a second part to

that work, or rather a more formal work on the same country, then an almost undescribed one. It was published at Cincinnati in 1827 under the title of 'The Geography of the Mississippi Valley,' and with the 'Recollections' formed by far the most valuable account which had up to that time been published of the geography of the western states, and the two works still remain perhaps the best description of the scenery and physical features of the great valley of the Mississippi.

During the next three years Mr. Flint published three more novels, 'Arthur Clenning,' a sort of 'Robinson Crusoe' story—the adventures of the hero occurring however in Australia and Illinois; 'George Mason, or the Backwoodsman;' and the 'Shoshonee Valley,' in which an adventurous Baptist missionary, well skilled in 'trapping,' plays an important part, and in which there can be little doubt the author's own experience furnished much of the materials. His novels hardly meeting with the success he desired, Mr. Flint now resorted to his early scientific pursuits. While a clergyman at Lunenburg, he had been a diligent student in natural history and chemistry; indeed his fondness for the latter had involved him in some trouble. For when he and his flock began to disagree, some of the more ignorant or unscrupulous of the malcontents set afloat a report that his occupation in the 'laboratory' was that of making counterfeit coin; and such was the effect of the report, that Mr. Flint deemed it necessary to prosecute one or more of the parties for slander. Returning to his scientific studies, he now lectured on natural history, geology, chemistry, the steam-engine, the application of science to the arts, &c.; and in 1832 published his lectures at Boston.

He next turned his attention to periodical literature; in the first instance acting, during 1833, as editor of the 'Knickerbocker Magazine.' On that passing into other hands he removed to Cincinnati, where, for three or four years, he edited the 'Western Monthly Magazine;' at the same time writing numerous tales and essays for several other periodicals; a 'Life of Daniel Boone, the Backwoodsman;' a 'History of the Indian Wars of the West;' translations, &c.

At length entirely worn-out, he returned once more to his native town, and there, a few months after his wife, he died August 16th, 1840. Timothy Flint takes no very high rank as a writer—he wrote too much and too fast to write well—but there is much descriptive power and some originality in his works, and his story is one so remarkable, as an example of energy, perseverance, and honest self-helpfulness, as to deserve a somewhat more ample relation than his mere literary rank would claim. But when it is remembered that he commenced authorship at forty-five, and that all his books were written during continuous ill-health, we shall be ready to recognise the ability as well as to admire the spirit of the author.

FLORENTINUS, a Roman jurist, whose prænomen is unknown. His period also is uncertain, but he lived after the Emperor Antoninus Pius, for he cites one of his Constitutions, and names him Divus ('Dig.' 41, tit. 1, s. 16). He is not mentioned by any of the jurists who are cited in the 'Digest,' a circumstance which seems to argue that he belonged to a later age than any of them, or was at least as late as any of them. He wrote eleven books of 'Institutiones,' from which there are a few excerpts in the 'Digest.'

FLOREZ, ENRIQUE, a laborious contributor to the elucidation of Spanish history, was born at Valladolid on the 14th of February 1701, entered the order of Augustin monks in his fifteenth year, and after having published a course of theology, as professor of the science at Alcalá, devoted himself to a series of historical labours, which was only closed by his death at Madrid in 1778. His first historical work was his 'Clave Historial,' a compendium of universal history, published in 1743, which reached its tenth edition in 1780, not much to the credit of the Spanish reading public, as its merits are small and it is strongly tinged with bigotry and prejudice. Fortunately for his reputation, Florez's other works are of a kind in which he was better qualified to excel. The most celebrated is the 'España Sagrada,' a work, which like the 'Italia Sacra,' of Ughelli, and the 'Gallia Christiana' of Sainte-Marthe, was to exhibit the history of each diocese of the country, with a notice of its successive occupants. Had Florez confined himself to the execution of this plan on a moderate scale, he might probably, as he anticipated, have not only completed the work, but followed it up with a similar compilation relating to the Spanish dioceses in the east and west. But he allowed himself to be so diffuse on collateral subjects, that at his death, at the age of seventy, the work which had advanced to its twenty-seventh volume, was far from complete. It was continued by two other Augustin monks, Risoo and La Canal, and the last volume which has appeared is the forty-seventh, issued in 1850, under the editorship of Sainz de Baranda, at the expense of the Spanish government, which had been memorialised by the Academy of Uisburg in 1835, at the time of the dissolution of the religious houses, to take the 'España Sagrada' under its patronage, as "a work classical of its kind, and enjoying a European reputation." Its chief value in the eyes of foreigners consists in its numerous appendices in which ancient chronicles are often printed at length, which are not to be found elsewhere. Florez was also the author of 'Memorias de las Reynas Catolicas,' or 'Lives of the Queens of Spain' (2 vols., 4to, 1770), containing plates of the costumes of the queens, which, singularly enough are omitted in a work on the same subject by a lady, the 'Annals of the Queens of Spain,' by Anita George (New York

1850). His 'Medallas de las Colonias de España' (3 vols. 4to, Madrid, 1757-73), treats of the period of ancient history only when Spain was occupied with Roman colonies. There are two portraits of the author, one bearing the date of 1760, and the other of 1773, which are usually inserted in the first and last volumes.

FLORIAN, JEAN-PIERRE-CLARIS DE, was born of a noble family in the Château-Florian, in the Cevennes, in 1755. His education was superintended by his grandfather; but, on his dying deeply in debt, Florian was obliged to look around him for some means of support. The Marquis de Florian, his uncle, who had married a niece of Voltaire's, took young Florian to Ferney, where the philosopher spoke encouragingly of his talents. In 1768 he became page of the Duc de Penthièvre, and finding that he had a passion for the army, that nobleman gave him a company of the dragoons de Penthièvre. He shortly afterwards retired from active service, and accepted the place of gentleman in ordinary to the duke, who treated him as a friend. Having now an opportunity of devoting himself to literature, he produced in 1783 the romance of 'Galatée,' in imitation of the novels of Cervantes. His mother being a Castilian, he was perfectly familiar with the Spanish language. 'Galatée' was followed by the well-known 'Numa Pompilius,' published in 1786. The pastoral romance of 'Estelle,' which was produced two years afterwards, and was reckoned by critics his best production, caused but small sensation at the time. He also brought out a collection of fables and a number of little comedies, in the Italian style, with Arlechino for their hero, which were very successful. In 1791 he published his romance 'Gonzalve de Cordoue,' which was preceded by an historical notice of the Moors. In 1793 he was banished from Paris by the decree published against the nobility, and retired to Secaux, the inhabitants of which received him with cordiality, as, in conjunction with the Duc de Penthièvre, he had always been their benefactor. He was afterwards arrested, and confined in the prison called Port Libre, but was soon liberated. His health was so affected by anxiety, that he died in 1794, having, during his incarceration, written the romance of 'Guillaume Tell.'

Florian seems to have been a writer who did little else than imitate, in an inferior manner, the authors who had preceded him. 'Galatée' is an imitation of Cervantes; 'Numa' of Fenelon's 'Telemachus,' and the fables, of those of La Fontaine. His fables, which are well spoken of by La Harpe, contain some very neat and accurate descriptions; indeed, as a fabulist, La Fontaine is alone his superior. The translation of 'Don Quixote,' which is a posthumous work, is censured for its want of humour.

FLORIS, FRANS, or FRANS DE VRIEND, a celebrated Flemish painter, whom Vasari terms the Flemish Raffaele, was born of a good family at Antwerp, in 1520. His father, Cornelis de Vriend, was a sculptor, and Frans in his earlier years followed his father's profession. He learnt painting under Lambert Lombardus at Liège, and studied afterwards the works of Raffaele, Michel Angelo, and the antique, for some years at Rome. He returned with a great reputation to Antwerp, and formed a numerous school there. He was the most distinguished painter in the Netherlands in the time of Charles V. and Philip II.; but he injured his prospects by his notorious love of wine, which he habitually took to excess; in fact, he had the reputation of being as great a drunkard as a painter. He died at Antwerp in 1570.

Van Mander and Descamps mentions several works by Floris which are now lost; but there are still some excellent works by him in the Netherlands, and there are others in the galleries of Vienna, Dresden, and Berlin. One of his best works is a Nativity, in the cathedral at Antwerp. It is described by Sir Joshua Reynolds as well composed, well drawn, and well coloured; Sir Joshua admired also his 'Crucifixion,' at the Recollets. Floris etched a few plates, and some of his designs were engraved and published by Jerome Cock.

(Van Mander, *Leven der Schilders*; Descamps, *Vie des Peintres Flamands, &c.*)

FLORUS, LUCIUS ANNÆUS, a native of Spain, or, according to others, of Gaul, lived under Trajan and Hadrian. Some have supposed him to be the same as Lucius Julius Florus, who lived under Augustus, and to whom Horace has addressed two of his Epistles; but as, in the proemium to his history, Florus speaks of Trajan, he cannot be the same person as Lucius Julius, unless we suppose the passage to be interpolated. This question has been discussed by Titze, 'De Epitome Rerum Romanorum,' 1804. Others have supposed Florus the historian to be the same as Julius Florus or Florinus, who lived under Hadrian, and wrote the 'Pervigilium Veneris,' a pretty poem in imitation of Horace's 'Carmen Seculare;' but the identity of the two writers is very doubtful. Lucius Annæus Florus wrote a small work entitled 'Epitome de Gestis Romanorum,' in four books, from the foundation of the city to the closing of the Temple of Janus by Augustus. The author compiled his epitome from Livy and from other historians whose works are lost. It is meagre and declamatory, and is less a history than a panegyric of the Roman people. Florus is also incorrect in his chronology and geography. It must be observed however that the text, as we have it, is corrupt and interpolated. The work is of some use as a kind of substitute, however poor, for those books of Livy which are lost. Some manuscripts attribute to Florus also the Epitome, or heads of contents, of the books of Livy.

FO-HI, the name of the first emperor of China, is said to have been
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born in the province of Shensi, and to have reigned B.C. 2952. According to the Chinese historians, Fo-hi reclaimed the inhabitants of China from barbarism, established social order, instituted marriage, and taught them the use of writing. Fo-hi and his two successors Shin-noong and Hoang-ti, who are usually termed the 'Three Emperors,' must be considered as belonging to the fabulous part of Chinese history. He is said to have been the author of one of the canonical books of the Chinese, called 'Yé-king.' (Du Halde, *Description de l'Empire de la Chine*, vol. i. p. 266-269; vol. ii. p. 344-353.)

FOHR, CARL PHILIPP, a landscape painter of great ability and greater promise, was born at Heidelberg in 1795. In 1816 he visited Rome, and made the acquaintance of Cornelius, Veit, Overbeck, and Koch the landscape painter, and he shortly painted two large pictures there, which ranked him among the first painters of his class, and procured him the notice, patronage, and friendship of Ludwig I., the late king of Bavaria, then crown-prince. This ardent friend of German artists was strongly impressed with Fohr's ability; on taking leave of him at Rome, he pressed his hand, saying, 'Wir sehen uns wieder; wir gehören uns näher an' (We shall see each other again, we belong nearer to each other). It was not so, however; Fohr was drowned in the Tiber while bathing, on June the 29th, 1818, in the sight of three friends, who could afford him no assistance. Several of his early landscapes are in the museum at Darmstadt; a Life of him was published at that place in 1823; his portrait has been engraved by Amsler, one of the friends who witnessed his death.

FOIX, GASTON III., COUNT DE, Viscount de Béarn, was born in 1331. He was the son of Gaston II., by Eleanor, daughter of Bernard V., count de Cominges. From his personal beauty, or his fondness for the chase, he was called Phoebus, on which account, agreeably to the fashion of his day, he took the sun for a device. His father died when he was twelve years old, leaving him under the guardianship of his mother. In 1345 he made his first essay in arms against the English in Guienne, and served afterwards in Languedoc, where, and in Gascony, he subsequently became the king's lieutenant. In 1349 he married Agnes, daughter of Philip III. king of Navarre. In 1356, being suspected of holding criminal intelligence with his brother-in-law Charles the Bad, he was arrested by order of King John, and sent to the prison of the Châtelet at Paris; but, being released soon afterwards, he went to Prussia to serve against the infidels. In 1358, during the revolt called the Jacquerie, he aided in the rescue of the Dauphin, whom the Parisians had shut up in the market-place of Meaux, and in the same year made war upon his relative the Count d'Armagnac, who had set up pretensions to the viscounty of Béarn, and whom he afterwards took prisoner, in 1372, at the battle of Launac. Gaston, who had become discontented with his wife, upon a dispute about her dower, parted from her in 1373. In 1380, the government of Languedoc becoming vacant by the recall of the Duke of Anjou, it was bestowed by Charles V. on the Count de Foix. He held it however but a few months. Charles V. dying on September 16th of that year, Charles VI. revoked the appointment, and gave it to the Duc de Berri. The Count de Foix appealed to arms, and finally yielded up the government only on negotiation. By his marriage the Count de Foix had but one son. This youth, in 1382, paying a visit to his mother, who had retired to the court of her brother, Charles the Bad, received from that king (to whom crime was familiar) what he pretended was a bag of love-powder, which that king told him to conceal, at the same time informing him that the sprinkling of a small quantity of it on any food his father might eat, would have the effect of reconciling the count to his wife. The powder turned out to be a strong poison, and Gaston ordered his son to be arrested. The young prince, deceived but not guilty, refused all nourishment, and died in his prison; the father, as Froissart relates, having hastened his death when going to remonstrate with him, by accidentally striking the point of a knife into his son's throat as he pushed aside the tapestry which covered the entrance to his dungeon.

In 1390 Gaston received Charles VI. and his whole court at his castle of Mazères, in the diocese of Mirepoix, where he not only entertained them with great magnificence, but made the king the heir to his domains. He died of apoplexy in the beginning of August 1391, as his attendants were pouring water on his hands at his return from a bear-chase.

Historians, especially Froissart, have painted Gaston as an accomplished, brave, affable, and magnificent prince; they cannot however deny that he was violent to excess. His conduct towards his son, and to De Berne, the governor of the castle of Lourdes, whom he wished to force to deliver the place to the French, and whom, on his refusal, he struck several times with his poniard, are incontestable proofs. His favourite passion was hunting. He carried it to such extreme, that if we may believe Saint-Yon, he did not keep fewer than sixteen hundred dogs. He also composed a work on what constituted the object of his affection, entitled 'Phebus des deuidz de la Chasse des Bestes sauvages et des Oyseaulx de proye,' three or four editions of which are known; viz., fol. Par. by Verard, without date; another by J. Treperel, 4to, by Phil. le Noir, without date; and 1515, and 1520. The book of 'Phebus' is also included in several of the early editions of the Treatise on Hunting by Jacques de Fouilloux.

It was in the castle of Orthes, Gaston's principal residence, that

Froissart, who staid there a considerable time, heard many of the best stories with which his history is embellished. The portrait which he has drawn of Gaston is one of the completest pictures of what a chivalrous prince was in the time of our Edward the Third.

FOLARD, JEAN-CHARLES DE, was born at Avignon in 1669. He entered early into the army, and distinguished himself by the attention which he paid to the scientific part of his profession, to the movements and manœuvres of an army in the field: he drew plans and maps, and became a pretty good engineer. Having been made aide-de-camp to the Duke of Vendôme, he attended him in his Italian campaigns, and was wounded at the battle of Cassano. He afterwards served in Flanders under the Duke of Bourgogne, and was wounded again at the battle of Malplaquet. His zeal, at times indiscreet, his want of tact, his restless activity, and his fondness of giving advice, which, although at times valuable, was not acceptable to his superiors, made him many enemies. The peace of 1712 having placed him on the reduced list, he repaired to Malta to offer his services to the order of St. John, which was then threatened by the Turks; but being offended at some real or supposed slight, he returned to the continent, and visited Sweden, where he was well received by Charles XII, who employed him on some missions, and whom he accompanied in his expedition to Norway. After Charles's death in the trenches of Frederichshall, Folard returned to France, and made one short campaign more in the war against Spain of 1719, after which he withdrew into private life, and occupied himself in writing on military matters. He died at Avignon in 1752.

Folard's principal work is his 'Commentaries on Polybius,' in which he not only makes his observations on the events narrated by the Greek historian, but also draws parallels between ancient and modern military practices, and reasons on the occurrences of the wars which he had witnessed, exposing with the greatest freedom the errors of the various commanders of his own age. His disquisitions, though often prolix, are valuable. Folard's 'Commentaries' were published in 6 vols. 4to, Paris, 1727-30, and again at Amsterdam, in 7 vols. 4to, the seventh volume containing some treatises and strictures on Folard's system of tactics, with his own replies.

FOLEY, JOHN HENRY, A.R.A., was born at Dublin, May 24, 1818. His attention being early directed towards art, by a near relative who was a sculptor in the Irish metropolis, young Foley entered the drawing and modelling schools of the Royal Dublin Society, at the age of thirteen. Having gained the first prize in each of the classes he attended there, he in 1834 came to London, and entered as a student at the Royal Academy. He first appears as an exhibitor at the Royal Academy in 1839, when he sent models of 'Innocence' and 'The Death of Abel,' both of which were much admired. In the following year he contributed a model of 'Ino and the infant Bacchus,' an admirable group, full of playful fancy and the nicest refinement: it at once established the reputation of the young sculptor. The marble group, now the property of the Earl of Eilcamere, was even more admired than the clay model; and a reduced copy of it has formed one of the most popular and widely distributed of the favourite parian statuettes.

Mr. Foley's principal imaginative works subsequent to the 'Ino and Bacchus' have been 'Lear and Cordelia,' and 'The Death of Lear,' 1841; 'Venus rescuing Æneas,' 1842; 'Prospero relating his Adventures to Miranda,' 1843; 'Contemplation,' 1845; 'Innocence,' 1848; 'The Mourner,' 1849; 'The Mother,' 1850; 'Egeria,' 1856. Of late, as will have been noticed, Mr. Foley's ideal efforts have been few and unambitious. In fact, as soon as he attained celebrity, he grew in request for portrait busts and monumental memorials, and the ideal has been neglected as less profitable than the actual. Among the more important of Mr. Foley's productions in this line may be mentioned his monumental composition in Milford Church, Hants, to the memory of Admiral Cornwallis and Captain Whitty; one of the figures of which, 'Grief,' was exhibited at the Royal Academy in 1852; his Wellington memorial; monument to the Honourable James Stuart at Ceylon; the statue of John Hampden at the New Palace of Westminster; and his busts of Viscount Hardinge, Miss Helen Faucit, &c. Mr. Foley was elected an associate of the Royal Academy in 1850. Unquestionably one of the very best of our younger British sculptors, Mr. Foley may fairly be ranked among those most promising to do honour to the artistic fame of this portion of our history. Without being tied down by any idle adherence to classic precedents he has a fine classic spirit, considerable invention, a refined taste, and much executive skill; and if he only gives his imagination fair scope he ought to produce some really great work.

FOLKES, MARTIN, an eminent English antiquary, was the eldest son of Martin Folkes, Esq., and was born in Great Queen-street, Lincoln's-Inn-Fields, October 29th, 1690. He entered of Clare Hall, Cambridge, in 1707, where his progress in all branches of learning, and more especially in mathematics and philosophy, was such, that when he was scarcely more than twenty-three years of age he was admitted a Fellow of the Royal Society, and two years after had so distinguished himself as to be chosen one of its council. His first communication to the Society was on the aurora borealis of March 30, 1717. This was followed at various times by other papers in considerable numbers, for which it may be sufficient to refer to the 'Philosophical Transactions.' He was chosen a second time of the council of the Royal

Society in 1718, and continued to be re-chosen every year till 1727; Sir Isaac Newton, the president, having in 1723 appointed him one of his vice-presidents. In February 1729 he was elected a Fellow of the Society of Antiquaries.

At the first anniversary election of the Royal Society after the death of Sir Isaac Newton, in 1727, Mr. Folkes was competitor with Sir Hans Sloane for the office of president, and his interest was supported by a great number of members, though the choice was determined in favour of Sir Hans. He was however again chosen of the council in 1729, and continued in it till he was advanced to the president's chair twelve years after. In the meantime he was, in 1733, appointed one of the vice-presidents by Sir Hans Sloane. In this year he set out with his whole family on a tour to Italy, and, after residing a considerable time both at Rome and Florence, returned to England in September 1735. The opportunities which he had of consulting the best furnished cabinets of Italy enabled him to compose there an excellent 'Dissertation on the Weights and Values of ancient Coins.' This was read in the Society of Antiquaries, who requested that a copy of it might be registered in their books, which he promised to give after he had revised and enlarged it; but, for some reason, this was never done. In the same year however, 1736, his 'Observations on the Trajan and Antonine Pillars at Rome' were read in this Society, and afterwards printed in the first volume of their 'Archæologia,' which contains another paper by him on the brass equestrian statue of Marcus Aurelius at Rome, occasioned by a small brass model of it being found near London. In April he also communicated to them 'A Table of English Gold Coins from the 18th year of King Edward III., when Gold was first coined in England, to the present time, with their Weights and intrinsic values;' which at their desire he printed the same year in 4to; and in 1745 reprinted it with additions, prefixing a larger and more considerable work, entitled 'A Table of English Silver Coins, from the Norman Conquest to the present time, with their Weights, intrinsic Values, and some Remarks on their several Pieces.' Mr. Folkes, in order to illustrate this work had set about engraving, and actually did engrave, 42 copper-plates of English silver coins, which were left at the time of his death in an incomplete state. These, together with the copyright of the books or tables before mentioned, were purchased by the Society of Antiquaries, December 19th, 1754, for 120*l.*, and the whole published, with great additions, both as to letter-press and plates, under the care of Dr. Andrew Gifford, in 1763.

Mr. Folkes succeeded Sir Hans Sloane as president of the Royal Society in 1741; and, in the following year, was chosen to succeed Dr. Halley, as a member of the Royal Academy of Sciences at Paris. In 1746 the University of Oxford conferred upon him the degree of LL.D., and he was afterwards admitted to the same degree at Cambridge.

In February 1750 Mr. Folkes, then one of the vice-presidents, succeeded the Duke of Somerset as president of the Society of Antiquaries, an office in which he was continued by the charter of incorporation of that Society, November 2, 1751. But he was soon disabled from presiding in person, either in that or the Royal Society, being seized on September 26th of the same year with a palsy, which deprived him of the use of his left side. He languished till a second stroke put an end to his life, June 28th, 1754.

(Nichols, *Anecdotes*, ii. 588; and *Bowyer Anecdotes*, pp. 562-66; Chalmers, *Biog. Dict.*, vol. xiv. pp. 428-31.)

FONBLANQUE, ALBANY W. Those who have been familiar with the columns of the 'Examiner' for a quarter of a century, will have no doubt that the chief contributor to that journal must take rank with the most able and influential writers of his time. Mr. Fonblanque was born in 1797, the son of John de Grenier Fonblanque, distinguished as an equity lawyer. Albany Fonblanque, being intended for his father's profession, was a pupil of Mr. Chitty; but he was never called to the bar. He was unwilling to add to the number of those who have sung or said 'The Lawyer's Farewell to his Muse;' and he abided by the path he had chosen of bringing the acuteness of his intellect to the consideration of political questions. His earliest articles were written on the break-up of the Liverpool administration, and the accession of Canning to power. The 'Examiner' was, from its first establishment, a journal far above the average talent of weekly newspapers. The liberal politics of its proprietors and editors, John and Leigh Hunt, at a time when liberal politics were dangerous as well as unfashionable, gave it a circulation amongst independent thinkers; and its critical articles on literature and art, when newspaper criticism was little better than careless puffery or personal bitterness, ensured it a wider reputation. When this paper passed out of the hands of its original conductors, it was fortunate for its character that one so ably qualified as Mr. Fonblanque should succeed to its proprietorship and management. Until the last few years, and occasionally at the present time, the attention of the political reader has been arrested, either in the 'Examiner' itself, or by copious extracts in other journals, by articles so marked by strong sense, and yet so playful and amusing—so unrivalled in their command of the most odd yet most appropriate allusions derived from the minutest acquaintance with English and foreign literature—so biting in their satire and so brilliant in their wit—that the gratification has very often been accompanied with the regret that such rare powers should be bestowed upon ephemeral subjects. Such regret

would be neutralised by the consideration that some of the most characteristic papers of Swift—upon whom probably some of the peculiarities of Mr. Fonblanque's style are founded—equally deal with matters whose interest is now wholly passed away, except as manifestations of the rare skill which has given them a long vitality. It is always interesting to see how passing topics, which gradually grow dim as they recede into the historical distance, were viewed under the strong light of contemporary judgments, expounded by men of remarkable talent. Those who would judge how the political circumstances of this country were viewed at a time when every great improvement which distinguishes the present age was struggling with the most inveterate prejudice and the most fiery opposition, should read Mr. Fonblanque's 'England under Seven Administrations,' published in 1837. This is a selection of his articles from the 'Examiner.' They will thence learn also, how surely, however gradually, public opinion is formed under the constant vigilance of a free press; and how large a measure of gratitude is due to those who, possessing the high responsibilities of the journalist, wield the powers of great abilities and established reputations, for the advancement of real improvement without wild innovation; and for the destruction of evil principles and gross abuses, without resorting to that personal defamation which was the chief weapon of those who once laboured to oppose all national progress. In 1852 Mr. Fonblanque was appointed Director of the Statistical Department of the Board of Trade, vacant by the death of Mr. Porter—an office of great public usefulness thus properly bestowed upon a man of letters. In the conduct of the 'Examiner' Mr. Fonblanque was for some years assisted by Mr. John Forster; and under that gentleman's responsible editorship, since 1846, the paper has fully maintained its reputation for vigour and honesty, for brilliancy of style, and soundness of judgment.

FONTAINE, JEAN DE LA, was born in 1621 at Château-Thierry, where his father was Maître des Eaux et des Forêts. No great attention was paid to his education, and it is said that he did not display any sort of talent till he had attained the age of twenty-two. His genius was first called forth on his hearing read an ode by Malherbe, when he is reported to have exclaimed, "I also am a poet!" At first he took Malherbe for his model, but afterwards turned his attention to the works of Rabelais, Voiture, and Clement Marot. His father, delighted with his imitations of his favourite authors, thought him a prodigy of poetic genius, and a relation advised him to study the classics. A translation of Terence's 'Eunuch,' published by La Fontaine in 1654, was the fruit of this advice. He was much delighted with the Italian authors, especially Machiavelli, whom he chiefly admired for his little novels. On the death of his father, he succeeded to his office, which he filled inefficiently, and took a wife, with whom he lived unhappily, and from whom he finally separated. In fact, he was of too indolent and improvident a disposition for any of the common avocations of life; he does not seem to have had any absolute vice, but to have gone on in his own lounging way without taking any interest in what was passing around him. In an epitaph on himself he describes his life as having been occupied with sleeping and doing nothing; in the latter category he evidently includes the writings of his poems, which he probably threw off when in a happy vein without giving himself any great exertion. Some verses of La Fontaine happening to fall in the way of the exiled Duchesse de Bouillon, who was residing at Château Thierry, she caused the author to be introduced to her, and took him with her to Paris when she returned. Here the superintendent Fouquet became his Mæcenæ, and placed his name on a list of pensions which he allowed to various persons of merit. On the exile of this minister La Fontaine wrote a pathetic elegy. Though many distinguished persons honoured him with their patronage, his ignorance of the world and his habitual carelessness would have plunged him into difficulties had not a liberal lady, Madame Sablière, taken him into her house, where he resided for twenty years in perfect tranquillity. A well-known story gives a good idea of La Fontaine's quiet lazy disposition. Madame Sablière having had occasion to part with her servants, said to a friend, "I have now got rid of all my animals but three—my dog, my cat, and La Fontaine."

In 1654 he was received into the Academy as successor to Colbert, not without opposition from the graver sort, on account of the licentiousness of some of his works. However he triumphed over Boileau, who was the rival candidate. The king, indignant at this, delayed giving assent to his admission, but on the death of M. Bezons, and the election of Boileau to fill his place, the king expressed his approbation of the choice of La Fontaine. On the death of his benefactress, La Fontaine was again reduced to difficulties, and would have been forced to accept an offer of St. Evremond to take him to England, had not the Duke of Burgundy assisted him. In 1692, when he became seriously ill, the Abbé Pougit paid him a visit to attend to his spiritual welfare. La Fontaine submitted to the dictates of the abbé, though he was somewhat restive on two points. In the first place, the abbé demanded a public apology for his licentious tales; in the second, a solemn promise not to give to the actors a comedy which he had written. He made the required apology, but he applied to the Sorbonne before he yielded to the second demand; however, receiving an unfavourable answer, he committed the comedy to the flames. In 1693 La Fontaine became worse, and was even

reported dead; but he recovered, and devoted himself to a translation of the hymns of the church and other religious works. He would now have been almost alone in the world, if a friend, M. D'Hervart, had not kindly offered him an asylum in his own house. He died in 1695.

The works by which La Fontaine is known are his Tales and his Fables. The former have a very equivocal set of readers, and are seldom mentioned in society; the latter belong to that small class of works the reputation of which never fades, and which are almost as well known at present as they were in the 17th century. Innumerable are the editions of these fables, and great is the field they have offered for the ingenuity of artists in furnishing illustrations. To say nothing of the various unornamented editions, they appear in every variety of shape, from an 18mo with vignettes to a huge folio with large and elaborate plates. It is remarkable that La Fontaine never (or rarely) invented his subjects: his tales are taken from Boccaccio, Machiavelli, Ariosto, and others; his fables are chiefly selected from Æsop. It is not the matter of his compositions, but the manner in which he tells a tale, that constitutes his merit. His narrative is marked by that ease and grace which are to be perceived, not described. Curiosity will cause a reader to wade through a new story even when indifferently written; but a man who, by his mere manner of narrating, can make a vast number of readers peruse a series of narratives, with every incident of which they are perfectly acquainted—must have talents great indeed.

FONTAINE, PIERRE-FRANÇOIS-LEONARD, was born at Pontoise, department of Seine-et-Oise, France, in 1762, and through a life of unusual duration, was associated with many of the chief buildings of his country. He has been called the father of the modern French school of architects—though this may refer to his years more than to relation of style. He began the study of architecture under Peyre the younger; and here was formed with Charles Percier, one of his fellow students, an intimate friendship, broken only by the death of the latter, and an union of two artists both possessed of great though diverse talent, which largely operated upon architecture, and especially upon its departments, decorative and ornamental art. [PERCIER, CHARLES].

In 1785, Fontaine obtained the second grand prize for architecture; and, in consequence of the high merit of his work, was made a pensioner of the academy which the French maintain at Rome. There, in the course of their architectural studies, the French students select models from the ruins, which they measure and draw, designing the missing portions. Fontaine however undertook to present the restoration of the entire city of Rome, as it was in the time of the Cæsars. His drawings procured him an extraordinary prize of 3000 francs. Soon after his return to France, the revolution commenced. Fontaine, during the most terrible events of that time, passed over to England, and a few years elapsed ere he and his friend Percier could be called upon for any practical exemplification of their talent. But during the consulate, the friends were entrusted with the work of restoring the palace of Malmaison. On attaining the imperial dignity, Napoleon I. conceived some vast projects: he named Fontaine his architect, and required of him the restoration of all the palaces, and the completion of those of the Louvre and Tuileries. He also commanded the erection of the triumphal arch of the Carrousel, and the preparation of plans for a large palace which he proposed to have built for the king of Rome, upon the heights of Chaillot, but which was not completed. Such important works occupied Fontaine and Percier during the whole period of the empire. After the events of 1814 and 1815, Fontaine was named architect to the king, and he retained that position till the events of 1848. He then declined a similar position under the provisional government, by whom however he was made president of the Council of Civil Buildings.

Amongst his chief works during the reigns of Louis XVIII., Charles X., and Louis-Philippe, may be named the grand staircase of the Louvre, and the halls called after Charles X., the funeral chapel of the Rue d'Anjou-Saint-Honoré, and the complete restoration of the Palais-Royal. For the union of the Louvre and the Tuileries, projects had been prepared from 1800 by the chief French architects. The arch of the Carrousel, by Percier and Fontaine, was commenced in 1806, and in 1811 the plan of the same architects for the extension of the Louvre having been approved of, a building 700 feet in length was erected enclosing the Carrousel on the north side. In the reign of Louis XVIII., from 1820 to 1823, the new wing was extended 70 or 80 feet; but the reign of Louis-Philippe was occupied in other works; and the original project remained in abeyance till again taken up by the aid of another architect under the present emperor.

The manner of Percier and Fontaine was founded upon the study of the antique Roman architecture, of which character of art, the decorative sculptures of the Arc du Carrousel present admirable adaptations. Their work, published in 1812, entitled 'Recueil de Décorations Intérieures,' comprises designs for all kinds of furniture, and fittings for interiors of houses; and, together with their example, had a wide influence upon general taste. This has been since modified by more discursive study of models, especially those of the Renaissance period. Amongst their other publications were—one illustrative of the chief villas of Rome and its environs; illustrations of the ceremonies at the coronation, and at the marriage of Napoleon; plans of the palace

for the king of Rome, with plans of the palaces of foreign sovereigns compared; and a history of the royal residences. Fontaine was elected a member of the Institute of France in 1811, and at the time of his death was the senior member.

He died on the 10th of October 1853, in the ninety-second year of his age. In the later years of his life, he retired to a secluded quarter of Paris near Père-la-Chaise, where the remains of his friends Percier and Bernier reposed; here he surrounded himself with a collection of works of art, preserved his faculties to the last, and thence was attended to his grave by members of the Institute, by artists, and workmen of all classes; the architects of England being represented by Professor Donaldson, who was amongst those who pronounced eulogiums at the grave.

FONTANA, DOMENICO, a distinguished Italian architect, was born at Milli, on the borders of the Lake of Como, in 1543. Having a decided taste for mathematical studies, at the age of twenty he went to join his elder brother Giovanni, an architect, at Rome. Here he attracted the notice and obtained the favour of Cardinal Montalto, who confided to him the erection of the Cappella del Presepio, or Sistina, in Santa Maria Maggiore, a design of great nobleness and grandeur, although, according to modern taste, too overcharged in its ornaments, and too much cut up by the injudicious arrangement of the gilding and coloured marbles. By the same ecclesiastic he was employed to build for him, in the vicinity of the above-mentioned church, the palace now known by the name of the Villa Negroni. This edifice which, partly on account of its gardens, was for a long while one of the most celebrated mansions in Rome, is, like most of the architect's other designs of the same class, exceedingly simple in its composition, and has little decoration beyond what it derives from the dressings and pediments of the windows, which latter are alternately angular and curved. Yet favourable as these undertakings were in themselves, they were not productive of much immediate profit to the architect, and were even injurious to his patron, as they afforded the pope (Gregory XIII.) a pretext for suppressing the pensions of the cardinal, since he was wealthy enough to indulge in such magnificence. On this, out of his attachment to the cardinal and his eagerness to complete the Cappella del Presepio, Fontana generously contributed a thousand scudi of his own, rather than see the scheme abandoned. To his disinterestedness on this occasion he was in all probability not a little indebted for his subsequent good fortune, as the cardinal was shortly afterwards elected to the pontifical throne under the well-known name of Sixtus Quinto. The new pope had now the means of indulging his taste for architecture and embellishment, and one of his projects was to re-erect the various Egyptian obelisks which lay scattered and neglected among the ruined fabrics of the ancient city. The first to which the pope directed his attention was that which still remained standing in the Vatican circus. This he was anxious to have removed to the area in front of St. Peter's; but the practicability of transporting such an enormous mass (83 feet 2 inches high), and elevating it upon a pedestal, was long doubtful, although the ablest mathematicians and engineers were summoned to suggest the means. Upwards of five hundred different projects and models were submitted to him, nor did Fontana fail to come forward among the competitors, and he gave satisfactory proof of his contrivance by applying it to a small obelisk in the mausoleum of Augustus. Eventually the carrying it into execution was intrusted to Fontana, although it had been in the first instance determined that Giacomo della Porta and Ammannati should take charge of the operations. A circumstantial account of all the proceedings attending this very arduous enterprise was published by the architect himself, under the title of 'Del modo tenuto nel trasportare l'Obelisco Vaticano.' The operations commenced April 30th 1586, and the obelisk was removed and placed on the new pedestal prepared for it on the 13th of the following June, when was successfully accomplished the most stupendous trial of mechanical skill that age had then witnessed, although since several times rivalled. The complete success of this task gained the architect not only honours and distinction, but a pension of 2000 scudi, and also gave him assurance of an equally favourable result in all similar undertakings. To these belong the three obelisks he afterwards erected in the Piazza del Popolo, before St. Giovanni Laterano, and in front of Santa Maria Maggiore. The second of these is still larger than the first-mentioned, being 105 feet 7 inches high, independently of the pedestal, and its weight calculated at about 440 tons.

In addition to tasks of this nature, Sixtus afforded him the opportunity of displaying his talents as an architect, giving him charge of the various works at the Lateran church, to which he attached, on one of its sides, a kind of portico consisting of an upper and lower gallery, in five open arcades, the piers of the former ornamented with a Doric and those of the other with a Corinthian order. Immediately adjoining this portico he also erected the palace of the Lateran, a uniform square pile of building, with two series of windows above the lower floor, all of which have pediments alternately angular and curved, and the whole is surmounted by a massive and rich cornice. By the same pontiff he was likewise charged to construct the Vatican library, and thus destroy the noble court formed by Bramante. He also erected the lofty mass of building on the side towards the piazza of St. Peter's, which, impressive as it is in itself, does not bespeak much fertility of invention, it being little more than a repetition of

his palace of the Lateran. Another papal residence, which was partly erected by him, was that of the Quirinal, or Monte Cavallo, so called from the two colossal figures before it, which he removed thither from the Baths of Constantine. Among his other works may be mentioned the restoration of the columns of Trajan and Antoninus, and the fountain of Termini. He was preparing to erect a vast edifice for a cloth manufactory within the Coliseum, the plan of which was to have been elliptical like that of the amphitheatre, when Sixtus, with whom the idea originated, died; and thus was frustrated a scheme that would irreparably have injured the sublime and majestic character of that great monument of antiquity.

The death of that pope brought a change of circumstances to Fontana, who was dismissed by Clement VIII. from his situation as papal architect. Still his prosperous fortune did not desert him, for he was immediately invited to Naples by the viceroy, the Count de Miranda. In that capital, to which he repaired in 1592, he was employed on a variety of works, and among others he executed the fountain Medina; but the most important of them all was the royal palace, a grand and imposing, although not particularly elegant edifice. He died in that city in 1607, possessed of considerable wealth, and of a distinguished reputation.

FONTANA, PROSPERO, a celebrated painter of Bologna, where he was born in 1512. He was the pupil of Innocenzio da Imola, the assistant of Del Vaga and Vasari, and the master of the Caracci; and was of great authority in Bologna until the establishment of the school of his pupils. As a fresco-painter Fontana was a mere machinist, but in portrait-painting he was one of the first painters of his time. There are frescoes by him at Bologna, at Rome, and at Città di Castello, where in a few weeks he painted a great hall in the Palazzo Vitelli, illustrating the deeds of that family. He was presented by Michel Angelo as a good portrait-painter to Giulio III., who took him into his service, as did also his three successors. Fontana died at Rome in 1597.

LAVINIA FONTANA, called also ZAPPI, the name of her husband, was the daughter of Prospero, and likewise distinguished herself for her ability in painting, especially in portrait; but she executed works in various departments of painting, all finished with care and delicacy. Some of her portraits have passed for the works of Guido. She was a great favourite with the noble ladies of Rome from the time of Gregory XIII. to Paul V.: she painted Gregory's portrait. She died at Rome in 1614, aged sixty-two.

FONTANES, LOUIS DE, was born at Niort, in the department of Deux Sevres, March 6, 1757. His father, a Protestant, having, though of noble rank, only the scanty income derived from his office of inspecteur de commerce, was under the necessity of sending him to a village school near Niort; but the extreme diligence of the boy enabled him to make much progress. He afterwards finished his education with equal ardour, and better opportunities, at the college of his native town. At the age of sixteen Fontanes had written many fugitive verses, noticeable only for the purity of their language and their fluent versification.

In 1777, having had the misfortune to lose his father and a brother, whose tastes were akin to his own, he removed to Paris, and in the following year appeared for the first time as an author with his poem 'La Forêt de Navarre,' which was well received, and procured him several friends, particularly the tragic poet Ducis. His translation of Pope's 'Essay on Man' appeared in 1783, and though the verses were not considered adequate to the subject, the preliminary discourse met with general approval. There are many portraits of eminent writers in this preface; those of Voltaire and Pascal have been especially admired. 'Le Verger,' another poem, was published in 1788; and 'L'Essai sur l'Astronomie' in 1789.

The revolution broke out in this year, and Fontanes feeling that the time was no longer suitable to poetry, became a journalist. About two years after, the animosity manifested against the nobles drove Fontanes from the capital. He took shelter in Lyon; but the arrival of Collet d'Herbois in that city, in 1793, compelled him to fly from it, and to wander homeless and friendless from one place to another. But after the 9th Thermidor (July 28, 1794), the Convention founded the Institute, and Fontanes was included in the list of its members. He was appointed Professor of Belles-Lettres to the Ecole Centrale des Quatre Nations in 1795. He still continued to write for the newspapers, and assisted La Harpe, in 1796, in writing for the 'Mémorial,' a literary and political paper, which took the side of the Bourbon family. His connection with this paper caused him to be set down in the long roll of disaffected authors, which Barras and Bonaparte pressed into the conspiracy of the 18th Fructidor; his name was expunged from the Institute, and he was condemned to transportation to Cayenne. He however escaped to England, and in London joined his old friend Chateaubriand.

After the 18th Brumaire (1799), Fontanes ventured to return to Paris, where he lived in great seclusion, until the First Consul, requiring a competent author to write the éloge on Washington, then recently deceased, Maret, his secretary, recommended Fontanes, who was commissioned to do it—his name being withdrawn from the list of transports for the purpose. He had but six days allowed him for this important task: it was completely successful, and became the turning point in his fortune. He was reinstated in the Institute, and

made director of the 'Mercure de France.' His polished manners produced a favourable impression on Bonaparte, who made him a frequent guest at his table, and gave him one of the private cards, which entitled the bearer to immediate access to him. Fontanes likewise became a favourite with Lucien Bonaparte, and Eliza, Madame Bacciochi.

In February 1802 he was appointed a member of the Corps Legislatif, and became its president in 1804. Fontanes has been reproached with his subservience to Napoleon I., and has been charged with constant adulation of his measures and acts. But it is well known that in private he often refused to sanction with his approbation the violent and arbitrary conduct of his benefactor. For two years after the execution of the Duc d'Enghien, the emperor urged the courtier in vain to admit at least that the sacrifice was necessary; and failing of that, removed him from his presidency of the Corps Legislatif, February 5, 1810, and created him a senator. He had already been installed as grand-master of the university in September 1808, and created a count about the same time. On the 1st of April 1814, the Count de Fontanes voted for the déchéance, or forfeiture, of Napoleon I., gave in his adhesion to the Provisional Government on the 6th, and was confirmed in all his appointments.

During the Hundred Days, in 1815, the Count de Fontanes lived in retirement; and after the return of Louis XVIII. he was made president of the electoral college of the Deux Sevrés. He died of apoplexy March 17, 1821, at the age of sixty-four. His name will remain associated with the reign of Napoleon I., but his famous addresses, annually delivered in reply to the speech from the throne, so much admired at the time for their eloquence and purity of style, are already passing into oblivion.

Besides the works already mentioned, M. de Fontanes was the author of 'La Chartreuse de Paris,' 'Les Livres Saints,' 'Stances à M. de Chateaubriand,' 'Le Retour d'un Exilé,' &c.

FONTENAY, THERÈSE DE CABARRUS, MARQUISE DE, was born in 1773 at Saragossa, in Spain. All that is known of her early youth is, that she was even then admired for her wit, fascinating manners, and remarkable personal beauty, for which she was distinguished through life. In 1789, at the age of sixteen, she married M. Devin, marquis of Fontenay, a councillor of the third Chambre des Enquêtes, in the parliament of Paris. The great disparity between her age and that of her husband, and the attentions she received, led to disputes between them, and in 1793 Madame de Fontenay left Paris with her only child to rejoin her father, in Spain. But on reaching Bordeaux, she was arrested and thrown into prison, because, although provided with a passport, she had not a 'carte de sûreté,' at that time indispensable. In her distress she wrote to Tallien, who was then on a mission to Bordeaux with two other proconsuls, Ysabeau and Baudot. Her application was successful; she was released, and a connection which lasted nine years thus originated. She soon became the most influential person in that city, and though little reliance can be placed on the accounts which charge her with having sold her ransoms like stock, there can be no doubt she opened the prisons to many captives and prevented many heads from falling. In 1794 she followed Tallien to Paris, and was immediately arrested and sent to prison. Here she first met with Madame Josephine de Beauharnais, afterwards Madame Bonaparte.

Alarmed by the increasing draughts from her own prison during the first three weeks in July, she wrote repeatedly to Tallien, upbraiding him with his indolence and want of spirit, and conjuring him to make an effort to save her. Stimulated by these letters, as well as by his own sense of danger, the young Dantonist drew together the various members of the Convention, who knew they were threatened, and on the 9th Thermidor Robespierre was overthrown. The prisons were then opened, and Madame de Fontenay, along with several thousand captives, was set at liberty.

On the 26th December 1794 she married Tallien, her first husband being still alive. They continued to live together until 1798, when Tallien accompanied Bonaparte into Egypt. Their harmony however had long been interrupted, and they were legally divorced April 2, 1802. On the 18th July 1805 she contracted a new marriage with the Count Joseph de Caraman, who became Prince de Chimay the same year. Her first and actual husband, the Marquis de Fontenay, was still alive and did not die until 1815. In consequence of this singularity, the church refused to admit the validity of her last engagement. For ten years she struggled in vain with the feelings of society, continued in Paris, and gave dinners, balls, and entertainments. The great families would not attend them, and many of the cards of invitation which she had addressed to them as Princess de Chimay, were returned to her as Madame de Septembre. This was in allusion to the massacres of September, in which Tallien had taken part.

At length she gave up the useless struggle, and retiring to Chimay, in 1816, she began to lead a life of modest tranquillity amidst her own family. In this peaceful retreat she continued until the 15th January 1835, when she died of a disease in the liver, from which she had been a severe sufferer for some years. Although in her sixty-second year, traces of that beauty which had once been so remarkable, were still visible.

FONTENELLE, BERNARD LE BOVIER DE, born at Rouen, 11th February 1657 was, by his mother's side, nephew of the great Corneille. Educated at the College of the Jesuits in his native city,

he displayed, at a very early period, the quickness and the aptitude of his talents, which he cultivated with the greatest diligence and application. At the age of thirteen Fontenelle successfully contended for the prize offered for the best composition in Latin verse; and in general literature had deserved honourable mention on the records of his college. From this time to his sixteenth year the law was the study to which his attention was nominally directed. But his heart was not with the science: poetry, philosophy, and history engrossed the time which should have been devoted to the Corpus Juris. During this period principally Fontenelle acquired those vast stores of varied and accurate knowledge which, giving an appearance of catholic learning to his works, are constantly recurring in the shape of apposite and almost unconscious allusions. Having completed the term of his legal studies, he lost the first cause in which he was retained, and thereupon abandoning for ever the distasteful profession of the law, devoted himself to the more attractive and congenial pursuits of literature.

In his private fortunes there is little to interest the curiosity so commonly felt respecting the doings of men of genius; the biographer has consequently little to do but to follow him in his literary career, which was neither without honour nor profit. For the last years of his life he was in the enjoyment of a yearly income of nearly 900*l.*, and left behind him at his death a very considerable sum. From 1699 to 1741 he held the distinguished and responsible office of secretary to the Academy of Sciences at Paris, and was an honorary member of that of Berlin and of the Royal Society of London. Fontenelle died at Paris on the 9th January 1757, having completed his hundredth year within a few weeks, and expired exclaiming "Je ne souffrée pas, mes amis; mais je sens une certaine difficulté d'être." The calmness with which he met his death was in keeping with the serenity of his whole life.

In his personal character Fontenelle presents a rare instance of self-command and moderation, neither confounding virtue with austerity nor pleasure with excess. To the measured reserve of his character there is a somewhat exaggerated allusion in his oft-repeated declaration, that in his whole life he had never laughed nor wept. As he held it to be the duty of the sage to cultivate all his senses, internal as well as external, and to combine in the enjoyment of all nature the exercise of all his faculties, the tone of his mind exhibited a happy harmony with his personal character. The universality of his pursuits, which embraced nearly the whole domain of literature, offered on the one hand an insuperable obstacle to unrivalled excellence in any single department, but contributed on the other, by enlarging his views and increasing his stores of knowledge, to render respectable his attainments in all.

As a poet, in which character he made his first appearance in the world of letters, he composed several tragedies and operas, most of which were unfavourably received; and if the 'Thetis et Pelée' met with some success and the praises of Voltaire, it has since fallen with the rest into neglect and oblivion. His Pastorals, which were recommended solely by their novelty, are full of extravagant conceits; on the other hand, there is much of nature and grace in the 'Ismène,' which, with the 'Apologie de l'Amour,' is alone worthy of being preserved. His poetic pieces occasionally display much delicacy of sentiment, and extreme polish and elegance both in the thought and diction; but in all of them the poetic feeling is weak, and there is little invention, and a decided want of originality and force.

The 'Dialogue des Morts,' published in 1683, first laid the foundation of his literary fame, which was firmly established by the appearance two years afterwards of the 'Entretiens sur la Pluralité des Mondes,' one of the ablest of his works, and exhibiting a rare combination of science and wit. The object of the latter was to familiarize his countrymen with the Cartesian astronomy; and in the preface he compares himself to Cicero presenting the philosophy of Greece in a form and language intelligible to the Romans. For the execution of such a task Fontenelle was eminently qualified, and rarely, if ever, has it been so ably accomplished. By the happiness and point of his illustrations, he interests while he instructs his reader: quick to discover in common things unimagined beauties, he adduces and presents new truths in so obvious a light, that even when most opposed to received opinion, they are at once adopted as old and firmly established. In the 'Eloges,' which, as secretary of the Academy, he pronounced upon its deceased members, and by which he is best known to posterity, his peculiar talents are most felicitously displayed. Of a mixed character, between memoirs and criticism, they combine history and encomium with such tact and delicacy, that the panegyric is almost imperceptible, and the commendation the highest when apparently least intended.

The 'Histoire des Oracles,' even if it has no claims to originality, being taken entirely from the learned work of Van Daale, is deservedly celebrated for clearness and precision in the style, which is an exact and distinct image of the thought, and for the regular march of the reasoning, which is so natural and so easy as to present no difficulty to the understanding, and to need no divining. It scarcely deserves however the high title of history. It comprises two essays, in one of which the object is to show that the oracles were not given by the supernatural agency of demons; the other, that they did not cease with the appearance of Christ. Lastly, the 'Géométrie de l'Infini,'

the 'Apologie des Tourbillons,' and similar works, although they display a philosophical spirit, are neither vigorous nor profound.

Generally indeed we ought not perhaps to look to the works of Fontenelle to discover the secret of the great influence and reputation which he enjoyed in his lifetime. The solution lies rather in his possession of unequalled social qualities, and of the most brilliant acquirements, by which he was able to enact at once the man of fashion and the man of letters. By his wonderful skill in adapting himself to the capacity of others, he was able to improve and embellish the lightest conversation with scientific and moral allusions; and by applying the language of ordinary life to the most abstruse topics and ideas, he contributed greatly to transfer the tribunal of letters from the scholarly few to a large and miscellaneous class of readers, and, by this revolution, to favour and advance a spirit of scientific research in the 17th century. Such services may be forgotten, for the names of those who have laboured not so much to discover new truth, as to preserve and transmit the old, are too often left unrecorded; but they have not laboured in vain, for to diffuse truth is as useful as to discover it. If the mission of the discoverer be more dazzling in its course, and its track more permanent, that of the disseminator is not less beneficial to mankind, and leaves, in a more extended civilisation, a nameless but imperishable monument.

The works of Fontenelle were collected and published in 8 vols. 8vo, Paris, 1760.

FOOTE, SAMUEL, was born at Truro, in the county of Cornwall, in 1720. His father was a joint commissioner in the Prize Office, and member of parliament for Tiverton. Samuel Foote was educated at Worcester College, Oxford. On quitting the university, which he did on account of some extravagance of conduct before the usual time, he commenced the study of the law, but this his volatile disposition prevented him from pursuing. About the same time it is commonly said that he married a lady of good fortune, and that the marriage turned out unhappily; but the fact of the marriage has been doubted, and in truth all this part of his life is involved in obscurity. It is certain however that he plunged into all the vices of the town, particularly gaming. His fortune being speedily exhausted, he turned player from necessity, and made his first appearance in the character of Othello, in which he produced no great sensation, if he did not wholly fail. Though he was more successful in comedy, he did not much distinguish himself as an actor till he began to perform parts of his own writing. His difficulties increasing, he was only extricated from them by Sir Francis Delaval, who allowed him an annuity for a not very honourable piece of service. Sir Francis was himself of ruined fortune, and had looked forward to a marriage with a rich lady as the means of repairing it. Foote, discovering a wealthy dame who was prepossessed with fortune-tellers, got a friend to personate a conjurer and recommend Sir Francis as a husband. The scheme succeeded, and Foote was rewarded as above mentioned.

In 1747 he opened the little theatre in the Haymarket, and here commenced his career as an author by writing for his own house first a series of satirical entertainments, which never attained to the dignity of print, and then the succession of short pieces by which he is so well known. He did not however obtain a patent till 1766, when, riding out with the Duke of York, he broke his leg by a fall from his horse, and was forced to have it amputated: the patent was procured by the duke as a sort of compensation for this accident. Foote did not retire from the stage on account of the loss of his limb, but acted with a cork leg. His death is said to have been accelerated by the shock he received on a servant preferring against him a charge of the worst nature: he was tried and honourably acquitted, but seems never to have recovered his spirits. Feeling his health decline, he let his house to Mr. Colman, still occasionally appearing as an actor. While performing one of his characters he was seized with paralysis on the stage. He went to Brighton for his health, and on his return to London he set out for Paris, but died on his way, at Dover, on the 21st of October, 1777.

Complete editions of Foote's works are easily procured; but scarcely a single piece is now produced on the stage. In fact, notwithstanding their great merit, they refer so much to the humours and often to the persons of his own times, that they now possess rather an historical than a dramatic interest; and they will be read by few except those who are desirous of having a view of the striking characters in the latter part of the last century. The Methodists are lashed in 'The Minor;' the passion for travelling in 'The Englishman returned from Paris;' the newspapers in 'The Bankrupt;' the debating societies in 'The Orators;' the bar in 'The Lame Lover;' and in general every piece has its peculiar object of satire. In making his characters stand prominently forth, Foote is not excelled; but, like most depictees of humour, he occasionally falls into the error of giving abstractions rather than probable persons. The pieces which kept the stage longest are 'The Mayor of Garratt' and 'The Liar,' the humour of which is not so exclusively adapted to a particular time. Probably his works give but a feeble notion of his colloquial wit, which was admitted by his contemporaries to be almost unrivalled. His conversational talents, aptness of repartee, and powers of mimicry and punning, being backed by perfect self-possession and entire absence of regard for the feelings of any one he fancied might be rendered ridiculous, gave him in society and on the stage a degree of advantage of which

he was not slow to avail himself, and rendered him one of the most dreaded as well as most amusing jesters that have appeared in this country. The reader who may wish to see an ample and cordial appreciation of his merits, is referred to a long and elaborate notice of him by Mr. Forster in the 'Quarterly Review' for 1854, No. cxc.

FORBES, DUNCAN, was the second son of Duncan Forbes of Culloden, near Inverness, where, or at another seat of the family, called Bunchrew, in the same neighbourhood, he was born 10th of November 1685. After studying law for some years at Leyden, he returned to Scotland in 1707, and was admitted an advocate 26th of July 1709. At the bar he rapidly gained employment and distinction. For his first public appointment however, that of sheriff of Mid-Lothian, he was chiefly indebted to the friendship of the Argyll family. The rebellion of 1715 gave him an opportunity of displaying his zeal and activity in support of government; and to his influence and exertions, and those of his elder brother, who had now succeeded to the family estate, the maintenance of the public tranquillity throughout a great part of the north of Scotland at this crisis is considered to have been mainly owing. His services were rewarded the following year by his appointment to what was then called the office of deputy lord-advocate, which was similar to that of the present solicitor-general. In this office he did himself as much honour by the high-minded delicacy which he showed in conducting the trials of the persons charged with participation in the recent treason, as by the ability and courage he had displayed during the insurrection. He even set on foot a subscription to supply his misguided countrymen, who now crowded the jails of England, with the means of making a legal defence. The cry indeed that he was himself a disguised Jacobite was raised by the zealots of the government. In 1722 he was returned to parliament for the Inverness burghs, for which his elder brother had previously sat. In the House of Commons, of which he continued a member for the next fifteen years, he of course generally supported the minister, Sir Robert Walpole, as his official situation implied. In 1725 he was appointed lord-advocate, the place of secretary of state for Scotland being at the same time abolished, and its duties devolved upon him. In 1737 he was elevated to the dignity of lord-president of the court of session, or head of the civil judicature of his native country. A few years before this time the death of his brother had made him proprietor of the family estate. For the last twenty years of his life, Forbes was regarded as a sort of lieutenant-governor of Scotland; but besides the power which he exercised through his official connection, he secured to himself a still wider influence by his public spirit, and his unwearied exertions in promoting the welfare of the country in its trade, its manufactures, its agriculture, its fisheries, its roads, and every other department in which any project of improvement suggested itself to his active and patriotic mind. The most memorable public exertions of President Forbes however, were called forth by the rebellion of 1745. In this emergency he certainly contributed more than any other man to keep the rebels in check until the government was enabled to meet them in the field with an adequate military force. Yet not only were his services never rewarded, but he was even refused any compensation for his actual losses and the expenditure of his private resources in the public cause; and his earnest pleas for a compassionate treatment of the rebels after Culloden were, it is said, met by Cumberland with brutal sneers. He had been attacked in his castle of Culloden by the rebels, who probably would have taken his life if he had fallen into their hands. The treatment he met with from the government on this occasion is said to have shortened his days. His death took place on the 10th of December 1747. He left an only son, by a lady whom he married soon after his admission to the bar, but whom he lost after a few years. President Forbes was a man both of extensive scholarship and of elegant accomplishments. Among other branches of learning he had cultivated an acquaintance with the Oriental tongues. He is the author of the following pieces, which were published at Edinburgh in two volumes 8vo, soon after his death:—1, 'Thoughts on Religion, Natural and Revealed;' 2, 'Reflections on the Sources of Incredulity in regard to Religion;' 3, 'A Letter to a Bishop concerning some important discoveries in Philosophy and Religion.' To President Forbes are also attributed the well-known verses beginning—

"Ah! Chloris, could I now but sit
As unconcerned as when
Your infant beauty could begot
Nor happiness nor pain," &c.

His correspondence in relation to Scottish affairs, and especially to the rebellions of 1715 and 1745, was published in a quarto volume at London in 1815, under the title of 'Culloden Papers, &c., from the originals in the possession of Duncan George Forbes of Culloden, Esq.' (See the *Memoir* prefixed to this publication; *Introduction to Culloden Papers*; *Quarterly Review*, No. xxviii. p. 320, &c. (by Scott); *Mahon, Hist. of Eng.*, chaps. xxviii. and xxix.)

FORBES, EDWARD, a celebrated naturalist. He was born in 1815 in the Isle of Man, where his father was a banker. Without any one to direct his taste, he became a naturalist while yet a child. Nothing delighted him so much as to pick up the products of the shore of his native island, when as yet he could hardly read. By the time he was seven years of age he had collected a small museum. His first efforts at naming these objects were made through Turton's

'Translation of the *Systema Naturæ* of Linnæus.' Whilst yet a boy of twelve years old he had read Buckland's '*Reliquiæ Diluvianæ*,' Parkinson's '*Organic Remains*,' and Conybeare's '*Geology of England*.' Such was the impression produced on his mind by the perusal of these works, that he ever afterwards attributed his taste for geological research to reading them. His first attempt at original work was the production of a '*Manual of British Natural History*,' which, although it was never published, was the repository of many of his notes even to the close of his life. His habit of drawing the natural history objects which interested him, led him to think of painting as a profession, and with this object in view he studied for some time in the studio of the late Mr. Sass in Charlotte-street, London. This profession did not however comply with his restless desire to study the facts of natural history, and in 1832 he repaired to the University of Edinburgh with the object of studying medicine. Here under the teaching of Professors Jameson and Graham he first became acquainted with the true principles of natural science, and the views and objects of its cultivation. This fired his ambition to become himself an observer and add to the already accumulated stores of natural history facts. It was with this feeling that he started with a fellow-student on an excursion into Norway, where he made numerous observations on the rocks, plants, and *Mollusca* of the country, and afterwards published the result of his observations in a paper in the '*Magazine of Natural History*,' entitled '*Notes of a Natural History Tour in Norway*.'

At this early period of his natural history career he had recognised the importance of the dredge as an instrument of his research, and in his hands this simple instrument became as powerful a means of research as the telescope to the astronomer. With it he swept the bottom of the ocean, measured its depths by the character of its inhabitants, and discovered a law for the distribution of marine plants and animals in depth, as strict as the law which regulated their distribution on the altitude of mountains. His early papers, entitled '*Records of the Results of Dredging*,' were published in the eighth and ninth volumes of the '*Magazine of Natural History*.' Much of his student time was spent upon the sea in the neighbourhood of Edinburgh, and scarcely ever did he make a dredging excursion, so new was the operation to the naturalist, without adding some new form or species to his increasing collection of natural objects. His attention was not at all however exclusively confined to marine zoology. Plants were always favourite objects, and no student enjoyed more or profited more largely by the botanical excursions of the late Professor Graham. This habit of excursionising he held constituted a most important element in botanical study, at once invigorating the body, and giving the student a knowledge of the relation of plants to other objects which they could not otherwise obtain. Whilst he held the chair of botany at King's College, London, he never neglected periodical excursions with his students. He was mainly instrumental in 1836 in establishing the Botanical Society of Edinburgh, of which he became the foreign secretary. In 1837 he visited Paris, attended the lectures of the professors there, and worked in the museum and collections in the *Jardin des Plantes*. In the same year he visited Algiers and the coasts of the Mediterranean. In 1838 he published an account of the '*Mollusca of the Isle of Man*,' and in 1839 papers on the '*Land and Freshwater Mollusca of Algiers*,' and on the '*Distribution of the Pulmonifera of Europe*.' In these researches he was laying the foundation for the enlarged views, which he afterwards put forth, with regard to the distribution of the genera and species of animals and plants in time and space.

His papers from this time became very numerous. The materials he accumulated in his various excursions were truly astonishing, and he lived to publish but a comparatively small proportion of them.

In 1841 he published a '*History of British Star-Fishes*,' containing accounts of several new species, with charming descriptions of the habits of these animals, and incidents connected with catching them, whilst the tail-pieces from his own pencil were worthy a disciple of Bewick. In this year he accepted the appointment of naturalist to H. M. S. *Beacon*, commander Captain Graves, who was commissioned to bring the marbles from Lycia, discovered by Sir Charles Fellows. Here new fields were opened up to him. For the first time the resources of a ship of war were placed at the disposal of a naturalist. The result of this voyage was the discovery of the great law, that among marine animals zones of depth corresponded to parallels of latitude. This law was announced at the meeting of the British Association held at Cork in 1843. The detailed results of this voyage were never given to the world, and Forbes always looked forward to the day when a little leisure would permit him to publish in detail his researches. But he had to work for his daily bread, and, to the disgrace of his country, no position was provided for him in which the necessary leisure could be found, till it was too late.

Other results came out of his Lycian excursions. In conjunction with Lieutenant, now Captain, Spratt, he published his travels in Lycia, with numerous illustrations made from his own drawings, and notes on the natural history of the *Ægean*.

It was in Lycia that he contracted the same form of remittent fever which killed one of his companions, the Rev. Mr. Daniell, and from the effects of which he suffered to the day of his death.

Whilst away in the *Ægean*, he was appointed to the Professorship

of Botany in King's College, London, vacated by the death of Mr. David Don. Although he had resolved on a visit to Egypt and a dredging excursion to the Red Sea, the offer of a chair in London was too much in accordance with his tastes to refuse. He now deliberately gave up the medical profession, and became a naturalist for the rest of his life. He gave his first lecture in May 1844, and in the same year he was appointed assistant secretary to the Zoological Society. Both situations contributed to the development of his genius, for whilst the professorship compelled him to arrange and systematise his knowledge, and developed his power of communicating its results, the secretaryship afforded him a means of extending his acquaintance with fossils, and the relations of extinct with recent forms of both animals and plants. These offices however preceded one more important still, that of palæontologist to the Geological Society of Great Britain. When the Museum of Economic Geology was removed to Jermyn-street, and the School of Mines founded, he was appointed professor of natural history. Although prevented by these appointments from publishing all he had already stored up, he added here fresh stores to his stock of knowledge, and numerous memoirs and papers in the *Natural History Journals*, the *Proceedings of the Zoological Society*, and the *Transactions of the Geological Society*, attest his great observing powers and unwearied industry. One of the most important of these papers is entitled '*On the connection between the distribution of the existing Fauna and Flora of the British Isles, and the geological changes which have affected their area*.' This paper attempts to explain the distribution of the plants and animals of the British Islands, on the hypothesis that they were all diffused from a common centre, and that consequently they must have been disseminated when these islands were continuous with those countries where the identical species are found. He then brings forward geological evidence to support his assertions, and even goes so far as to point out the fact, that at one time and that recently, dry ground existed between the south-western portions of the British Islands and America.

In 1854 Professor Forbes was elected president of the Geological Society. In the same year he accepted the chair of Natural History in the University of Edinburgh. He was president of the geological section of the British Association which met at Liverpool in September. He died on the 18th of November in the same year. The Edinburgh chair was the object of his highest ambition. The increasing years of Professor Jameson rendered it not improbable even when he was a student that he might one day hope to fill this honourable post. He commenced the duties of his new position with his usual ardour, laid down a course of action which would have required years of development, but he had barely time to deliver a preliminary summer course before he was seized with a disease of the kidneys which proved fatal in a few days.

Besides the works to which reference is made above, he was the associate of Mr. Hanley in a great work on the '*History of British Mollusca*,' which was published in parts, and completed in 1853. This work is one of the most complete and exhaustive on the subject of our native Mollusca, and all the descriptions were written by Forbes. He contributed several valuable papers and maps on the distribution of animals and plants to the last edition of Johnston's '*Physical Atlas*.' He also indulged in general literature, and the world was somewhat surprised after his decease to find that for some years he had been a contributor to the review department of the '*Literary Gazette*.' His papers were collected together by the editor, and published under the title of '*Literary Papers by the late Edward Forbes*.' The third volume of the '*Bibliographia Geologia et Zoologia*' of Agassiz and Strickland, published by the Ray Society in 1850, contains a list of eighty-nine papers and works supplied by the author himself, and arranged in chronological order. His contributions to natural history science were perhaps more numerous during the last four years of his life than during any former period of the same length. Few men have laboured more assiduously in the path of natural science, or produced a greater impression on the current thought of those who cultivated the same branches of knowledge, as himself; and the time has not yet arrived when a clear estimate can be made of the influence he has exerted upon the time in which he lived.

FORBES, JAMES, was born in London in 1749. He went out in 1765 with a writer's appointment, in the service of the East India Company, to Bombay; accompanied in a civil capacity the troops sent to assist Ragonath Row, peshwa of the Mahrattas, in 1775; and, after a short visit to England for his health, received an appointment at Baroque, in Guzerat, from which he was promoted in 1780 to be collector and chief resident of the town and district of Dhuboy in the same province, then newly occupied by the company. On the cession of that province to the Mahrattas in 1783, he returned to England, honoured by the affection and sincere regret of the natives who had been placed under his charge. Being in France in 1803, he was among the numerous '*détenus*' confined at Verdun, but was released with his family in 1804 as a man of science by the mediation of the French Institute, at the instance of our Royal Society. In 1806 Mr. Forbes published two volumes of letters, descriptive of his tour in Holland, Belgium, and France, with a more particular account of Verdun, and the treatment of the British detained there. In 1813 he published the work by which he is now best known, '*Oriental Memoirs*, selected and abridged from a series of Familiar Letters, written during

Seventeen Years' residence in India,' &c., 4 vols. 4to, 1813. This work includes observations on those parts of Africa and America at which the author touched in his several voyages. The beauty of its decorations, more especially the coloured plates of animals and plants, from drawings made by the author, which have been rarely surpassed in spirit and beauty, obtained for it uncommon popularity. The text also, though bulky, was calculated to interest the public at large, as containing, intermixed with personal anecdote, an amusing mass of miscellaneous information concerning the Company's service, the history, manners, zoology, and antiquities of Hindustan, especially Guzerat, and other provinces on the western coast. Mr. Forbes died August 1, 1819. He was a Fellow of the Royal and Antiquarian societies, and the Arcadian Society of Rome.

* FORBES, SIR JOHN, M.D., an eminent living physician. He was born in Scotland, and graduated at Edinburgh in the year 1817. He first settled as a physician at Penzance, and afterwards at Chichester, but subsequently came to London, where he now resides. His name was first brought before the profession by his translations of the works of Avenbrugger and Laennec on Auscultation and the Use of the Stethoscope. He was one of the first amongst English medical men to recognise the importance and value of physical diagnosis as a means of detecting diseases of the heart and lungs. His translation of Laennec has gone through five editions, and is still widely read. In the year 1828 he published a work entitled 'Observations on the Climate of Penzance and Lands End.' He was one of the founders of the Provincial Medical and Surgical Association, now the British Medical Association. One of the objects of this association was to obtain information with regard to the medical topography of England. In the first and second volumes of the Transactions of this association Sir John contributed an able memoir on the 'Medical Topography of the Hundred of Penwith.' In this paper a large amount of local information with regard to the diseases of the district mentioned, and their relation to the soil and other physical conditions of the country were investigated. It is to be regretted that inquiries of this kind have not been more generally made, and that so good an object of the British Medical Association has not been more perfectly accomplished. In conjunction with Dr. Conolly, Sir John Forbes was the editor of the 'Cyclopædia of Practical Medicine.' This work consisted of a series of valuable articles on diseases alphabetically arranged. He contributed several of these articles himself. He was also the editor of the 'British and Foreign Medical Review,' till its union with the 'Medico-Chirurgical Review,' since when it has been called the 'British and Foreign Medico-Chirurgical Review.' In his capacity of editor of this journal Sir John displayed unwearied assiduity in the introduction of articles written by men of first-rate ability, and also a public spirit and independence which has deservedly placed him amongst the benefactors of his profession. His independence however, valuable as it has been to the cultivation of habits of sound thought, and the spread of a spirit of searching inquiry into the principles and practice of medicine, was not rewarded by pecuniary success, and he relinquished the 'British and Foreign Medical Quarterly,' a loser in the noble cause of the literature and science of his profession. He has not however been a loser in reputation. On coming to London he was appointed Physician in Ordinary to Her Majesty's household, and Physician Extraordinary to his Royal Highness Prince Albert. He was early elected a Fellow of the Royal Society, and the University of Oxford has honoured itself by conferring on him the degree of Doctor of Laws. Within the last few years he has relinquished the active duties of his profession, and his love of literature has displayed itself in the production of several works of a lighter and more popular kind than his medical writings. In 1849 he published a 'Physician's Holiday, or a Month in Switzerland.' This work is one of the most interesting accounts published of the well-known localities of a tour in Switzerland. In 1852 he published an account of a tour made in Ireland under the title 'Memoranda made in Ireland in the Autumn of 1852;' and in 1856 the notice of another tour under the title of 'Sight-seeing in Germany and the Tyrol, in the Autumn of 1855.' Sir John has ever identified himself with popular progress and the cause of education. He was an active and valuable member of the Committee of the Society for the Diffusion of Useful Knowledge. In 1853 he gave a lecture to one of the literary institutions of Chichester, entitled 'Of Happiness in its relations to Work and Knowledge.' Few men could speak more competently on this subject.

FORBES, JOHN, a divine and polemical writer, second son of Patrick Forbes, bishop of Aberdeen, was born on the 2nd of May 1593. He studied at Heidelberg and Sedan, and returned to Scotland in 1619. In that year he was appointed professor of divinity in King's College, Aberdeen, an office in which he acquired a high character for learning and ability. He lived during the period of the hottest struggles for supremacy between episcopacy and Presbyterianism; and possessed with the views of toleration and ecclesiastical peace that appear to have distinguished his family, he published in 1629, at Aberdeen, 'Irenicum Amatoribus Veritatis et Pacis in Ecclesia Scotiana.' Afterwards, in 1638, when the breach between the two parties, which was the commencement of the civil wars, had begun, he published 'A peaceable Warning to the subjects in Scotland.' He was afterwards a leader in a polemical dispute as one of those

generally styled "the Aberdeen doctors," who conducted, on the side of Episcopacy, a controversy with the Covenanters. Like his coadjutors, Forbes was deprived of his benefice in 1640. His case was one of peculiar hardship, for he had made over part of his own private property to be attached to the professorship which he held; and he lost this property on being dismissed from his office. In 1644 he went to Holland, where he married a Dutch woman named Soete Roosboom, or Sweet Rosetree. He returned to Aberdeen in 1646, and died on the 29th of April 1648. Besides the works already mentioned, he published others on kindred subjects, some of which passed through more than one separate edition; and the whole, along with some posthumous additions, were collectively published in his 'Opera Omnia,' at Amsterdam, 2 vols. folio, 1702-3.

FORBES, PATRICK, Bishop of Aberdeen, was born soon after the middle of the 16th century. He was the eldest son of the proprietor of Corse, in the county of Aberdeen, where his descendants still possess estates. He studied at Stirling and Glasgow. His first clerical appointment was at Keith in Morayshire. He became Bishop of Aberdeen in 1618, and died in 1635. He was the author of several polemical works, which were collectively published in Latin at Amsterdam, in 1646. A curious collection of funeral sermons on his memory, by many eminent survivors, was published soon after his death. (Irving, *Lives of Scottish Writers*, ii.; *Funerals of Bishop Forbes*; reprinted for the Spottiswoode Society.)

FORBES, WILLIAM, Bishop of Edinburgh, was born at Aberdeen in 1580. He studied at Marischal College in Aberdeen, which he entered when he was twelve years old. He held for some time a chair of logic in Aberdeen; and afterwards travelled in Germany and Poland, studying at Helmstedt and Heidelberg. On his return to Britain he was offered a professorship of Hebrew in Oxford, but the state of his health induced him to return to his native country. In 1618 he was made principal of Marischal College. We find him in 1621 ceasing to hold this office, and soon afterwards becoming one of the ministers of Edinburgh. In that capacity he preached before Charles I. on his visit to Scotland in 1633, and the eloquence he then exhibited is said to have induced the king to resolve that he should be the first bishop of Edinburgh. That short-lived see was erected in the ensuing year, and Forbes was appointed bishop on the 26th of January 1634. He died on the 11th of April of the same year. His fame is chiefly traditional. His only published work is posthumous: 'Considerationes modestæ et pacificæ Controversiarum de Justificatione, Purgatorio, Invocatione Sanctorum et Christo Mediatore, Eucharistia,' published in 1638. It embodied a proposal for an accommodation between the Protestant Episcopal churches and the Church of Rome, the only result of which could be to have made episcopacy regarded with more suspicion in Scotland than it was. Some other polemical works which had raised high expectations were lost. Burnet, characterising his eloquence, says that "he preached with a zeal and vehemence that made him forget all the measures of time—two or three hours was no extraordinary thing for him."

FORBIN, CLAUDE, one of the most distinguished naval officers that France has ever produced, was born in Provence in 1656, and died in 1734. It is unnecessary to enumerate his various exploits against the English, Dutch, Venetians, and the Barbary powers, but we cannot omit a remarkable circumstance in his life, of which he has left an account in his memoirs. We allude to the attempt which was made in the 17th century to introduce European civilisation into the kingdom of Siam. It originated with an adventurer, a native of the Ionian Islands, called Constance Falcon, who came at an early age to England, and entered the service of the East India Company. After many vicissitudes he reached Siam, and entering the service of the king of that country, he succeeded in gaining the favour not only of the prime minister but even of the king himself, who on the death of the minister wished to appoint Constance in his place. He had the good sense however to decline the title, in order to avoid exciting the jealousy of the natives, and contented himself with the exercise of the power. The beginning of Constance's administration was successful, and notwithstanding many difficulties, the country began to improve under the administration of this able foreigner. He now conceived the plan of introducing, with the assistance of the Jesuits, the Christian religion, not only into Siam, but also into the adjacent countries, and with that view he persuaded the king of Siam to send three deputies to Louis XIV. The three deputies died on their way, but Louis having heard of the circumstance sent the Chevalier Chaumont, accompanied by Forbin, to the Siamese monarch. The embassy was accompanied by some troops. It concluded a treaty of commerce, secured protection to the Catholic religion in Siam, and returned to France with an embassy from the king. Constance having prevailed on his master to take some French officers and troops into his service, Forbin was appointed grand admiral of the fleet, general-in-chief of Siam, and governor of Bangkok. The French troops were stationed in several parts of the kingdom; they occupied the fortresses of Mergui and Bangkok, and the king requested Louis XIV., by the Jesuit Tachard, to increase their number. Everything seemed now favourable to the progress of European civilisation in Siam, or rather perhaps of the views of Louis XIV. and his advisers, whatever those views were, when jealousy between Constance and

the commander of the French troops destroyed all these brilliant prospects. A Siamese grandee called Pitracha, taking advantage of the quarrels which divided the Europeans, united all their enemies and revolted against the king, took him prisoner, and declared himself regent of the kingdom. He compelled the French to quit the country, and put Constance as well as many other Christians to death. Forbin returned to Europe after a two years' residence in Siam, of which he seems to have been heartily tired. Forbin's memoirs were published, during his lifetime, in 1730, at Amsterdam, 2 vols. in 12mo. They are written with great ease, and his lively descriptions as well as the variety of events related, make them exceedingly interesting. The last years of his life were spent in retirement and devoted to religious exercises and works of charity.

FORD, JOHN, the dramatist, descended from a highly respectable family in the north-west of Devonshire, was the second son of Thomas Ford of Ilington in that county. The exact date of his birth is not known, but Malone's industry has fixed his baptism at April 17, 1586, as appears from the parish register of Ilington.

His family having some connection with Popham, the chief justice, Ford was designed for the bar, and entered at the Middle Temple, November 16, 1602; four years after which time he produced his first poem, 'Fame's Memorial,' an elegy on the death of the Earl of Devonshire, dedicated to his countess, the beautiful sister of the favourite Earl of Essex. This poem adds nothing to the author's present reputation, and all we gather from it are some hints of a disappointment in love, for the cure of which he had recourse to writing. In addition to this mode of mental relief, he applied himself to a practice then common, that of assisting in the composition of plays, but he did not appear as an independent writer till 1629, when he published 'The Lover's Melancholy,' which was followed four years afterwards by 'Tis Pity She's a Whore,' 'The Broken Heart,' and 'Love's Sacrifice.' The next year produced 'Perkin Warbeck;' and in 1638-39 he published two serious comedies, called 'The Fancies Chaste and Noble,' and 'The Lady's Trial.' Besides these, he wrote in conjunction with Decker 'The Sun's Darling,' a moral mask, which was not printed till 1657 according to Langbaine, or 1658 according to Gifford.

Nothing more is known of Ford; but from some obscure traditions it has been supposed that soon after 1638 he retired to his native place of Ilington, and there spent the remainder of his days.

Ford's plays contain many fine thoughts, and numerous specimens of harmonious versification, apparently the result of considerable labour. One fault into which he has fallen in common with others of his contemporaries, that namely of killing off all his *dramatis personæ* at the end of the fifth act, appears to arise from an overstrained desire of completing and perfecting the action of the play. Forgetting that the end of every drama is to represent a certain crisis in the affairs of one or more of the principal agents, he endeavours to make the fortunes of almost all the inferiors converge to the same point, and accordingly involves them in a similar ruin. Ford's great strength lies in his love scenes and the passages of deep pathos; in his comic characters there is nothing of nature or even of genial humour. His best work is, we think, 'Perkin Warbeck.' It has an air of repose throughout which we do not see in Ford's other plays; but if the characters of Annabella and Giovanni had been more fully sustained throughout, 'Tis Pity She's a Whore' would probably have been Ford's most perfect tragedy.

* FORD, RICHARD, descended from an ancient Sussex family, is the eldest son of Sir Richard Ford, member of parliament in 1789 for East Grinstead, and chief police magistrate of London. Mr. Ford's mother, the representative of the Salweys of Shropshire, was the heiress of her father Benjamin Booth, an eminent patron of art, and especially of Richard Wilson, of whose paintings he possessed and left more than sixty. Mr. Ford was born in Sloane-street in 1796, was educated at Winchester, and having graduated at Trinity College, Oxford, was called to the bar in Lincoln's Inn, but did not practise. He travelled much on the continent, then just opened by the downfall of Napoleon I., and laid the foundation of his choice library and collection of drawings and engravings. In 1830 he went to Spain, where a long residence in the Alhambra, and a complete examination of the country, fixed his future studies. On his return he settled in Devonshire, and busied himself in laying out Moorish gardens, and in contributing regularly to the 'Quarterly Review,' chiefly selecting for subjects those that bore on the manners, arts, and literature of the Peninsula. He also wrote the account of Velasquez in the 'Penny Cyclopædia.' He finally embodied his Spanish experience in his 'Hand-Book for Travellers in Spain and Readers at Home, describing the Country, and Cities, the Natives and their Manners; the Antiquities, Religion, Legends, Fine Arts, Literature, Sports, and Gastronomy; with Notices on Spanish History,' 2 vols. 12mo. The pages being continuous through both volumes, the 1st is named Part I. and the 2nd Part II. Mr. Ford's 'Hand-Book' corresponds in fact with the above descriptive title-page. Its value is very great, not only to the tourist in Spain, but to all at home who seek information concerning that country, previously so ill-described and consequently so imperfectly known. As a work of reference it is very valuable, not only for what is described or related, but for the numerous authorities to which the reader is referred for further information. The plan throughout is excellent. Part I. is preceded by 'Preliminary Remarks,' consisting of such general information as is necessary for the

tourist. Besides these remarks, each division and ancient province of the country is preceded by a copious introduction describing the general features. The traveller is then conducted by a series of 'routes,' or journeys, in various directions, in the course of which the district and the cities, towns, and sometimes villages, which it contains, are carefully and fully described. The notices of works of architecture, of Spanish painters and paintings, of sculptures, carvings, and other works of art, are copious, generally trustworthy, and convey a large amount of information previously unknown in this country. It may be observed however, that the materials of the work, which must have been gathered piecemeal by extensive observation and laborious research, are sometimes put together somewhat confusedly, and are too much mixed up with the author's peculiar opinions, generally piquant enough in point of expression, but not always to be admitted as true. The public demand for a work treating on a country comparatively so little visited, having arisen from its comprehensive, exhaustive, and accurate character, a new edition, almost rewritten, was published in 1855.

Mr. Ford married Harriet, daughter of the late Lord Essex, and of this union three children remain. By his second wife Eliza, sister to Lord Cranstoun, one daughter remains. His third wife was Mary, sister to the late Sir William Molesworth. Mr. Ford's only brother, James, a prebendary of Exeter Cathedral, is the author of many and learned theological works.

FORDUN, JOHN DE, the father of Scottish history, is believed to have been a canon of Aberdeen, and to have been born in the parish of Fordun, in the Mearns, in the early part of the 14th century. He probably died in the year 1386, or very soon after. His history, as far as completed by himself, is in five books, and comes down to the end of the reign of David I. (1153); it begins at the creation, the first chapter being entitled 'De Mundo sensibili, terra scilicet et suis quatuor punctis principalibus, orientali, occidentali, australi, et boreali,' and a great deal that immediately follows, being rather a treatise on cosmogony than a chronicle or history. But, in addition to the five books, he left materials for bringing down the narrative to 1385, which were put in order by Walter Bower, abbot of Inchcolm, who, as he tells us himself, was born in that year. Bower also continued the history to the death of James I. (1437), the whole work being thus extended to sixteen books. Fordun states that he spent much time in collecting the materials for his history, both by inquiry and by travel; and he appears to have made a diligent use of all the sources of information that were accessible to him. He has undoubtedly preserved many facts which otherwise would have perished. Although by no means free from the credulity which belonged to the spirit of his age, he deserves to be considered as, by comparison, both an honest and a sensible writer; the mythology of the Scottish history appears in a much simpler shape in his account than it assumes in the hands of his successors. The first five books of Fordun's work were first printed under the title of 'Joannis Fordun Scoti Chronicon, sive Scotorum Historia,' in Gale's 'Historiæ Britannicæ, Saxonicæ, &c., Scriptores xv.' (commonly referred to as the first volume of Gale's collection), fol., Oxon, 1691, pp. 563-701. The first complete edition of the work was published by Hearne at Oxford, in 5 vols. 8vo, in 1722, under the title of 'Joannis de Fordun, Scotichronicon.' A more complete and accurate edition appeared at Edinburgh in 1759, in 2 vols. fol., entitled 'Joannis Fordun Scotichronicon, cum supplementis et continuatione Walteri Boweri, Insule Sancti Columbæ Abbatis, &c., cura Gualteri Goodall.' Some copies of this publication are said to have a different title-page, with the date 1775. Goodall's introduction is a very poor performance. Many manuscripts of Fordun are extant.

FORLI, MELOZZO DA, a celebrated painter of Forli, where he was born about 1436. Melozzo was the first who ventured to foreshorten figures upon ceilings, to attempt the 'sotto in su,' as it is termed by the Italians, and in which Correggio has obtained so great a name: Melozzo however was scarcely inferior in this respect to that great painter. He excelled generally in perspective: in a work published in 1494 by Fra Luca Paccioli, entitled 'Summa d'Aritmetica et Geometria,' he is enumerated among the living painters who were "famosi e supremi" in perspective.

Scarcely anything is known of Melozzo, though his contemporaries termed him "the incomparable painter, and the splendour of all Italy." (Morelli, 'Notizia d'Opere di Disegno,' &c., p. 109.) He is supposed by some to have been the fellow-pupil of Mantegna with Squarcione at Padua, and by others to have been the scholar of Piero della Francesca, one of the earliest masters of perspective. He was early in Rome; he is noticed by Vasari as the contemporary of Benozzo: he painted there in 1472 for Cardinal Riario, the nephew of Sixtus IV., an 'Ascension of Christ,' on the altar-vault of a chapel of the church of the apostles, Santi Apostoli, which was sawed out and removed in 1711, the principal part to the Quirinal Palace, and part to the Vatican, which is now in the sacristy of St. Peter's. The part in the Quirinal, the 'Ascension,' has the following inscription:—"Opus Melotti Foroliviensis, qui summus fornice pingendi artem vel primus invenit vel illustravit, ex abside veteris templi SS. XII. Apostolorum huc translatus anno Sal. MDCCXI." All the fragments are engraved in D'Agincourt's 'Histoire de l'Art par les Monumens.' There is also a large fresco, now mounted on canvass, in the gallery of the Vatican, which was formerly on a wall of the old Vatican library; it represents Sixtus IV. installing

(Partolomeo Sacchi, or) Platina in 1475 as prefect of the said library. The fresco was removed from the wall and fixed to the canvass by Domenico Succì of Imola, by order of Leo XII. The expression of all the heads, mostly portraits of distinguished persons, is good and individual, and the general arrangement and colouring are of great merit, but in the severe style of Mantegna and other eminent quattrocentisti.

(Vasari, *Vite de' Pittori*, &c., in the life of Benozzo (Gozzoli), and the notes to Schorn's German translation; Lanzi, *Storia Pittorica*, &c.; *Galleria di Quadri al Vaticano*, Roma, 1836.)

FORMOSUS, Bishop of Porto, was raised to the see of Rome in 891, after the death of Stephen V. He had acquired a reputation for learning and piety, but being in opposition to John VIII. in the matter of the election of a new emperor, that pope had deposed him in 878; but Martin II., John's successor, honourably re-instated him in his see. His conduct after his exaltation to the papal see was both firm and moderate, as is shown by his letters relative to the schism of Photius, as well as by those which he wrote to Eudes, the competitor of Charles the Simple, and to the bishops of Gaul, exhorting them not to disturb Charles in the possession of the crown. In one instance however he has been accused of tergiversation. In February 892 he crowned Lambert, son of Guido, as colleague to his father in the kingdom of Italy; but soon after, in consequence of disputes between Guido and the Roman see, Formosus wrote to Arnulph, king of Germany, inviting him to come to Italy and assume the crown. Arnulph came to Italy, and was crowned at Rome by Formosus in the beginning of the year 895, after the death of Guido. The history of that period, and of the various competitors to the crown of Italy, is extremely confused. Formosus died in April 895, and was succeeded by Boniface VI., who, dying a few days after, was succeeded by Stephen VI., by some styled the VII., who, having taken the part of Lambert against Arnulph, instituted proceedings in a council against the memory of Formosus, and had his body disinterred. Romanus however, who succeeded Stephen, in a council held at Rome in 898 rescued the character of Formosus from this stigma, had his body honourably buried again, and declared the acts of his pontificate to be legal and valid.

FORSSELL, CARL AF, a Swedish philanthropist and statistician, was born at Skötkörp, in the province of Skaraborg, on the 18th of March 1783. His father was a colonel in the army, his mother, whose name was De Bruce, was descended from a Scottish family settled in Sweden. At the school of Skara where he received his first education he was frequently flogged, and was remarkably dull; at the military academy of Carlberg, where corporal punishment was prohibited, he gained a succession of prizes. In 1801 he commenced his career as an officer on board the *Bellona* frigate, during the armed neutrality of the northern powers, but he was never fond of the sea, and was soon transferred to the land-service. He was for some time engaged in taking surveys of parts of Sweden for the great map by Baron Hermelin, which was made at Hermelin's expense, and in 1808 with his brother in taking similar surveys for the projected Gotha canal, which was carried into effect by Telford the engineer of the Caledonian Canal, and which, like the Scottish undertaking, was far from successful as a pecuniary speculation. In 1809 on hearing that Adlersparre, the commander of a portion of the army of Finland, was on his march to Stockholm to effect an alteration in the government, Forsell instantly went off to the insurgents and offered his services, which were accepted. General Döbeln, to whom Forsell was sent with some proposals, threatened to have him shot as a rebel, but in a few days the question was decided without a blow. Gustavus IV. was dethroned, and his uncle Charles XIII. succeeded. Forsell was appointed adjutant to the newly-elected crown-prince, Charles Augustus of Augustenborg, and attended him in his expedition to Scania, where the prince's sudden death put an end to the hopes of seeing the three crowns of Scandinavia united on one head. Forsell was also present at the most disgraceful scene in the modern history of Sweden, when Count von Fersen, wrongfully suspected of having poisoned the prince, was torn to pieces at his funeral by the mob of Stockholm. The new crown prince, Bernadotte, continued Forsell in his post, and he accompanied him during all the war in Germany, having under his charge the maps required for the campaign, which were not less than 5000. After the peace he was raised in 1817 to the order of nobles, and in 1824 became chief of the surveying department with the rank of colonel. A new map of Sweden in eight sheets on a larger scale than Hermelin's was constructed under his superintendence, and Norway, now united to Sweden, was mapped on the same scale by Norwegian officers. A series of statistical tables, originally published in a quarto volume as an accompaniment to the map, was found so useful that it was republished in a separate form under the title of '*Statistik öfver Sverige*,' in 1831, was translated into Danish and German, and ran through several editions, the last of which was issued in 1844. It is the book most frequently referred to by writers on the subject. A volume of notes, '*Anteckningar och Statistiska Uppllysningar öfver Sverige*,' published in 1837, is a companion, and is intended to correct some of the injurious notions of Sweden diffused by Laing. Forsell took an active part in introducing into his native country several of the improvements of modern times, both moral and mechanical. In 1819 he wrote a pamphlet and founded a company for the introduction of steam-boats, and it was a subject of pride that

the first two steamers in Sweden were built in Swedish waters, at Stockholm and Högarna, but one was in Mr. Owen's establishment, and the other at Mr. Stafford's; and the latter was so bad that it occasioned a loss to the shareholders. In 1820 and 1821 he introduced savings banks, in 1830 temperance societies, in 1834 a society in imitation of the English Society for the Diffusion of Useful Knowledge, which published a periodical entitled '*Läsning för Folket*' ('Reading for the People'). In 1834 he visited England for the purpose of studying the management of infant schools. The visit was a very unfortunate one, for it was begun when he was unwell, it was continued in ill-health, and it all but ended fatally in an attack of the cholera at Manchester, where he finally rose from a sick bed without money to carry him home, but was set at ease by his Quaker physician, Dr. Ransome, who told him he would discharge his hotel bill and wait for his own till his patient had arrived at Stockholm. In 1835 he published his '*Notes on the occasion of a Tour to England at the end of the Summer of 1834*,' in which he gives an account of his visit to Mr. Clowes's printing-office, to his old friend Mr. Telford, to his countryman Mr. Ericsson, &c., but the volume on the whole bears signs of the feebleness of the author's health. He supplied an account of education in Sweden to the sixth volume of the London '*Journal of Education*,' and a notice of the provision for the poor in Sweden to the English Poor-Law Commissioners, which was printed in their report laid before parliament. Forsell died at Stockholm on the 25th of October 1848, universally respected as a zealous benefactor of his fellow-citizens. The name is common in Sweden, and the Carl Forsell who in 1836 published a handsome volume of costumes under the title of '*Ett År i Sverige*' ('A Year in Sweden'), is not akin to the statistician.

FORSKAL PETER, a celebrated naturalist and oriental traveller, was born in Sweden, in the year 1736. After studying at Göttingen, where he published a dissertation under the title of '*Dabia de Principiis Philosophiæ recentioris*,' by which he gained some credit, he returned to his native country. In 1759 he wrote his '*Pensées sur la Liberté Civile*,' a pamphlet which did not prove agreeable to the ruling powers of Sweden. A fondness for natural history had brought him acquainted with Linnæus, then at the zenith of his fame, by whom he was favourably recommended to Frederick V., king of Denmark. In 1761 he obtained the title of professor at Copenhagen, and having been distinguished for his acquaintance with oriental languages, he was selected to join Niebuhr and others in an expedition to investigate Egypt and Arabia. After visiting Marseille, Malta, some of the Greek islands, and Constantinople, he arrived at Alexandria. For about a year he remained stationary in Cairo and its vicinity; he afterwards visited Suez, and entering Arabia by Loheia, he penetrated by way of Beit-el-Fakih and Zebid as far as Mocha; thence crossing the mountains to Tams and Abb, he eventually and with difficulty reached Jerim, where he died on the 11th of July 1768. In the course of this journey, although robbed and ill-treated by thieves near Alexandria and elsewhere, suffering from constitutional timidity, and often bowed down with sickness, he investigated with such extraordinary energy and perseverance the natural productions, especially the plants, of the places he visited, that although he never lived to arrange his papers, the account of the vegetation of Egypt and Arabia, compiled after the return of his companions to Europe, is a model of the manner in which such investigations should be conducted. From his friend and companion Niebuhr, to whom the care of editing Forskal's manuscripts was intrusted, we have a '*Fauna Orientalis*,' under the title of '*Descriptiones Animalium, Avium, Amphibiorum, Piscium, Insectorum, Vermium, quæ in itin. orient. observavit Petrus Forskal*,' 1775, 4to; and in the same year and form appeared a '*Flora Ægyptiaco-Arabica*,' or an account of the plants found in Lower Egypt and Arabia Felix. This latter work is very remarkable as an illustration of the philosophical mind of Forskal, and is far in advance of the works of a similar kind published by the followers of Linnæus. It is one of the first books in which the relation of vegetation to climate is taken as a great object of consideration, and may in fact be quoted as one of the earliest steps made in geographical botany. We here find an attempt to show the existence of geographical parallels of vegetation, and the remarkable assertion that, "Given the specimens of plants, you may find the latitude of a country, the elevation of its surface, and the zones of vegetation upon its mountains, from their foot to their highest peaks." The '*Flora Ægyptiaco-Arabica*' is to this day the best account we have of the plants of those countries, and it remains one of the most satisfactory views of the vegetation of any extra-European region. Linnæus fixed the name of Forskal to his own *Caidbeja adharrens*, a worthless Arabian weed, under the title of *F. tenacissima*; but we are assured by a panegyrist of the great Swedish botanist, that in doing so he intended to compliment rather than satirise the character of his unfortunate countryman.

FORSTER, FRANK, civil engineer, was born in the year 1800, near Newcastle-upon-Tyne, and at an early age was put to learn the business of a colliery viewer, or mining agent. After some years, he was intrusted with the management of mining works near Swansea; and he was afterwards similarly engaged in Lancashire. Whilst thus occupied, about the year 1830, he became acquainted with Mr. Robert Stephenson, under whom he was ultimately employed in the superintendence of some of the most difficult works on the London

and Birmingham railway, inclusive of the Kilsby Tunnel and the Blisworth Cutting, and somewhat later he was resident engineer of the portion of the Chester and Holyhead railway, from near Conway to Holyhead, including the masonry of the Britannia Bridge, and difficult works in sea-walls and tunnels along the line. On the formation of the Metropolitan Commission of Sewers, Mr. Forster was appointed chief engineer, and was instructed to furnish a general scheme of London sewerage, for which many plans had been sent in to an invitation some time previously. He very soon suffered from the effects of the arduous duties thrown upon him, and which were rendered more difficult by numerous contending opinions and interests. He himself was freely animadverted upon by the press, and he was at length compelled to resign his appointment, and died suddenly a few weeks afterwards, on the 13th April 1852, in his fifty-second year. His reports and plans with reference to the drainage of the north of London remain, and are understood to have formed the basis of the schemes now under consideration, and in which a partial commencement of work has been made.

FORSTER, GEORGE, a civil officer in the service of the East India Company, is chiefly known by his journey in 1782 over-land from India to Russia. He set off from Lucknow in December 1782, and directed his route to the north by Ferohabad, Rampoor, and by the pass of Lall Dong into the upper regions of the Punjab, avoiding the country of Lahore, which was possessed by the Sikhs or Sikhs. He then proceeded by Bellaspore and Jompo into the great alpine valley of Cashmere, which had not been visited by any European traveller before him, Bernier excepted. Forster's account however proved much more full and satisfactory than that of Bernier. Quitting Cashmere, Forster proceeded to Cabul, crossing the Indus about twenty miles above Attock. From Cabul he followed the caravan road to Candahar, and thence by Herat to the southern coast of the Caspian Sea. From Oude to the Caspian he was nearly twelve months on his journey, the distance being 2700 miles, amidst all sorts of dangers and privations, which were much greater at that time than they would be at present. He embarked at last at Meshed Ser on the Caspian, and sailed from thence to Baku and Astrakhan, from which last place he travelled to Moscow and Petersburg, where he arrived at the end of May 1784. On his arrival in England he published some sketches of Hindoo mythology. He afterwards returned to India, and published in 1790 at Calcutta the first volume of his narrative—'Journey from Bengal to England through the most northern parts of India, Kashmere, Afghanistan, and Persia, and into Russia by the Caspian Sea.' On the commencement of hostilities with Tippoo Sultan, Forster was sent as envoy to the Mahratta court of Nagpore in the Deccan, where he died in 1792. The manuscript of the sequel of his journey was sent to England, where it was published in a second volume, but was edited without much care. The whole work was translated into French by Langlès: 'Voyage de Bengale à Petersburg,' 3 vols. 8vo, Paris, 1802. Forster added to his narrative two interesting notices of the Sikhs and the Rohillas.

FORSTER, JOHN REINHOLD, was born in 1729, at Dirschau in Western Prussia, of which town his father was burgomaster. Having studied at Halle, he was appointed in 1753 to the cure of Vassenhoff near Danzig. In 1765 he accepted an offer to go to Russia to take the direction of the new colony established by Catharine at Saratof; but he soon left it in disappointment, and proceeded to England in 1766, where he became known to Mr. Banks and others for his acquirements in natural history. During his residence in England he employed himself for some years as teacher in the Dissenters' academy at Warrington in Lancashire. Through Mr. Banks's interest he was appointed naturalist to the second expedition under Captain Cook, and he sailed, together with his son George, on board the Resolution, in July 1772. A sum of 4000*l.* was granted by parliament for his expenses, besides which it was verbally understood between him and the Honourable Daines Barrington, in the name of Lord Sandwich, that Forster should be employed on his return to write the history of the voyage, and receive the profits of the publication. In the course of the voyage repeated disagreements took place between Forster and the officers of the expedition, and Captain Cook himself appears to have censured Forster's indiscretion and want of temper. After the return of the expedition in July 1774, a controversy arose between Forster and Lord Sandwich about writing the narrative of the voyage. It was at last settled that Forster should write the philosophical, and Cook the nautical parts of the work. Forster's manuscripts were to be subject to Barrington's correction; but on presenting a specimen of his intended work, he was told that he must not write a connected narrative but only detached observations, and ultimately even these were rejected. The consequence was that Cook's journal appeared alone. Meantime Forster, the son, published a separate account of the voyage in 1777; a circumstance which indisposed the admiralty still more towards his father, who was believed to have had the principal share in the work, and who thus lost all hope that he might have entertained of remuneration. Forster's account of the transactions is given in the letters of his son George to Lord Sandwich, and to Mr. Wales, who had written strictures on Forster's narrative. In 1778 Forster returned to Germany, and was well received at Berlin by Frederic the Great, and was soon afterwards made professor of

natural history and mineralogy at Halle, where he remained till his death, in December 1798.

Forster was a man of vast information both in the natural sciences and in philosophy and general literature. His principal works are:—1, 'De Byssos Antiquorum,' 1775; 2, 'Characteres Generum Plantarum quas in insulis Maris Australis collegit J. R. Forster,' 4to, 1776; 3, 'Observations faites dans un Voyage autour du Monde, sur la Géographie physique, l'Histoire Naturelle, et la Philosophie Morale,' 4to, 1778. This work was translated into various languages, and forms a good supplement to Cook's journal, although the tone of Forster's observations is not always in accordance with sound criticism. 4, 'Zoologia Indica,' 1781; 5, 'Histoire des Découvertes et Voyages faits dans le Nord,' 1784; 6, 'Tableau de l'Angleterre pour l'année 1780,' a satirical work written under the influence of disappointment and animosity, and consequently with little discrimination.

FORSTER, JOHN GEORGE, born in 1754, son of John R. Forster, accompanied his father in the voyage with Captain Cook, and published an account of the same in 1777, which involved him and his father in an unpleasant controversy. This narrative does not differ materially in the facts from Cook's journal. Forster however has added to his work various observations, which he considered as philosophical, but which are often only declamatory. His book was translated into German, French, Swedish, and other languages. Forster having returned to the continent, was made professor of natural history at Cassel, and afterwards at Wilna, from which last place he returned to Germany about 1788, and was appointed librarian to the elector of Mayence. After the French took Mayence in 1792, Forster, who had become enthusiastic in the cause of the revolution, was chosen by the republicans of that city to proceed to Paris, as their representative, to request the incorporation of Mayence with the French republic. While he was at Paris on this mission, the Prussians re-took Mayence, and Forster lost all his property, including his books and manuscripts. This loss, and other domestic disappointments, made him resolve on leaving Europe, and he planned a journey to India and Tibet, preparatory to which he applied himself to the study of the Oriental languages; but he fell ill soon after, and died in January 1794. He left several works; among others, 'Ansichten von Nieder Rhein, von Brabant, Flanders, Holland, England, und Frankreich in 1790,' in three parts, of which the last was published after his death, Berlin, 1794. This work was translated into French under the title of 'Voyage Philosophique et Pittoresque sur les Rives du Rhin,' &c., 3 vols. 8vo, Paris, 1795-96. The last volume contains an essay on the history of the fine arts in Great Britain. Forster wrote also 'Herbarium Australe,' several memoirs on natural history, and various political and philosophical sketches and pamphlets. Humboldt, in his 'Kosmos,' describes George Forster as of "noble, sensitive, and ever-hopeful spirit," and says that "his smaller works contain the germ of much which, at a later period, has been brought to maturity."

*FORSTER, JOHN, was born at Newcastle in 1812. The University of London, which was founded in 1826, has given to our country many distinguished men whose early education has been built upon broader foundations than that of the classical and mathematical studies of the ancient universities. Mr. Forster was a student in that institution, in association with several others who have since risen to eminence. The first Law Class (of which Mr. Andrew Amos was the teacher) was attended by him, and by Napier and Whiteside, famous at the Irish bar and in the House of Commons, Mr. Craig, Q.C., the late Dr. W. Cooke Taylor, and others, who have distinguished themselves. The members of this class established a 'London University Magazine,' to which all contributed, and a debating society in which all spoke. Out of the 'London University Magazine' grew the 'Englishman's Magazine,' to which, among other things, Mr. Forster contributed a series of biographical papers on the 'Early Patriots of England,' the foundation of his 'Lives of the Statesmen of the Commonwealth.' A diligent law-student, and a pupil of Chitty, Mr. Forster, after keeping the usual terms, was called to the bar. With an ardent devotion to literature, and with habits of friendship with young men then struggling into celebrity as writers, Mr. Forster became a valuable contributor to periodical works; and early in 1834 was connected with the 'Examiner,' of which, from 1846 he has been the sole editor. During all those two-and-twenty years he has, without the intermission of a single week, largely contributed to its pages. In addition, for a period of eleven months, after the retirement of Mr. Dickens, he was editor of the 'Daily News.' Of the general character of the 'Examiner' we have already spoken; and have mentioned Mr. Forster's participation in its management. [FONBLANQUE.] It is difficult to overvalue the influence of a systematic writer and conductor of an important journal. Writing anonymously, but perfectly identified with the character of such a paper, he has constantly to maintain the real consistency of his opinions amidst every change of circumstances; and that he can only do by having broad constitutional principles for his guidance, and a never-ceasing desire for the just amelioration of the social condition of every member of the community. In his vocation of journalist, Mr. Forster has long worked in a wide field of usefulness. But he has done as high service as a critic as in his political function. He has always exhibited a generous appreciation of merit of every degree. Some who are now amongst the most celebrated have received their first encourage-

ment from his commendation; and those who know how flippantly—to say the least of much periodical criticism—unacknowledged ability is sometimes treated, will feel the value of judicious praise and well-considered objection. To sneer, and to “hesitate dislike,” is the office of some censors. Mr. Forster is not of that number. Early in his literary career he became engaged in a work of high pretensions and considerable extent, ‘Lives of the Statesmen of the Commonwealth,’ in seven volumes of the series published as ‘Lardner’s Cyclopædia.’ Exhibiting very extensive research, accurate in its facts, and lucid in its style, this is undoubtedly a remarkable performance for so young a man; and its high merits are beginning to be more justly appreciated than they were popularly at the period of its publication, however they were then estimated by careful readers. A writer in the ‘Quarterly Review’ (June 1856), who dissents from many of Mr. Forster’s opinions in that work, acknowledges that he is “peculiarly exact in his facts, and that his ‘Lives’ contain an immense amount of invaluable information which he was the first to drag into day.” This writer also points out “that there is no other single authority to which M. Guizot refers so often” in his historical works on that period. A revised edition in octavo of these lives is about to be published.

Mr. Forster’s combination of the qualities that belong to the true biographer, and the generous critic have been displayed in his ‘Life and Adventures of Oliver Goldsmith.’ The first edition of this delightful book was published in one volume in 1848. An enlarged edition in two volumes appeared in 1854, the title being changed to the ‘Life and Times of Oliver Goldsmith.’ Recently has been issued an abridged edition of that of 1854, under the same title. This agreeable volume is perhaps better calculated to interest the general reader than the more elaborate work, however interesting its large body of illustrative notes and authorities may be to the careful student of our literary history. Mr. Forster has written some striking articles in the ‘Edinburgh Review,’ and the ‘Quarterly Review,’ among which are those of Defoe and Churchill in the ‘Edinburgh,’ which have been separately republished; and those on Foote, Steele, &c., in the ‘Quarterly.’ In 1856 Mr. Forster was appointed Secretary to the Commissioners in Lunacy—an office for which his legal education especially qualified him.

FOTESCUE, SIR JOHN, KNIGHT, an eminent lawyer, lord chief justice of England in the reign of Henry VI., and afterwards chancellor. The date of his birth is unknown, and of the place it is only conjectured that it was somewhere in Devonshire, to which county his family belonged. He is said by Tanner to have been educated at Oxford. He was a member of Lincoln’s Inn; in 1430 became serjeant-at-law; in 1441 King’s serjeant; and in 1442 chief justice of the King’s Bench. He accompanied Henry VI. into Scotland, and was included in the bill which attainted the king, Queen Margaret, Prince Edward, and their chief adherents of high treason. In 1443 he fled with Queen Margaret to the continent, and remained there in exile till the return of the queen to England. He is believed to have been subsequently permitted to live in England in retirement. The year of his death does not appear to be known. He wrote several works, but his great work is a treatise ‘De Laudibus Legum Angliæ,’ a work which has been several times quoted with the highest approbation from the bench, illustrated by the notes of Selden, and recommended by such writers as St. German and Sir Walter Raleigh, in former times, and by every writer who has since given directions for the study of the law. It has been several times translated into English. It is in the form of a dialogue between himself and the young Prince Edward, with whose education he appears to have been intrusted. The author undertakes to show that the common law was the most reasonable and the most ancient in Europe, and superior to the civil law and the laws of other countries. He considers at length, in particular, the mode of trial by jury; and after examining some other points of difference between the civil and the common law, he concludes with a short account of the societies where the law of England was studied. This book, as well as the other works relating to English law of an early date, is written in a bold style, and displays many sentiments upon liberty and good government which are very remarkably considering the fierce and barbarous period at which they were written. “We cannot,” says Chancellor Kent, “but pause and admire a system of jurisprudence which, in so uncultivated a period of society, contained such singular and invaluable provisions in favour of life, liberty, and property as those to which Fortescue referred. They were unprecedented in all Greek and Roman antiquity, and being preserved in some tolerable degree of freshness and vigour amidst the profound ignorance and licentious spirit of the feudal ages, they justly entitle the common law to a share of that constant and vivid eulogy which the English lawyers have always liberally bestowed upon their municipal institutions.” The English translation of the treatise ‘De Laudibus Legum Angliæ,’ and the original Latin text, together with some notes by Mr. Amos, were published in 1825 at the expense of the University of Cambridge. (Kent, *Commentaries*; Reeve, *History of English Law*.)

FORTIGUERRA, NICOLO, an Italian prelate, whose writings display little of the austerity or seriousness of a churchman, was born at Pistoja, November 7, 1674. In his youth he studied jurisprudence, and afterwards distinguished himself by his attainments in Greek. Having published a funeral discourse in honour of Innocent XII., he

was appointed secretary to the papal nuncio in Spain, and on his return to Rome, in consequence of his ill-health, had a situation as one of his chamberlains bestowed upon him by Clement XI. in 1712, and was likewise made a canon of the church of Santa Maria Maggiore. By another pope (Clement XII.) he expected to be raised to the dignity of cardinal; but although an encourager of both poetry and poets, that pontiff evaded from time to time the fulfilment of the promise which he appears to have made, until Fortiguerra was lying on his death-bed, when he rejected the honour then proffered him in terms the reverse of courtly. Monsignor Fortiguerra’s lyric poetry, in which he showed himself an imitator of Petrarch, is now forgotten; his fame rests entirely upon his ‘Ricciardetto,’ an heroic-comic poem in thirty cantos. This production, which was first published with its author’s name Grecianised into Carteromaco, was begun by him without any plan, merely by way of proving with what facility he could imitate Ariosto, Pulci, and Berni, both in regard to their style and their fertile invention of incidents; when, at the instance of those friends for whom the first canto was hit off as a specimen, he was induced to proceed till he completed the whole, at the rate, we are assured, of a canto per day. Little therefore is it to be wondered at that the plot should be so desultory and the incidents so extravagant. Yet, notwithstanding the grotesqueness of the characters and events, and likewise the occasional carelessness of the style, this long ‘improvisatore’ poem abounds with so much comic humour, droll satire, and happy burlesque, that it has long taken its place as a classical work of its kind, and has gone through numerous editions. There are two French translations of it; and a German one by Gries, the translator of Ariosto and Tasso, was published 1831-33. In English we have a poetical version of the first canto, with an introduction and notes, by the late Lord Glenbervie (1822). ‘Ricciardetto’ was not published till after the author’s death, which happened on the 7th of February 1735, the date of the first edition being 1738. Fortiguerra was probably aware that, however it might contribute to his fame as a poet, it was not likely to advance him in the church, since many of the descriptions are more spiritited than decorous; through much of it there is a seasoning of profanity; and he has been not at all sparing of his satire on the monks.

FORTIS, ABBATE, an Italian, born in 1740, died in 1803, wrote many works on various branches of natural philosophy. His reputation was established, and his memory has been chiefly preserved, by his travels in Dalmatia, ‘Viaggio di Dalmazia.’ These travels have been translated into many languages, but the English translation, published at London in 1778, is not only the best, but even preferable to the original, on account of the appendix, various plates, and several other additions, which appeared for the first time with this translation.

FORTOUL, HIPPOLYTE, late Minister of Public Instruction in France, was born in 1811. He commenced active life as a literary man by contributions to the ‘National,’ ‘L’Artiste,’ and other periodicals. In the earlier part of his career he professed republicanism and St. Simonianism, and was befriended by Béranger the poet, of whom, in 1830, he published a biography. He was a contributor to the ‘Revue de Paris,’ and was an unsuccessful competitor for the editorship of the ‘Revue des Deux Mondes.’ Meantime, by laborious private study, he step by step attained to university honours. He was made Professor of Literature in the university of Toulouse, where he distinguished himself as a lecturer, and was afterwards recompensed for his services by being appointed Dean of the Faculty of Art. He was also admitted into the French Academy in the section of Belles-Lettres. After the revolution of 1848 he was elected a member of the French National Assembly, in which he spoke frequently, and obtained the favour of the Prince President. Immediately after the coup d’état he was appointed, December 3, 1851, Ministre d’Instruction Publique et des Cultes, and was one of the six ministers who signed the decree for the confiscation of the estates of the house of Orleans. He made himself extremely unpopular with the literary classes of France by the decision and energy with which he carried out the imperial system of restriction of the press. He had gone to Ems for the benefit of his health, when he died suddenly as he was conversing with his colleague M. Magne, on the 7th of July 1856. By a decree of the emperor he was buried at the public expense, with the firing of guns, processions, and other honours, on the 12th of July, in the church of St. Thomas d’Acquin, Paris.

FOSBROKE, REV. THOMAS DUDLEY, the only child of Mr. William Fosbroke, whose progenitors for several generations had been clergymen, was born in London 27th May 1770. He was educated at St. Paul’s School, whence he was elected in 1785, to a Teasdale scholarship at Pembroke College, Oxford. He took his degree of M.A. in 1792; and the same year obtained the curacy of Horsley, in Gloucestershire, which he held till 1810, when he became curate at Walford in Herefordshire. He was presented to the vicarage of Walford in 1830, and he died there on the 1st of January 1842.

Mr. Fosbroke first made himself known as an author in 1796, by the publication of a poem entitled ‘The Economy of Monastic Life, as it existed in England, with Philosophical and Archaeological Illustrations,’ &c. It is in the Spenserian stanza, but in the style, as well as in the title, it was intended, it seems, as an imitation of Darwin’s ‘Economy of Vegetation.’ It is reprinted at the end of the third edition of his

'British Monachism.' That work, the full title of which is 'British Monachism, or Manners and Customs of the Monks and Nuns of England,' first appeared in 2 vols. 8vo in 1802; a second edition, much enlarged, was published in 1 vol. 4to in 1817; and after the author's death a third edition in 1 vol. 8vo, was brought out under the care of his son, the Rev. Tate Fosbroke, vicar of St. Ives; London, 1843. In 1807 Mr. Fosbroke published by subscription two volumes 4to of 'Abstracts of Records and MSS. respecting the County of Gloucester,' forming a contribution of raw materials for a county history. Soon after his removal to Walford, in 1810, he is said, in the 'Memoir' published by his family, to have illustrated the unpublished statues in Mr. Hope's collection; but what may be the precise meaning of that we do not know. About this time he was much incommoded by the bankruptcy of Sir Richard Phillips, the publisher, for whom he had made considerable progress in compiling a work to be entitled an *Archæological Dictionary*. In 1814 he published 'A Key to the New Testament, or Whitby's Commentary abridged,' in 1819, 'An Original History of the City of Gloucester,' 8vo; in 1820, 'The Wye Tour,' 8vo, several times reprinted; in 1821, 'Ariconsensia, or Archæological Sketches of Ross and Archenfield,' 8vo; and in 1821, 'Abstracts and Extracts of Smyth's (MS.) Lives of the Berkeleys.' His principal work, 'The Encyclopædia of Antiquities, and Elements of Archæology,' came out by subscription, in 2 vols. 4to in 1824; and a second edition, in 1 vol. 8vo, appeared in 1840. It was followed by a 'Picturesque and Topographical Account of Cheltenham and its Vicinity,' 8vo, 1826; 'The Tourist's Grammar,' 12mo, the same year; and 'Foreign Topography, or an Encyclopædic Account, alphabetically arranged, of the Ancient Remains in Asia, Africa, and Europe, forming a sequel to the Encyclopædia of Antiquities,' 4to, 1828. His narrow circumstances were somewhat relieved by his being elected, in 1827, an honorary associate of the Royal Society of Literature, which brought him an allowance of 100*l.* a year till the royal bounty was withdrawn from the society in 1831. Besides the above works he contributed some papers on English history to the volumes of the 'Transactions of the Society of Literature;' was a regular correspondent of the 'Gentleman's Magazine' for several years previous to the termination of the original series of that work in 1834; and wrote three or four minor works.

Mr. Fosbroke possessed a considerable knowledge of English antiquities, and also of general archæology, in the study of which departments of inquiry he had spent his life; and his 'Encyclopædia of Antiquities' and 'British Monachism' are convenient books, though rather of reference than of authority. He had no accurate learning, and his judgment and acuteness were about on a level with his scholarship. All his books are rather popular compilations than anything higher.

Mr. Fosbroke married in 1796 Miss Howel of Horsley, by whom he had four sons and six daughters. Seven of his ten children survived him.

(Autobiographical sketch prefixed to 4to ed. of his *Enc. of Antiquities*, 1824; memoir prefixed to *Brit. Monachism*, ed. 1843; and *Gentleman's Mag.*, Feb. 1842.)

FOSCARINI, MARCO, was born in 1698, of an old patrician family of Venice, which has produced many distinguished men. He studied at Bologna, after which he was employed in various official situations in the service of his country. In 1733 he was sent ambassador to the Emperor Charles VI. He remained at Vienna for several years, and he had the arduous task of maintaining the neutrality of Venice during the war of 1733-35 between the French and the Austrians, on the occasion of the Polish succession. He there wrote an interesting account of the court of Vienna, its politics, and its administration, especially of its Italian dominions, in which he pointed out the latent causes of the sudden reverses which the Austrians experienced in that campaign, and by which they lost the kingdoms of Naples and Sicily. This work remained inedited until 1843, when it was published by J. P. Vieusseux at Florence, 'Storia Arcana ed altri Scritti inediti di Marco Foscarini,' 1 vol. 8vo, forming part of a series of inedited or rare Italian historical works, entitled 'Archivio Storico Italiano,' published under the superintendence of a society of learned men in Tuscany. One of the merits of Foscarini as an historian is his conscientiousness and love of truth.

After his return from Vienna, Foscarini was sent ambassador to Rome, and afterwards to Turin, where he supported the principle of neutrality adopted by the Venetian senate during the war of the Austrian succession. In his various embassies he compiled, according to the custom of the Venetian diplomatists, well-digested 'relazioni,' or reports, not only of his personal transactions with foreign statesmen, but also what he had observed and learnt concerning the political principles and views of the various courts of Europe. And whilst he adhered, according to his instructions, to the system of strict neutrality cherished by the Venetian senate, he warned his employers of the necessity of being prepared for all contingencies amidst the change that was taking place in the relative position of the great powers of Europe—a warning which, had it been attended to, might have saved Venice half a century later.

On his return from his Turin embassy he was appointed Riformatore dello Studio di Padova, or superintendent of that university, in which he effected useful reforms and improvements. About this time he

delivered in the Great Council of Venice an oration, in recommendation of the revival of an ancient custom of sending from time to time extraordinary inspectors into the province of Dalmatia for the purpose of discovering and correcting the abuses that had crept into the administration of that important but long-neglected country: and this motion was carried. His oration was published long after his death at Venice in 1831, with illustrations by Cicogna, 'Della Necessità di spedire Inquisitori di Stato in Dalmazia, Orazione inedita di Marco Foscarini.' In 1752 he published the first volume of his history of Venetian literature, 'Della Letteratura Veneziana libri otto, di Marco Foscarini, Cavaliere e Procuratore, volume primo,' fol., Padova, 1752. This work, which was considered to be a model of literary history, established the reputation of Foscarini as an author. The style of the work is concise and dignified, and the authorities are carefully quoted and discussed in copious notes. Moschini published a sort of continuation of the work in his 'Della Letteratura Veneziana del Secolo XVIII.'

In May 1762 Foscarini was elected doge, but his tenure of that dignity was short, for he died in the following March, 1763, generally regretted. He was one of the last distinguished statesmen of Venice. He left a rich and very select library of books and manuscripts, which was sold after the fall of Venice in 1799. The Emperor of Austria purchased the collection of manuscripts for 10,800 livres, and they are now in the imperial library at Vienna. A catalogue of the historical part of the collection, consisting of nearly 400 manuscripts, which were among the materials by the aid of which Foscarini compiled his history of Venetian literature, is given at the end of the 'Storia Arcana' noticed above, together with two letters of Foscarini, 'On the Manner of Writing History.'

Besides the works mentioned in the course of this article, several minor productions of Foscarini have been printed, such as an oration delivered in the Great Council in support of the institution of the Council of Ten; his report of his Turin embassy, which gives much valuable information concerning the Sardinian monarchy, and which was published in the first volume of the 'Mercurio Italico' in London, and was republished with comments by Cibrario in 1830; a 'Discorso sulla Necessità della Storia e della Facoltà del ben Dire per gli Uomini di Repubblica,' published at Venice in 1819; and another, 'Intorno ai metodi e alla forma della Veneta Repubblica.' A number of Foscarini's writings remain inedited in the library Del Seminario at Venice, in the library of St. Mark, and in his own collection now at Vienna. Ludovico Arnaldi and others wrote biographical notices of Foscarini at the time of his death; and Professor Sibillato, of Padua, wrote an oration, 'Intorno all' Eloquenza del Foscarini.'

(Tipaldo, *Biografia degli Italiani Illustri del Secolo XVIII.*; Preface to the *Storia Arcana* of Foscarini.)

FOSCHINI, ANTONIO, born June 16, 1741, at Corfu, was the son of Ferrarese parents, and always called himself a native of Ferrara, because he had been brought up from his infancy in that city. His first professional studies was directed by his father chiefly towards engineering and hydraulics, but his own taste pointed out architecture as a more congenial pursuit, and to that he applied himself with the utmost diligence. Appointed to the professorship of architecture when Clement XIV. endeavoured to restore the University of Ferrara to its former splendour, Foschini laboured to impress upon the students the importance of attending to those fundamental principles which had been more or less disregarded or lost sight of, through aiming at superficial novelty without any freshness of invention for its basis. Yet greatly as his reputation increased, it did not shield him from the intrigues of enemies, who succeeded in at length dispossessing him of his office. He was afterwards nominated, in 1804, to a similar professorship in the university of Pavia, but declined to accept it. In like manner he refused the overtures made to him both from Vienna and Rome: his attachment to Ferrara, joined to his indifference for wealth, prevailing over all other considerations. He remained at Ferrara till his death, December 14, 1803.

The principal building executed by him was the theatre at Ferrara, reputed one of the most spacious, well-arranged, and elegant structures of its kind in Italy. It should be observed however that it is said to have been originally begun by Cosimo Morelli [MORELLI], Foschini afterwards improving upon his designs. What would have added both to his own renown and that of Ferrara, was Foschini's design for completing the great tower of the Duomo, which, had it been executed, would have rendered the tower one of the loftiest in Europe, but the want of adequate funds caused the project to be laid aside. Unfortunately, too, neither that nor any other of the numerous designs or manuscript treatises on architecture which he left at his death, has been published. The fame of the theatre of Ferrara is said to have brought him commissions for designs for others from Vienna, Verona, and Ancona; the only other theatre known to have been executed from his designs, is one at Lendinara. The great hospital at Comacchio is another edifice by him; and shortly before his death he was engaged in preparing designs for a basilica at Bandeno, in the territory of Ferrara.

FOSCOLO, UGO, was born at Zante about the year 1777, of a Venetian family settled in the Ionian Islands. When yet a boy he lost his father, who was a physician and inspector of the hospitals at Spalatro in Dalmatia, and he returned with his mother to Venice, from whence he was sent to study at Padua. Having left that uni-

versity without having made up his mind to any particular profession, he returned to Venice and wrote a tragedy, 'Il Tieste,' which was performed in January 1797. In that same year the ancient aristocracy of Venice fell by the hands of Bonaparte, and Foscolo, who, like others of his countrymen, had expected the establishment of a new and popular republic, felt bitterly disappointed at the conqueror giving up Venice to Austria. At Milan and Florence he gave vent to his excited feelings in the 'Lettere di due Amanti,' afterwards published under the name of 'Lettere di Ortis.' This work, of little value as a novel, possesses a higher sort of interest from the political allusions, the bursts of invective, and the picture of society in those disjointed times, which it contains. The language is beautiful and the tone affecting, though too querulous and desponding; but as such it was in harmony with the then prevailing feeling. The 'Lettere di Ortis' had a prodigious success in Italy; but all the editions were mutilated except a private one printed at Venice in 1802, and that of 1814, which Foscolo himself published at Zurich with the date of London, which alone contains, among several passages left out in the other editions, the letter dated 17th of March 1798, in which Foscolo clearly expressed his opinion of Bonaparte's character. Foscolo served as a volunteer in the Lombard Legion through the disastrous campaign of 1799, and followed the French in their retreat to Genoa, where he remained during the siege of that city till June 1800, when the garrison capitulated, and was carried to France by the English ships. Meantime the battle of Marengo took place, Lombardy was reconquered, and Foscolo repaired to Milan; peace being concluded soon after, he returned to private life and to his literary pursuits.

In 1802, Bonaparte having called together at Lyon a meeting of Italian deputies in order to devise a new constitution for the Cisalpine republic, Foscolo was requested by some individuals then in office, to write an address to the First Consul, with an exposition of the state of the country, and the wishes of the people. He did write it, but in a very different strain from what they expected: he drew an eloquent but fearful retrospect of the oppressions, the depredations, the injuries of every kind which the people of Italy had suffered at the hands of the various military and civil authorities appointed by the French since 1796; the disgraceful persecution of the clergy and the so-called aristocrats, and other abuses of party triumph. This oration was, of course, never read to the First Consul, but it was published some time after at Milan—'Orazione a Buonaparte pel Congresso di Lione.' It forms an important memorial of the times, and an honourable testimonial of the uncompromising spirit of Foscolo, who seems to have taken Dante and Alfieri for his models. Foscolo remained for some years quietly at Milan under the mild administration of the vice-president Melzi. He published an Italian version of Callimachus 'De Coma Berenices,' with interesting notes and commentaries.

In 1805 we find him again serving in an Italian regiment which formed part of the army assembled near the coast of the British Channel for the intended invasion of England. Being stationed at St. Omer he there attempted an Italian translation of Sterne's 'Sentimental Journey,' in which he was most successful. When a few months after the camp of Boulogne was broken up, Foscolo went back to Milan, and did not return into active service. He lived for some time near Brescia, where he wrote his poem, 'Dei Sepolcri,' 1807, deprecating certain harsh regulations which forbade any monument or memorial being raised over the tombs of the dead. This beautiful little poem, full of lofty thoughts and lyric power, was dedicated by the author to a brother poet, Ippolito Pindemonte of Verona, and it secured to Foscolo a distinguished rank among the Italian poets. It was commented on, imitated, and even translated into Latin hexameters.

In 1808, Foscolo being appointed professor of Italian eloquence at Pavia, was privately urged by some official persons to begin his course by some tribute of praise to the emperor Napoleon, according to the received custom; and it was hinted to him that the decoration of the Legion of Honour would be the reward of his compliance. Foscolo remained unmoved: he took as the subject of his inaugural oration the origin and the object of literature—'Dell' Origine e dell' Ufficio della Letteratura'; and descanted on the moral and civil duties of literary men; on the nobleness of their calling when conscientiously exercised; and he exhorted the Italian youth to devote themselves to literature for its own sake; "to study above all the history of their country, and the lives and works of Dante, Machiavelli, Galileo, and Tasso; to bend over their tombs and learn from those illustrious dead how they fed the sacred fire of genius through persecutions, torments, and exile, in the gloom of dungeons and amidst the squalidness of domestic poverty, and how they were supported in their trials by the love of their country, of truth, and of fame, which enabled them to leave to posterity the rich legacy of their works and the benefit of their example." This address, delivered before a numerous audience, produced a thrilling sensation, and was followed by bursts of applause. Not a word had Foscolo said about emperor or prince, government or minister. A few months after the chair of Italian eloquence was suppressed in all the universities of the kingdom of Italy, and Foscolo retired to Borgo di Vico, near Como, where he enjoyed the society of Count Giovio and his family. He there wrote his tragedy of 'Ajax,' which was performed at Milan, and not only proved a failure, but involved him in a sort of ministerial persecution, because he was suspected to

have alluded in his play to Napoleon's ambition. At the same time certain academicians whose pedantry he had ridiculed in another work, expressed their opinion in the *Polligrafo*, a literary journal, "that whoever sneers at the labours of professors, academicians, and librarians, taxes thereby with ignorance the monarch who protects them, and becomes, by so doing, guilty of treason." Foscolo however had some influential friends, and he was merely banished from Milan. At Florence, where he fixed his residence, he completed his translation of 'Sterne': 'Viaggio Sentimentale di Yorick lungo la Francia, traduzione di Didimo Chierico'; and wrote another tragedy entitled 'Ricciarda,' a Hymn to the Graces, and other compositions.

In 1813 he was allowed to return to Milan, and in the following year, when the French abandoned the country and a provisional government was formed, Foscolo was appointed major on the staff, and endeavoured, though ineffectually, to save the ex-minister Prina from the fury of the mob. When the Austrians took possession of Milan, Foscolo drew up a protest in the name of the inhabitants of Lombardy addressed to the allied powers. He remained however still at Milan, and had the offer from some of the Austrian authorities of the editorship of a new literary journal; but having learnt that he was charged by the more rigid patriots with being a turncoat, and on the other hand finding that if he remained he would have to serve in the militia, he, all of a sudden, disappeared from Milan towards the end of 1814, and repaired to Switzerland, where he resided for almost two years, chiefly at Hottingen, near Zurich. Here he published a correct edition of his 'Lettere di Ortis,' and also a satire in Latin prose, entitled 'Didymi Clerici Prophetæ Minimi Hypercalypseos,' in which he lashed his Milan enemies of the literary and courtly coteries who had annoyed him about his 'Ajax.' Not finding sufficient encouragement in Switzerland for his literary labours as a means of subsistence, he came to England about the end of 1816, and was introduced into some of the best society of the metropolis: he formed literary connexions, delivered a course of lectures on Italian literature, and wrote articles both for the *Edinburgh* and *Quarterly Reviews*. In London he published his 'Ricciarda,' the *Essays on Petrarch and Dante*, which are among his best compositions, the 'Discorso Storico sul testo del Decamerone,' and the 'Discorso Storico sul testo di Dante,' which is a work full of erudition. He had engaged to superintend a new edition of Dante, with ample commentaries, but he did not live to finish this work. Want of order, extravagance, the unbridled indulgence in licentious habits, and an immoderate love of gaming, combined with the absence of all judgment in money matters, involved him in embarrassments, which, joined to his fretful and overbearing temper and assiduous application, shortened his days. He died of the dropsy on the 10th of October, 1827, at Turnham Green, near London, being fifty years of age, and was buried in Chiswick churchyard, with a plain marble slab and inscription over his tomb. Notwithstanding his evil temper and many eccentricities, to use a very mild term, he secured wherever he lived some warm and lasting friends, who felt his death as a loss. The life of Foscolo derives a certain importance from the times he lived in, and the political scenes in which he mixed. He had the merit of standing aloof, one of the few, amidst the general prostration of his countrymen before the shrine of Napoleon. "His unconquerable silence," observes a by no means partial biographer, "amidst the strains of vulgar adulation, deserves to be recorded in history. If amidst the Asiatic idolatry towards Napoleon, any kind of opposition can be said to have existed in Italy, Foscolo must be considered as the leader of it." (Pecchio, 'Vita di Ugo Foscolo.') When the reaction came he refused likewise to associate with those who would not restore his country to national independence. His sentiments, as expressed in his works, are never those of a partizan; he deals out with an impartial hand to all; his thoughts are often generous and pure, his learning is real, and he has added fresh vigour to Italian prose. His dramas are the weakest of his productions. To his compositions already mentioned, may be added an Italian version of some cantos of the *Iliad*, 'Alcuni scritti e trattati inediti,' Lugano, 1829, including some of his lectures at Pavia, and various poetical effusions.

(*Opere Scelte di Ugo Foscolo*, 2 vols. 8vo; Fiesole, 1833; Gemelli, *Della Vita &c.*, di Ugo Foscolo; and articles on Foscolo in No. XVIII. of the *Foreign Quarterly Review*, May, 1832.—*Athenæum*, Dec. 14, 1850.)

FOSSATI, DOMENICO, born at Venice in 1743, was the son of Giorgio Fossati, who, besides practising as an architect, was also a painter and engraver. The elder Fossati may also claim to be considered an author, having published in 1747 an Italian translation of Felibien's 'Lives of Architects,' a second edition of which appeared in 1775. Gifted with a fertile imagination, and delighting in the poetic effects which architecture is capable of producing, Domenico chose for himself a walk of art which, although generally looked upon as a secondary one, enabled him to improvise at will the most splendid conceptions, quite unchecked by either utilitarian or necessitarian considerations. Having finished his studies, he commenced scene-painter, and was abundantly employed not only as such, but in adorning various palaces and churches with architectural and other decorative painting. On the Teatro di San Benedetto in Venice being burnt down in 1775, he made a model for a new edifice; yet greatly as it was admired, it was not adopted, on account of being found too expensive. He however painted a great deal of the scenery for the

new theatre, as he afterwards did for those of San Samuele and San Luca in that city. When Venice was visited by Pius VI., and by the Grand Duke and Duchess of Russia in 1782, Domenico and his father had the charge of getting up the splendid preparations made in honour of those high personages. Nor was Venice the only field of his talents: he resided for some time at Udine, where, besides painting for the theatre, he was employed in decorating several palaces; after which he was engaged successively at Padua, Vicenza, and Verona, one of his important performances being the ceiling of the church of Martellago. Those labours terminated, he went to Milan, and assisted Piermarini [PIERMARINI] in the internal decorations of the theatre of La Scala, then just erected; after which he painted for the theatre at Monza, and that at Gratz, and while at the latter place received invitations from both Rome and St. Petersburg. He was however induced by his friends to decline them, and to return to Venice, but there a disaster awaited him which neither they nor he could foresee. He had just finished painting a ceiling in the Palazzo Contarini, and was standing upon the scaffold with some of his assistants, when a workman incautiously removed one of the props, and all were precipitated to the ground. The only one who received any serious injury was Fossati, who broke his leg, and died in consequence, within less than a month afterwards, August 15, 1784.

FOSSOMBRO'NI, VITTO'RIO, born in 1754, at Arezzo in Tuscany, of a noble family, studied at Pisa, and applied himself especially to the mathematical sciences, for which he showed a particular aptitude. In 1782 he was appointed, by the Grand-Duke Leopold I., inspector of the property of the military order of San Stefano, and in 1785 he was made commendatory of that order. In 1792 he was consulted by the Grand-Duke Ferdinand III. on the subject of the corn-trade and corn-laws, upon which he wrote a treatise, which has not been published. In 1794 he was appointed hydraulic superintendent of the Val di Chiana. Fossombroni had previously studied the ground attentively, and had written a learned treatise on the causes which had led to the encroachment of the waters over that low but fertile district, and had pointed out the means of draining the country: 'Memorie Idraulico-storiche sopra la Val di Chiana,' 1789. He promoted the works for that object, which having been continued through a succession of years, at last restored the valley of the Chiana to fertility and salubrity. In 1796 Fossombroni was appointed Minister for Foreign Affairs of the Grand-Duke of Tuscany. When the French took violent possession of the country in 1799, Fossombroni accompanied his master to Vienna, where the grand-duke gave him leave to return home to attend to his own affairs. After Tuscany was transformed into a kingdom, the new queen of Etruria appointed Fossombroni in 1804 member of the Commission of Finance. In April 1805 he was sent, jointly with the Prince Corsini, to Milan, to compliment Napoleon on his assumption of the crown of Italy. When Tuscany was annexed to the French empire, Napoleon made Fossombroni a member of the Legion of Honour, and appointed him president of the commission for the improvement of the Campagna of Rome and the drainage of the Pontine Marshes, on which he wrote a report for the emperor. On the restoration of the Grand-Duke Ferdinand to his paternal dominions, Fossombroni was one of the first persons employed in the new ministry. He was made president of the legislative commission, councillor of state, minister for foreign affairs, with the presidency of the other departments of the government. These offices he retained till his death, which took place in 1844, when he was ninety years of age, having retained all his mental faculties to the last. In 1832, when he was seventy-eight years of age, he married a lady of a noble family of his native town, Arezzo.

Besides the works already mentioned, Fossombroni published the following works on hydraulics: 1, 'Memoria sopra la Distribuzione delle Alluvioni;' 2, 'Memoria sulla Resistenza ed Urto dei Fluidi;' 3, 'Illustrazione di un Antico Documento relativo all' originario Rapporto tra le Acque dell' Arno e della Chiana,' 1826; 4, 'Memoria sulla Relazione tra le Acque dell' Arno e quelle della Chiana,' 1839. In these last two papers he explained the remarkable change that has taken place in the course of ages in the declivity of the bed of the Chiana, which in ancient times afforded a water-communication between the Arno and the Tiber. He also adverted to the danger to which the city of Florence and the surrounding country were exposed, in consequence of the alluvial deposits which are carried by the Chiana and numerous other streams into the Arno, and which tend to raise the bed of the Arno; 5, 'Saggio sulla Bonificazione delle Paludi Pontine;' 6, 'Memoria sul Lago di Fucecchio,' another marshy district of Tuscany, in the valley of the Lower Arno; 7, 'Relazione sopra l'Incanalamento di un Tronco del Fiume Arno;' 8, 'Memoria sulle Maremme Toscane;' 9, 'Memoria sopra la Inclinazione Artificiale.' Fossombroni wrote numerous other memoirs on hydraulic subjects, which are inedited; among the rest, a memoir on the lagoons of Venice, for the Emperor of Austria, which was used for the works in that quarter, and another memoir for Mehmet Ali, pasha of Egypt, concerning the construction of a basin at Alexandria. Fossombroni also wrote several treatises on mathematics and mechanics, among others a 'Saggio sopra il Moto degli Animali e sopra i Trasporti,' a treatise 'Sopra la Misura delle Forze Muscolari;' another, 'Sopra la Valutazione della Forza e degli Attriti;' and a 'Memoria sopra il Principio delle Velocità Virtuali,' published in 1796, and

which was highly praised by Lagrange, Lacroix, Laplace, and other eminent mathematicians.

As a statesman, Fossombroni was enlightened and unprejudiced. Jealous of the independence of his native country, he asserted its rights upon every occasion during the long and occasionally critical period of his administration; he maintained the freedom of commerce, which has greatly contributed to the prosperity of the country; he advocated toleration of opinions, and he strove to render Tuscany a model of a paternal but enlightened government. His system appears to have been to govern without bustle and noise, to let society move on with as little apparent interference as possible on the part of the governing powers, a task in which he was assisted by the disposition of the people, the smallness of the state, and by his own temperament. It is generally admitted that during Fossombroni's administration Tuscany was the happiest country in Italy.

(*Rivista Ligure*, and other Italian journals for 1844; *Communications from Italy*, and the works of Fossombroni quoted above.)

FOSTER, JOHN, architect, was born about the year 1786 or 1787, and was the son of a builder of the same name, who carried on a large business in Liverpool where he also acted as architect and surveyor to the corporation, and as engineer to the docks. Foster junior was the second of six sons. According to one account furnished to us, he became a pupil of James Wyatt; and from other information it would seem that he was also employed under Jeffry Wyatt, afterwards Sir Jeffry Wyattville. In 1809 he went abroad; was during some time with Mr. Cockerell at Ægina and Phigaleia; and was concerned in the excavation of the Æginetan and Phigaleian marbles. The portico at Ægina—that of the temple of Jupiter Panhellenius—became a favourite model with him in his later practice as an architect. He did not return to England till 1816 or 1817, having in the meanwhile, at Smyrna, married a Greek lady of that place. However, about the time mentioned, he settled at Liverpool; and for some years afterwards carried on the building business, in partnership with a brother, under the firm of John Foster and Co.—his father having withdrawn, but retaining his professional appointments with the corporation and dock trustees. It does not appear that the numerous buildings in which Foster, senior, was concerned, were erected from his own designs; Foster, junior, however had received better education in art; and for some time, besides his building trade, had considerable practice as an architect. St. John's Market, in Liverpool, a covered area of little short of two acres, and one of the earliest works of its character, was commenced in 1820, "from the designs of Mr. John Foster, the corporation-surveyor of the day, and was completed and opened in 1823." ('The Architectural History of Liverpool,' paper by Mr. J. A. Picton, read at the Liverpool Architectural Society; see 'The Builder,' vol. xii. p. 231.) It is probable however that such architectural design as there is in the work was due to the younger Foster, who with his partner carried on the erection of the principal Liverpool buildings. But Foster, senior, having been compelled by ill-health to resign his several appointments, Foster junior was appointed in February 1824 corporation architect and surveyor, receiving a salary of 1000*l.* per annum, conditional upon withdrawal from the building business. When the Municipal Reform Bill came into operation in June 1835, much of the influence of the Foster family was brought to an end, and John Foster retired with a compensation of 500*l.* per annum, and did not afterwards follow his profession.

Few architects have had opportunities similar to those of John Foster. It may however be questioned whether he succeeded in turning these to proper account. That he had acquired a large stock of architectural knowledge cannot be doubted; but, like many of his contemporaries, he missed the special beauty of art in architecture in his manner of using the Greek models; and perhaps there is no town which now so well affords illustrations of two different systems of practice, as does Liverpool in some of the works of Foster and the great work of Elmes. [ELMES, HARVEY LONSDALE.]

Amongst Foster's works is the church of St. Michael, Pitt-street, commenced in 1816, though not completed till 1826; it is of exceptional character, having a portico and steeple obviously adapted from the church of St. Martin-in-the-Fields in the metropolis, but is by many considered his best work. The church for the School of the Blind first erected in Hotham-street, and since removed and re-erected in Hardman-street, is described as originally presenting a somewhat imposing effect in its Grecian Doric columns. This has been impaired by alterations in the removal. The small chapel of St. James's cemetery in the same style, has a better effect from its site near the edge of the rock,—in that particular really adopting certain good Greek principles of art. The Custom House, though a very large building, is of little merit in point of art. It has a portico, as it has been pointedly remarked, advanced from each of its sides except that on which the sun shines. "There are no indications," says Mr. Picton, "such as are stamped on every line in St. George's Hall, of careful study and creative power." The screen of the Railway Station in Lime-street, built about the year 1835, is of more florid character. It has attached Corinthian columns, and is not without merit.

Foster died on the 21st of August 1846, after a long and painful illness. He was a Fellow of the Royal Society; was undoubtedly possessed of great architectural knowledge; holds an important place in the recent history of architecture, but perhaps deserves commenda-

tion for his general good qualities, rather than for high powers as an artist-architect.

FOSTER, REV. JOHN, was the son of a small farmer residing between Wainwright and Hebden Bridge, Halifax, Yorkshire, where he was born September 17, 1770. He was, as a youth, placed with a weaver; but having in his seventeenth year joined the church of the Rev. Dr. Fawcett, baptist minister, of Hebden Bridge, he quickly attracted the notice of that gentleman, and by his interest he was entered a student of the Baptist College, Bristol, in 1791.

Having completed his studies he became a preacher, and in 1797 accepted the charge of a congregation at Chichester, Sussex. There he remained for about two years and a half; he then continued till 1804 without any pastoral connection, his attention being much occupied with literature. In 1804 he became the minister of a chapel at Frome in Somersetshire, but a morbid state of the thyroid gland unfitted him for preaching with energy, and he resigned his office in 1806. He now became regularly connected as contributor to the 'Eclectic Review,' in which his first article appeared in November 1806, and his last in July 1839. For eleven years he remained unconnected with any church as minister, when his health being thoroughly established, he, in 1817, accepted a charge at Downend, near Bristol. But his preaching being unacceptable to his congregation—by no means a literary one—he, after a trial of only a few months, relinquished active pastoral duties, and for the last eighteen or twenty years of his life resided at Stapleton, near Bristol, chiefly occupied in literary occupations, and preaching only occasionally. He died at Stapleton, October 15, 1843.

Foster's reputation as an author is chiefly founded on his 'Essays,' which were first published in 1805, in the form of a series of letters, which, though intended for publication, were really addressed to the lady who soon afterwards became his wife. The 'Essays' are on the following subjects:—1, 'On a Man's Writing Memoirs of Himself;' 2, 'On Decision of Character;' 3, 'On the Application of the epithet Romantic;' 4, On some of the Causes by which Evangelical Religion has been rendered Unacceptable to Persons of Cultivated Taste.' The only other work which he published in a separate form was 'An Essay on the Evils of Popular Ignorance,' which grew out of the topics of a discourse delivered at a public anniversary meeting in aid of the British and Foreign School Society, and which he afterwards expanded into a volume of moderate size. To the 'Eclectic Review' he contributed altogether 185 articles, of which fifty were selected and published in a separate form in 1844. Two volumes of lectures, delivered at Broadmead in 1822, and edited from Foster's notes by his friend Mr. J. E. Ryland, have been published since Mr. Foster's death.

John Foster's writings occupy only a small space, but they are of great merit. The 'Essays' have gone through some twenty editions, and their popularity has certainly not diminished. Foster's intellect is of a high order, clear, comprehensive, and of strong grasp. He displays an intimate knowledge of the various forms of human character, draws his remarks from a wide extent of personal observation as well as a large acquaintance with books, and is almost entirely free from party views or sectarian feelings. His thoughts are unborrowed, his morality high and pure, and his views, whether relating to public government or private conduct, are independent, lofty, and liberal. His composition is very elaborate, yet natural and graceful; it has no appearance of having been modelled on the style of any other writer, but always seems to flow with the unrestrained current of his thoughts, generally with a tendency towards expansion, yet often concise, nervous, and impressive.

The 'Essay on the Evils of Popular Ignorance' consists of a series of arguments on the necessity of a comprehensive scheme of popular education. It is very powerfully written. To some of the editions is annexed his sermon in defence of Christian missions, which is much admired.

Foster was eminently qualified for a reviewer as well as an essayist. His strong good sense, his wide range of knowledge from books and observation, his perfect independence of mind, thorough conscientiousness, power of sarcasm as well as of eulogy, pure taste, and attractive style, all contributed to fit him for sitting in judgment on works of general literature.

In person Foster was rather above the middle size. His countenance was handsome and striking. His social character is described as having been very attractive. His range of topics in conversation was extensive, embracing not only such subjects as those treated of in his writings, but including the fine arts, of which he was an enthusiastic admirer, and almost every department of ancient and modern literature.

(*Gentleman's Magazine*, January, 1844; *Eclectic Review*, February and May, 1844; Ryland, *Life and Correspondence of John Foster*.)

FOTHERGILL, JOHN, was born of a Quaker family, on the 8th of March 1712, at Carr-End, near Richmond, in Yorkshire. After obtaining the elements of education in the school of Sedburgh, in the same county, he learned pharmacy from an apothecary named Bartlett, and then proceeded to Edinburgh. Here he took his degree of M.D. in 1737, the thesis which he published on this occasion being on the use of emetics. ('*De Emeticorum Usu in variis Morbis tractandis*.) In order to become a physician in practice as well as theory,

he now diligently attended St. Thomas's Hospital, in London. In 1740 he travelled into Holland, France, and Germany, and then settled in London. In 1748, an ulcerated or gangrenous sore throat, which had prevailed epidemically, gave Fothergill an opportunity of displaying his great practical talents. This kind of sore throat is now believed to be related to scarlet fever, and indeed to be the essential and dangerous part of that disease, of which the eruption is merely the outward and harmless indication. In Fothergill's time however this malady was confounded with the ordinary or inflammatory sore throat, and being treated accordingly, with bleeding and purgatives, was very fatal. Fothergill, on the contrary, used emetics, mineral acids, bitters, and a little wine, and lost but few cases.

The two most prominent points in the life of Dr. Fothergill are the remarkable success with which he practised his profession and the unwearied benevolence with which he distributed the fruits of his labours. It is supposed that he gave away at least 200,000*l*.

Dr. Fothergill published several papers in the 'Philosophical Transactions' on the origin of ambergris, the rupture of the diaphragm, &c.; and he is also the author of essays on the plant producing Aleppo scammony; on the use of bark combined with small doses of calomel in scrofula, and calomel alone in sciatica, lumbago, and worms; on the use of hemlock in cancer; on the botanical, chemical, and medical history of the cortex Winteranus and catechu; on the treatment of hooping-cough by very small doses of tartar emetic combined with an absorbent earth; on dropsy, and the disadvantages of putting off tapping too long; on chronic ulcers of the legs; on phthisis, and the abuse of balsams and bark in this disease; on febrile rheumatism of the face; on angina pectoris; on the ulcerous sore throat; on hydrocephalus internus, an essay thought by Vicq-d'Azyr to be one of the most perfect descriptions to be found in medicine; and advice to women between forty and forty-five years of age, or rules to be observed on the cessation of the catamenia.

Fothergill improved the art of recovering the drowned; showed the necessity of prohibiting burials in towns, and the means of diminishing the frequency of fires. The editions of his works are those of London, 1781, 8vo; 1783, 3 vols., 8vo; 1784, 4to. Fothergill died on the 26th of December 1780, in the sixty-ninth year of his age.

FOUCHÉ, JOSEPH, Duke of Otranto, was born in 1763 at Nantes, and educated in the college of the Pères de l'Oratoire. Being unable on account of his delicate constitution to follow the profession of his father, who was captain of a vessel, he applied himself to study, and after having completed his course at Paris he lectured in different towns of France on various philosophical subjects, till on his marriage he finally settled in his native town, and began to practise as an advocate. In 1792 he was returned by the department of the Loire-Inférieure as a member of the National Convention, in which capacity he voted for the death of the king, and against the appeal to the nation. In 1793 he was sent with Collot d'Herbois on that mission which deluged Lyon with blood, but still he had the courage to oppose some measures of his infamous colleague. On his return to Paris he was elected (1794) president of the Jacobin Club, but he was soon expelled from it by the enmity of Robespierre. After the fall of Robespierre, Fouché being considered as a dangerous terrorist was arrested, but afterwards liberated under the proclamation for a general amnesty, on the 26th of October 1795. He remained in private life till 1798, when he was employed in Italy, and after his return to Paris the Directory nominated him minister of the police of the republic. It was in this capacity that he displayed his great talents, which were united with an extraordinary degree of courage, firmness, and activity. He had the boldness to adopt vigorous measures for the suppression of popular assemblies. Having supported Bonaparte after his return from Egypt, he was confirmed in his office upon the establishment of the consulate. He had the address to render himself necessary to all parties by tormenting Bonaparte on the one hand with rumours of conspiracies, and on the other by screening from his vengeance many royalists. Bonaparte however dismissed Fouché in 1802 from his office, but on his accession to the throne he restored him to his former post. Fouché's vigilance maintained the tranquillity of the empire while Napoleon I. was occupied in foreign wars; and having the duties of minister of the interior added to those of his office, he greatly contributed by his arrangements to prevent the success of the English expedition against Holland in 1809. In the last-mentioned year he was created Duke of Otranto, but he fell out of favour for having used in his proclamation to the national guards the following expression—"Let us prove that Napoleon's presence is not necessary in order to repel our enemies." In 1810 he was nominated governor of Rome on condition of delivering his correspondence to Napoleon, which having refused to do, he was sent to Aix. He was again recalled, but as his views did not coincide with those of the emperor, Fouché retired into the country. In 1813 Fouché was made governor of the Illyrian provinces, but the progress of the allied troops compelled him to relinquish his post and to retire to Italy.

After the abdication of Napoleon I., Fouché again retired to his estates in the country, and refused to take any part in political intrigues. On Napoleon's return from Elba, he was suspected by the Bourbons, and an order was given for his arrest, but he contrived to make his escape. Napoleon again nominated Fouché minister of

police, but he accepted the office only on the understanding that Austria and England secretly connived at Napoleon's return from Elba. As soon as he learned that the congress of Vienna had declared against Napoleon, he tried to persuade the emperor, in case his negotiations should prove unsuccessful, to abdicate and retire to the United States of America. He strongly advocated the principles of liberty during the hundred days of Napoleon's second reign, and strongly urged the emperor to abdicate after the battle of Waterloo. Fouché being put at the head of the provisional government by the chambers, promoted the departure of Napoleon I., negotiated with the allied powers, and by his intrigues baffled the scheme of Carnot and other patriots to defend Paris. At the beginning of the negotiation he was not inclined to promote the second restoration of Louis XVIII., but notwithstanding this he was called by the king, immediately after the capitulation of Paris, and nominated minister of police. This circumstance gave rise to a general belief that he had deceived Napoleon I. all the time after his return from Elba, and that he constantly maintained a secret correspondence with the allied powers and the Bourbons. In his capacity of minister of police he presented to the king two reports on the state of France, which by their boldness excited the hatred of all parties. His advice to grant a general amnesty was not followed; and he signed with his own hand, as minister of police, the ordinance of Louis XVIII. of the 24th July 1815, by which many persons were excepted from the amnesty. Being driven by the hatred of the royalists to resign his office of minister of police, the king nominated him his ambassador to Dresden. The law of the 12th January 1816, by which all those who had voted for the death of Louis XVI. were banished from France and deprived of the estates which had been granted to them, was extended to Fouché also, who from that time lived in different parts of Austria. He died at Trieste in 1820. 'The Memoirs of Joseph Ant. Fouché, duc d'Otranto,' which appeared at Paris, 1824, were declared by his sons to be a spurious production; and their denunciation was maintained in a suit against the printer, who was condemned in heavy damages; but it is difficult to believe that they are wholly unauthentic. It is a known fact that Fouché dictated his memoirs to his secretary Desmarteau. A curious work was published at Paris in 1833, which throws great light on Fouché's character, and on the system of the imperial administration in France, 'Témoignages historiques, ou quinze Ans de haute Police sous Napoléon, par Desmarteau.'

FOULIS, ROBERT AND ANDREW, two learned printers of Scotland, were, it is supposed, natives of Glasgow, and passed their early days in obscurity. Robert is asserted to have been a barber. Ingenuity and perseverance however enabled them to establish a press, from which have issued some of the finest specimens of correct and elegant printing which the 18th century has produced. Even Bodoni of Parma, and Barbou of Paris, have not gone beyond some of the productions of the Foulis press. Robert Foulis began printing about 1740, and one of his first essays was a good edition of 'Demetrius Phalereus,' in 4to, published in 1743. In 1744 he brought out his celebrated immaculate edition of 'Horace,' 12mo, and soon afterwards was in partnership with his brother Andrew. Of this edition of 'Horace,' the sheets as they were printed were hung up in the college at Glasgow, and a reward was offered to those who should discover an inaccuracy. It has been several times reprinted at Glasgow, but not probably with the same fidelity. The two brothers continued to produce for thirty years a series of correct and well-printed books, particularly classics, which, whether in Greek or Latin, are as remarkable for their beauty and exactness as any in the Aldine series. Among them may be enumerated 'Homer,' Greek, 4 vols. fol., 1756-58; 'Thucydides,' Greek and Latin, 8 vols. 12mo, 1759; 'Herodotus,' Greek and Latin, 9 vols. 12mo, 1761; 'Xenophon,' Greek and Latin, 12 vols. 12mo, 1762-67; with small editions of Cicero, Virgil, Tibullus and Propertius, Cornelius Nepos, Tacitus, Juvenal and Persius, and Lucretius. To these may be added a beautiful edition of the Greek Testament, in small 4to; Gray's 'Poems,' Pope's 'Works,' &c.

It is a melancholy reflection that the taste of these worthy men for the fine arts at last brought about their ruin; for having engaged in the establishment of an academy for the instruction of youth in painting and sculpture in Scotland, the enormous expense of sending pupils to Italy to study and copy the ancients, gradually brought on their decline in the printing business, and they found the city of Glasgow no fit soil to transplant the imitative arts to, although their success in printing the Greek and Latin Classics had already produced them ample fortunes. Andrew Foulis died on September 15, 1775, and Robert in 1776 exhibited and sold at Christie's, in Pall Mall, the remainder of his paintings. The catalogue formed three volumes. But the result of the sale was, that after all the expenses were defrayed, the balance in his favour amounted only to the sum of 15s. He died the same year on his return to Scotland. A person of the name of Foulis, a descendant of one of the brothers, continued to print at Glasgow as late as 1806. His 'Virgil' of 1778, and his 'Æschylus,' printed in 1795, are considered beautiful productions.

(Lemoine, *History of Printing*; Nichols, *Lit. Anecd.*, vol. iii., pp. 691, viii., 475; Chalmers, *Biog. Dict.*)

FOULSTON, JOHN. The name of this architect, who died at Plymouth, January 13, 1842, aged sixty-nine, is especially connected

with the history of that town and its neighbourhood, where, during the last thirty years of his life, he enjoyed a very extensive practice, and executed nearly all the public buildings then erected at Plymouth and Devonport (formerly Plymouth Dock), besides various general improvements, such as streets, and lines of uniformly-built houses, distinguished by the name of 'Terraces.' Hence he came to be regarded as the architect *par excellence*, and has been complimented by the title of the 'Wren of Plymouth,' though that of its 'Wood' [Woon] would have been compliment sufficient. That he did much for the general appearance of Plymouth and the places in its vicinity, is not to be disputed: he introduced an improved style of building; but those of his buildings which challenge notice as distinct works of architecture exhibit little more than a smattering of style—those superficial and obvious rudiments of it which at once distinguish one style from another. In the critical meaning of the term, he himself possessed no style, for, applied to the works of an artist, *style* presumes both individuality and generality of expression in that particular language of his art which is employed by him; whereas Foulston's Greek was little more than the neutralisation of Greek, followed in literal transcripts from it with respect to columniation, columns, and a few details, but essentially un-Greek, or pseudo-Greek, in regard to general character. His works in that style are however characteristic of their time, and serve to show what was admired in this country as genuine and 'pure' classical architecture during the early part of the present century, when *four-columned* Parthenons *without* sculpture and *with* sash-windows were hailed as marvels worthy of Athens itself.

With the exception of Soane and Laing, Foulston was the only one among his contemporaries who published designs of the buildings executed by him. The collection was at first announced as intended to consist of 200 plates, in 4 vols. 4to; but it appeared, in 1838, in a single volume, with 116 plates in lithographic outline, executed in a hard and formal manner. Yet, though no fewer than forty-seven plates are devoted to a single edifice, comprising the Royal Hotel and Theatre, there is neither section nor view to give any idea of the theatre itself, but only drawings explanatory of the carpentry and construction of the stage. However, that publication enables us to do what, highly desirable as it is, is generally most difficult of accomplishment in architectural biography, to give a tolerably full and accurate list of Foulston's buildings. At Plymouth:—Royal Hotel and Theatre, begun 1811, Grecian Ionic; Exchange, 1813; Athenæum, 1818-19, Grecian Doric; St. Andrew's Chapel, 1823; Public Library, Devonport:—Town Hall, 1821-2, Grecian Doric; Civil and Military Library, 1823, Egyptian; Mount Zion Chapel, 1823-4, Hindoo; Column, 1824, Grecian Doric. Tavistock, Old Abbey Buildings, restored, 1829. Torquay, Public Ball-room, 1839. Bodmin, Cornwall County Lunatic Asylum, 1818. Besides the above, which constitute his edited designs, Foulston executed several other buildings, public as well as private, including St. Paul's Chapel, Gothic, and Edgcombe Place, at Stonehouse; St. Michael's Terrace, Stoke Damerell; Belmont House; and various villas and cottages in the neighbourhood of Stoke, and in other parts of the county. Greatly as he seems to have prided himself upon the correctness and purity of his taste in classical architecture, Foulston was by no means disposed to confine himself to the Grecian style, for he attempted every style in its turn, Egyptian and Hindoo not excepted, and even that of Soane included. The fact is, Foulston seems to have discovered that he had exhausted all his stock of ideas for Grecian designs after employing that style for some of his principal works. It would not do to repeat Grecian Doric and Ionic porticoes, and those mere monoprostyle ones, perpetually, especially in contiguous buildings, and this, no doubt, determined him not only to have recourse to other and widely different styles, but occasionally to bring them together in direct contrast with each other, as at Devonport, where in the Town-Hall, Column, Library, and Chapel, he clustered together into one group Grecian, Egyptian, and Hindoo, the two last of a very spurious kind, one of them being evidently borrowed from the building in Piccadilly, while for the Hindoo there seems to be no better authority than the architect's so naming it. Though without more pretensions to design than many other things of the kind that have been erected all over the country, the Devonport Column stands with an air of very unusual dignity, not merely stilted upon a pedestal borrowed from the broken stylobates of Roman and Italian architecture, but rearing itself upon a lofty substructure of masonry, the whole being on a higher level than the pavement of the street. Yet we suppose the Royal Hotel at Plymouth generally passes for Foulston's *chef d'œuvre*, it being his largest building—one rivalling the post-office at London in size, as well as resembling it in design; for the Plymouth structure measures 268 by 218 feet, the other 390 by 130 feet.

FOURCROY, ANTOINE-FRANÇOIS DE, an eminent French chemist, councillor of state, commander of the legion of honour, member of the Institute, and of most of the academies and scientific societies of Europe, professor of chemistry at the Museum of Natural History, at the Faculty of Medicine of Paris, and at the Polytechnic School, was born at Paris, on the 15th of June 1755, and was the son of Jean-Michel de Fourcroy, and Jeanne Laugier. His family had long resided in the capital, and several of his ancestors had distinguished themselves at the bar. Antoine-François de Fourcroy sprung from a

branch of the family that had gradually sunk into poverty; and his son, the subject of the present article, grew up in the midst of it. When seven years old, he lost his mother, and his sister preserved him with difficulty till he went to college; and in consequence of the ill-treatment of a master he left it at fourteen years of age, somewhat less informed than when he went to it.

While uncertain what plan to follow, in order to obtain a livelihood, the advice of Vieq-d'Ayr, who was a celebrated anatomist and a friend of his father's, induced him to commence the study of medicine; and after successfully struggling against every kind of difficulty, he at last obtained the necessary qualification to practise in Paris. The first writings of Fourcroy did not evince any peculiar predilection for any particular branch of science; he wrote upon natural history, anatomy, and chemistry; he published an 'Abridgment of the History of Insects;' and a 'Description of the Bursa Mucoide of the Tendons;' and in consequence of the celebrity which he acquired by the last-mentioned performance, he was admitted as an Anatomist into the Academy of Sciences in 1785.

After the death of Macquer, which happened in 1784, he succeeded to the chair of professor of chemistry at the Jardin du Roi, and he continued there till his death, which took place twenty-five years afterwards. He was greatly admired for the eloquence with which he delivered his lectures, and the writer of this article was a witness of his great flow of language during a sitting of the Institute in 1802.

In 1795 he was elected a member of the National Convention, but notwithstanding his reputation for eloquence, from prudential motives he never opened his mouth in the Convention till after the death of Robespierre. After the 9th Thermidor, when the nation was wearied with destruction, and efforts were making to restore institutions which had been overturned, Fourcroy began to acquire influence, and he took an active part in whatever related to the establishment of schools, whether of medicine, or for the purposes of general instruction. Among these was the Polytechnic School, at which, as already stated, he was professor of chemistry; and both as a member of the Convention and of the Council of Ancients, he was concerned in the establishment of the Institute and the Museum of Natural History.

The great exertions made by M. de Fourcroy, and the prodigious activity which he displayed in the numerous situations which he filled, gradually undermined his constitution; he was sensible of his approaching death, and announced it to his friends as an event which would speedily take place. On the 16th of December 1809, after signing some despatches, he suddenly exclaimed, "Je suis mort!" and fell lifeless on the ground.

In his 'History of Chemistry,' Dr. Thomson thus concludes his notice of the works of Fourcroy:—"Notwithstanding the vast quantity of papers which he published, it will be admitted, without dispute, that the prodigious reputation which he enjoyed during his lifetime was more owing to his eloquence than to his eminence as a chemist, though even as a chemist he was far above mediocrity. He must have possessed an uncommon facility of writing. Five successive editions of his 'System of Chemistry' appeared, each of them gradually increasing in size and value: the first being in two volumes and the last in ten. This last edition he wrote in sixteen months: it contains much valuable information, and doubtless contributed considerably to the general diffusion of chemical knowledge. Its style is perhaps too diffuse, and the spirit of generalising from particular and often ill-authenticated facts, is carried to a vicious length. Perhaps the best of all his productions is his 'Philosophy of Chemistry.' It is remarkable for its conciseness, its perspicuity, and the neatness of its arrangement."

Besides these works, and the periodical publication entitled 'Le Médecin Éclairé,' of which he was the editor, there are above one hundred and sixty papers on chemical subjects, with his name attached to them, which appeared in the 'Memoirs' of the Academy and of the Institute; in the 'Annales de Chimie,' or the 'Annales de Musée d'Histoire Naturelle,' of which last work he was the original projector. Many of these papers contained analyses, both animal, vegetable, and mineral, of very considerable value. In most of them the name of Vauquelin is associated with his own as the author, and the general opinion is that the experiments were all made by Vauquelin, but that the papers themselves were drawn up by Fourcroy. There is one merit at least to which Fourcroy is certainly entitled, and it is no small one: he formed and brought forward Vauquelin, and proved to him ever after a most steady and indefatigable friend.

It would serve little purpose to go over this long list of papers. Though they contributed essentially to the progress of chemistry, yet they exhibit but few of those striking discoveries which at once alter the face of the science by throwing a flood of light on everything around them. We shall merely notice a few of what we consider his best papers:—

1. He ascertained that the most common biliary calculi are composed of a substance similar to spermaceti. During the removal of the dead bodies from the burial-ground of the Innocents at Paris, he discovered that the bodies were converted into a fatty matter, which he called adipocire. It has since been distinguished by the name of cholestrine, and has been shown to possess properties different from those of adipocire and spermaceti.

2. It is to him that we are indebted for the first knowledge of the fact, that the salts of magnesia and ammonia have the property of uniting together and forming double salts.

3. His dissertation on the sulphate of mercury contains some good observations. The same remark applies to his paper on the action of ammonia on the sulphate, nitrate, and muriate of mercury. He first described the double salts which are formed.

4. The analyses of urine would have been valuable had not almost all the facts contained in it been anticipated by a paper of Dr. Wollaston published in the 'Philosophical Transactions.' It is to him that we are indebted for almost all the additions to our knowledge of calculi since the publication of Scheele's original paper on the subject.

5. We may mention the process of Fourcroy and Vauquelin for obtaining pure barytes, by exposing nitrate of barytes to a red heat, as a good one. They discovered the existence of phosphate of magnesia in the bones, of phosphorus in the brain, and in the milks of fishes, and a considerable quantity of saccharine matter in the bulb of the common onion, which, by undergoing a kind of spontaneous fermentation, was converted into manna.

In concluding, we may remark that his friendship, free from all selfishness, for Vauquelin, coupled with the well-known fact of his having saved the lives of some men of merit, and among others of Darcet, tends greatly to acquit Fourcroy of the disgraceful charge which has been made against him of having contributed to the death of the illustrious Lavoisier. This acquittal is rendered complete by the annexed declaration of Cuvier in his 'Eloge' of Fourcroy:—"If, in the rigorous researches which we have made, we had found the smallest proof of an atrocity so horrible, no human power could have induced us to sully our mouths with his *Eloge*, or to have pronounced it within the walls of this temple, which ought to be no less sacred to honour than to genius."

FOURIER, CHARLES, founder of the system of communism known as Fourierism, was born at Besançon, in Franche-Comté, on the 7th of April 1772: he died at Paris on the 10th of October 1837, in his sixty-sixth year. He lived and died a bachelor.

He was the son of Charles Fourier, a merchant and magistrate (*Juge consulaire*) of the city of Besançon, who died when Fourier was in his ninth year, leaving a widow with a family of four children, and a property of about 8000*l*. Fourier was the youngest child and the only son. After completing his studies at Besançon and Dijon, Fourier was placed in a commercial house at Rouen, where he remained a short time, and then removed to Lyon in the year 1790, when the French revolution was commencing. It was a most eventful period. New philosophies and theories were almost annually tried experimentally, and found deficient, notwithstanding their plausibility. Fourier, though young, was led to think of principles and causes; social evils and their remedies; the horrors of convulsive anarchy, and all the aberrations of philosophy which then distracted his unhappy country. He reflected long and deeply on these subjects in the midst of his commercial occupations, and experience confirmed him in the opinion he early formed that something must be radically wrong to cause so much injustice and antagonism in society. He made himself acquainted with the principles and theories of all the leading parties. From them he turned to real science in its various branches; travelled much to gain experience; and laboured constantly with various feelings of alternate fear and hope, to discover the cause of social misery, and an efficient remedy. By the decree of the National Convention, August 23, 1793, Fourier was compelled to enter the army, and was drafted into the eighth regiment of Chasseurs à Cheval, which joined the army of the Rhine and Moselle, where Fourier remained about two years; not without profiting by all that could be learned of scientific evolutions, as his writings indicate, when treating of gymnastic exercises and the disciplines of education. He also paid great attention to the theory of music during his connection with the army; but his health began to sink, and he obtained his release in January 1795. In 1799 he was employed in a commercial house at Marseille, and he had to direct the operation of submerging a considerable quantity of corn by night in order to avoid the vengeance of the people, who were suffering from scarcity of bread in the surrounding country. The wheat which was thus thrown into the sea at midnight had been spoiled by being kept too long. The scarcity of food had been so general in the country that the poor inhabitants of many parts were suffering from famine and disease when this occurred, and Fourier was more impressed than ever with the awful state of social and commercial and political disorder which deranged the general economy of civilised society. His mind had been already fixed upon the problem for about ten years, but the first discovery which he and his followers regarded as one of general importance and undoubted certainty was made soon after this remarkable event in 1799.

In 1800 he passed some months in Paris, and then returned to Lyon, where he published articles in the newspapers, which were noticed by the government for their acuteness and range of thought. One of those articles, published in the 'Bulletin de Lyon,' in 1803, and headed 'Continental Triumvirate,' attracted the attention of Napoleon I., who caused inquiries to be made about the author, but nothing further occurred. Fourier had to work out the details of his plans, and years elapsed before they were sufficiently mature for publication. Meanwhile he was employed as a commercial

agent, and only known to the society in which he moved as a man remarkable for his learning in geography and general statistics. In conversation with his intimate acquaintance he had mentioned many things connected with his new discovery, and they at length induced him to commence publishing before he had completed all the secondary combinations of detail. To satisfy their curiosity he issued a Prospectus, in which his general views were broadly stated, but without an attempt at demonstration. This Prospectus was a small octavo volume, published in 1808, at Leipzig, according to the title-page, but really as it would seem printed and published at Lyon, in order to avoid the censorship of Napoleon.

This Prospectus was intended to announce the publication of his new discovery in a series of eight octavo volumes, to be published by subscription, and commenced as soon as a sufficient number of subscribers had sent in their names. The work was entitled 'Théorie des Quatre Mouvements et des Destinées Générales.' It is the strangest, most mystical, and most startling of all his works, though merely given as a general announcement of his theory. Surprise and wonder were the only effects which it produced on those who read it and the few public writers who reviewed it. After being noticed by a few persons in the neighbourhood of Lyon, it sunk into oblivion, without a dozen copies being sold.

After publishing this voluminous 'Prospectus' of his theory of the cardinal movements, Fourier remained fourteen years without publishing the continuation of his theory. He quietly prosecuted his studies in the solitude of private life, interrupted only by his mercantile pursuits, he still continuing in his mercantile position in Lyon. Little is known of his habits or his movements from 1808 to 1815, except a few incidents mentioned by himself. In one of his unpublished manuscripts, he says, in reference to the long interval which elapsed between his first and second publications, "It was well that I deferred the publication of my theory, for it was not until 1814 that I discovered the principal laws of equilibrium in combined associative harmony, and other branches of transcendental theory. It was not until the year 1819 that I discovered the possibility of organising associative unity without disturbing the present laws of marriage.

"My commercial duties had always prevented me from giving that undivided attention to my discovery which its infinite details required. The stagnation however in which mercantile affairs were plunged by the political events of 1814 and 1815 induced me to retire from business and devote my time exclusively to study. In 1816 I commenced the preparation of materials for publication, but the problems to be solved were so diversified and numerous—the subject so immense—that I could not succeed in bringing them within the limits of an ordinary book. Twelve months were lost in trying to condense the matter and improve the plan of distribution. At length I fixed upon a plan of partial publication, which contained about one-quarter of the whole theory, but sufficient for all purposes of practical association on a simple scale."

During the Hundred Days of Napoleon's reign Fourier was placed at the head of the statistical department of the prefecture or provincial government of Lyon, by his namesake the Count Fourier, but after the second restoration of the Bourbon family everything was changed again, and Fourier retired from Lyon to Tallissieu in the autumn of that year, to pass the winter in his sister's family. From Tallissieu he went to Belley to reside with his other sister, and there he remained from 1815 until 1821, occupied exclusively in preparing the manuscript of his future publication.

Hitherto no one had seriously thought of Fourier's ideas or his studies, but in 1814 a copy of his first volume fell accidentally into the hands of M. Just Muiron, of Besançon, a gentleman of studious habits and high standing in the provincial administration of Franche-Comté, and also proprietor of its leading provincial newspaper, 'L'Impartial de Besançon.'

The views of Fourier's theory announced in that volume made a deep impression on Muiron, who wrote immediately to the author to obtain more information on the subject. This led to a long correspondence and an interview, which tended to confirm Muiron in the high opinion he had first conceived of both the author and his theory. After a due consideration of the principles and an intimate acquaintance with Fourier, from whom he gathered ample information on all points of doctrine, Muiron became the intimate friend and the first avowed disciple of Fourier. He became more anxious than Fourier himself to have the theory completely published, and undertook to furnish a part of the funds for the expense of printing, as soon as the manuscripts could be made ready for the press. Fourier sold a part of his little property to defray the rest of the expense of printing. The correspondence between Muiron and Fourier became frequent. It is an interesting history of Fourier's opinions and pursuits during the period of his studious retirement from 1816 to 1821. The whole of Fourier's theory was written during this period, though not more than half of it has yet been published. The unpublished manuscripts treat however chiefly on cosmogony, psychology, analogy, and other very abstruse subjects, which are treated in a manner not at all likely to attract the general reader.

In one of his letters to Muiron he says, "I have positively failed, after fourteen years' repeated application, to solve the problem of

Passional Diffraction." This, in the language of Fourier, is the principle of prophetic inspiration. It is treated by him as an abstract question, but as the object of this article is to explain some of the opinions of Fourier from his own point of view, we may give it one short paragraph of explanation.

If we compare the light of Revelation from the Spiritual Sun of the universe on the eye of the mind, with the light of the natural sun on the eye of the body, we shall have the exact analogy between the two, in harmony with the language of Fourier. There are three modes of action in the transmission of natural light: *Refraction*, *Reflection*, and *Diffraction*. In the sphere of Revelation, or the transmission of spiritual light to the mind of man, Nature is the great fact of undoubted divine origin, which reflects to the eye of the inquiring mind the law of God, which it reveals in its stupendous harmony. The mind of man itself which is of divine origin also, is the power which refracts or divides the rays of mental light into their magic beauty of variety and colour. *Diffraction* is a mixed mode of action between refraction and reflection; and prophetic inspiration is a mixed mode of mental revelation, written in words similar to human verbalism, and reflecting divine wisdom just like Nature, but participating in the characteristic peculiarities of both; inasmuch, as it is partly reflective without explanation, like Nature; and partly refractive and explanatory, like the word of man. It is that mental or "passional diffraction," which Fourier could not find until he came to look for it in sacred prophecy, which he did before he published his 'New Industrial World' in 1829.

In April 1821, Fourier, having prepared his manuscript for the press, went to reside at Besançon to superintend the printing of his work, which was distributed in nine volumes under the following heads:—

1. 'The Abstract Principles of Passional Attraction, and their Partial Application to Industrial Association.'
2. 'Familiar Synthesis of the Principles of Attraction, and their Equilibrium in Practice.'
3. 'The Analysis of Man's Physical, Moral, and Mental Nature, individually and collectively, with regard to Individual Variety and Universal Unity.'
4. 'Methodical Synthesis, and Transcendental Theory.'
5. 'Commercial Duplicity, and Ruinous Competition.'
6. 'The False Development of Human Nature, and a regular Analysis and Synthesis of False Development in Universal Nature as an exception to Universal Harmony.'
7. 'Universal Analogy and Illustrations of Cosmogony.'
8. 'The Scientific Theory of the Immortality of the Soul.'
9. 'Dictionary of Contents, References, &c. &c. of the whole Work.'

Each of these volumes contains between five and six hundred closely printed large octavo pages. The first and second only, with a few extracts from the others, were printed and published in 1822, under the title of 'A Treatise on Domestic and Agricultural Association'; a second edition with another title was published in 1841; two volumes more were published in 1850 under the title of 'Passions of the Human Soul.' The other volumes, containing some of the more transcendental speculative part of the theory, still remain in manuscript. The title of the whole work, we are informed by Fourier, should be 'Theory of Universal Unity.'

Fourier professes to teach, in the volumes published by himself, the science of associative unity, by which the produce of social industry may be increased from three to sevenfold, and the economy of general and individual expenditure improved tenfold; so that the practical advantages of association to all classes of society would be as thirty to one, and more in many instances, compared with the present state of things. To master his whole theory of universal science would, we are told, require more time and mental application than the study of all the branches of mathematics.

In November 1822, Fourier's two large volumes were completed, and he went to Paris to have them advertised, reviewed, and sold if possible. Here he was disappointed. Few of the reviewers noticed his work, and those who mentioned it said little more than that it was a voluminous and abstruse production. After waiting twelve months to have his book reviewed, without obtaining any notice from the press beyond the mere mention of "voluminous abstruseness," Fourier published a summary of some one hundred and fifty pages, in the hope of obtaining a more favourable and detailed review. Here again he was disappointed. He sent his work to many of the leading statesmen of the time, but those who were polite enough to acknowledge the present, alleged their multifarious occupations as a reason for not having time to read the book. Unable to continue the expensive residence of Paris, Fourier returned to Lyon in the month of March 1825, where his necessities compelled him to accept the office of cashier in a commercial house, at a salary of 1200*fr.* a year. In the meantime his book had been read by some inquiring minds in various parts of the country, and a few influential persons became professed disciples. In the summer of 1825, M. Grea, a gentleman of large property, invited Fourier to his country residence at the château of Roturier, near Lons-le-Saulnier, where he was anxious that Fourier should remain and write a more elementary work for general readers. Fourier complied with the request, and commenced his compendium, but did not then complete it. He returned to Lyon for a short time, and in January 1826 to Paris, where he remained nearly two years. In July 1828 he went again to Besançon to print the compendium to his theory;

which was published early in 1829, under the title of 'The New Industrial World,' a large octavo volume of 600 pages, and the most methodical and elementary of all his works. In this volume he has devoted a long and elaborate chapter to the 'Confirmation of Associative Principles from the Gospel.' From 1822 he appears to have studied the Sacred Scriptures with devout attention, and to have altered his mind with regard to the influence of their authority in corroboration of his science.

During the time of his last visit to Besançon, his native city, to superintend the printing of his 'New Industrial World,' he resided in the house of a lady, Madame Clarissa Vigoureux, who had recently become a convert to his views, and who subsequently devoted her whole fortune, as well as her talents, to the propagation of his theory: her 'Paroles de Providence' was one of the most popular works published in elucidation of Fourier's theories.

In March 1829 Fourier returned to Paris, where he continued to reside permanently. His compendium was treated by the press with the same indifference and silence as the larger work of 1822, and his name remained unknown to the public until the year of the Revolution, 1830, when the St. Simonians in Paris began to attract general attention by their eloquence and eccentricity. As this new sect professed to take an interest in social industry and combinative unity, Fourier sent a copy of his works to each of their leaders, offering to assist them in organising practical associations, if they were willing to avail themselves of his theory. He had made the same offer to the English Socialists some years before, but his offer of assistance was treated with polite indifference by both the English and the French sects of social innovators. This treatment soured Fourier's mind against both parties, and he resolved to publish a critical refutation of their respective systems. In 1831 he published a pamphlet entitled 'The Fallacy and Charlatanism of the St. Simonians and the Owenites.' This pamphlet contains a very severe criticism of the two systems, and was probably a powerful agent in neutralising the influence of the St. Simonians in France. Most of Fourier's writings display an irritable temper, but this pamphlet is lamentably deficient in equanimity, however just the arguments may be. It produced however a great sensation amongst the St. Simonians, and several of their leaders openly embraced Fourier's views.

This was the beginning of Fourier's notoriety and influence in Paris. Men of talent and of property began to group themselves around him in numbers, and in 1832 they were able to afford him the means of publishing a weekly journal, the first number of which appeared on the 1st of June 1832, under the name of 'The Phalanstery,' a journal of industrial reform. Fourier edited this journal with the aid of several of his new adepts, who had left the St. Simonians. Many of his articles are interesting, inasmuch as they are less abstruse and scientific than his books. The journal was continued for two years, and laid the foundation of that 'Phalansterian Propaganda' which afterwards became widely spread over all parts of the globe.

The gentlemen who enabled Fourier to commence this journal, enabled him also to form a joint-stock society for the practical experiment of his theory. Shares were taken to the amount of 20,000*l.*, and an estate of 1200 or 1300 acres of waste land was purchased at Condésur-Vegres, near Rambouillet. Buildings were commenced and other operations, almost immediately, against Fourier's will, before a sufficient number of shares had been sold to warrant such precipitancy: it failed, as all such experiments have hitherto failed. In the first instance it was stopped short for want of sufficient capital; then passing into other hands it soon lost its distinctive character, and eventually was wholly abandoned as an associative scheme.

In 1835 Fourier published another octavo volume, entitled 'False Industry,' but it was chiefly filled with criticisms of the present state of things, and contained nothing new in regard to his theory. In 1836 a monthly journal was commenced by his friends, under the name of 'La Phalange,' which had a larger and more vigorous existence than its predecessor. As the 'Démocratie Pacifique,' it eventually appeared as a daily paper, but the revolution put an end to its existence, and sent its editors into exile.

Fourier was a man of dignified simplicity, friendly and polite, indulgent and sincere, but somewhat misanthropic in the latter part of his life, partly from disappointment in failing to realise his theory during his own lifetime. In person he was slight, and of a nervous, irritable temperament: his stature about five feet seven inches. His physiognomy was expressive, his hair light-brown, complexion fair; his eyes blue and of a mild expression. His nose was aquiline and chin large, his lips thin and much compressed. His head was of the 'Gaulois' form, less oval than the Celtic, prominent in front, depressed behind, and very full on each side, and yet rather small than large. In youth his favourite study was geography; his favourite amusements were music and the cultivation of flowers.

In 1837 Fourier's health began to decline rapidly, and on the 10th of October he died, leaving a second volume of his 'False Industry,' partly printed, but not published. The whole of his published works consist of—'Théorie des Quatre Mouvements et des Destinées Générales,' 1 vol. 8vo, 420 pages, published in 1808; 'Traité de l'Association Domestique Agricole,' 2 vols. 8vo, published in 1822, and a summary of the same, published in 1823, making altogether a work of 1448 closely printed pages; 'Le Nouveau Monde, Industriel et Socié-

taire,' 1 vol. 8vo, published in 1829, with a livret d'annonce of the same, published in 1830, 664 pages; 'Pièges et Charlatanisme des deux Sectes St. Simon et Owen,' an octavo pamphlet of 72 pages, published in 1831; 'La Fausse Industrie, morcelée, repugnante, mensongère; et l'Antidote, l'Industrie naturelle, combinée, attrayante, véridique, donnant quadruple Produit,' 1 vol. 8vo, published in two parts, the first in 1835, the second in 1837, 840 pages; and the 'Passions of the Soul,' mentioned above, which has been translated into English (8vo, 1851) by the Rev. J. R. Morell, with a biography and general introduction by Hugh Doherty. Eight volumes of his 'Œuvres Complètes' were published at Paris between 1841-45.

Fourier's views have unquestionably had a very powerful influence in modifying, if not in forming, those associative, communistic, or socialistic doctrines which were for awhile dominant, and though repressed are yet influential, and appear to have taken deep root in France; have extended so widely throughout the European continent; and have been far from inoperative in this country and in America; though, as it would seem, their prevalence is less general and their influence less profound than the hopes and fears of their more ardent advocates and opponents have led them to believe. We therefore deem it not unadvisable to place before our readers a summary of the views of Fourier, drawn up, as will be seen, by a member of the Phalansterian school, one of Fourier's most devoted and able disciples—holding ourselves of course therefore free from all responsibility for the tone of acquiescence in opinions many of which we deem palpably erroneous.

Fourier's theory is based on One universal principle—that of attraction and repulsion, in all spheres of life and movement. The cardinal division of this One principle or law of movement pivots on, or terminates in, what he terms *Passional* or *Social* harmony. When stated mathematically his science resolves itself into three theorems—three aspects of universality—which are these:—

Les attractions sont proportionnelles aux destinées.
La Série distribue les harmonies.
Analogie universelle.

These are accepted by the Phalansterian school as fundamental axioms of science, and susceptible of demonstration; and all that Fourier has been able to demonstrate with them is admitted.

There can be no doubt that one principle of unity governs all the infinite varieties of nature, and that these varieties must therefore correspond to one another in some degree of close or of remote analogy as well as to the One principle in which they all unite; and hence the evident necessity of Universal analogy as a connecting link in nature, and a ladder for the human mind to climb upon in rising to the infinitely great, or in descending to the infinitely small in creation.

That order is heaven's first law, the law of universal harmony in fact, there cannot be a doubt in healthy minds; and that variety is harmonised in unitary order, by the law of series or gradation, is self-evident, and hence the truth of Fourier's second theorem. The application of this law however is infallible in superhuman wisdom only, not in fallible humanity; and hence it is that Fourier's school accept the law of order or series, as he explains it scientifically, but reserve their free assent in cases where a special application of this law is not sufficiently supported by experience or scientific demonstration.

That the general impulsions of created beings are adapted to the ends for which they are created, is a theorem which cannot be denied without imputing imperfection to the author of our being; and hence the first theorem of Fourier, that attractions are proportional to final destinies.

From this he argues that the affections and desires of human nature for individual and social happiness, are permanent impulsions destined to seek, and ultimately to find, the laws of their harmonious satisfaction. He also argues that these innate aspirations are eternal, and that they cannot be eradicated from the soul, but that they may be, and too often are, corrupted by temptation, instead of being developed in harmonious discipline. Whence he concludes that the disciplines of life for every age and occupation, or the institutions of society in moral and religious and industrial education, government and progress, are alone within the power of man to alter and improve, as a medium of due development for those impulsions which God has implanted in human nature, and over which man has no control but that of discipline, which may be good or bad, general or partial, and which may influence the destiny of human souls for good or evil, though it cannot alter human nature.

Fourier's whole life was devoted to this problem of social disciplines in every sphere of life, but particularly in the sphere of social industry. Whether his solution of the problem be complete or not, it can hardly be denied that he has thrown considerable light on many questions of the highest moment to the present and the future welfare of mankind.

The general tone of his mind may be gathered from his answer to an allegation of scepticism made in the 'Gazette of France,' two years before his death. He states that "there are two doctrines which he could not deny without denying his own: the doctrine of Christ in religion, that of Newton in science." Religious and political discussions are carefully avoided in all Fourier's writings. He professes not to meddle either with the throne or the altar. He establishes a 'School of Science,' but denies that he has any wish to form a new religion.

He proclaims himself a Christian. Theology as well as politics he deems a proper subject for discussion, but not Revelation. He differs from philosophers and divines on many points of natural and scriptural interpretation, but he never doubts of Revelation in the Word and in the works of God. If we have understood him rightly in his views of future unity in Christian faith, he believes the Roman Catholic religion will be universally adopted, when its oecumenical councils have been re-established, and the principles of love and charity regain as much ascendancy as will admit of private liberty and toleration of opinion in the Church. The unity of Roman Catholic devotion will then harmonise the liberty of Protestant opinion, as the solar light includes the various coloured rays without destroying them in one refulgently impartial colour, White. Doctrinal variety and pure devotional unity appear to be the Phalansterian view of Christian harmony.

After Fourier's death, the progress of his theory was rapid in almost all parts of the civilised world, but more especially in France and North America. In both countries associations were formed for the purpose of carrying out Fourier's theory of domestic and agricultural association, and two men of great literary ability and mental energy, M. V. Considérant and Mr. Albert Brisbane, devoted themselves to the task of popularising his opinions. But in France Fourierism was beaten down with all other phases of socialism by the reactionary movements which followed the revolution of 1848, and in America the doctrine appears to exhibit little more vitality. In England, where Mr. Hugh Doherty has made himself the representative of Phalansterianism, the name is only known outside the small 'phalanx' to those who take a more than common interest in those mental manifestations which, in a silent and unobserved way, appear to be acting upon public opinion. In Germany, Italy, and Spain, and also in Belgium and Holland, the Phalansterians assert that their system has numerous converts, and there appear to be reasons for believing that some such form of doctrine has a very large number of secret adherents in most, if not all of those countries, but how far it is Fourierism, or a ruder and coarser form of socialism, is by no means easy to say.

FOURIER, JOSEPH, was born at Auxerre in 1768. He was the son of a tailor in that town, and there received his education at a school directed by the Benedictines. Into this order he was about to enter, and had passed a part of his noviciate, when the Revolution commenced. He had applied himself very early to the mathematics, and had gained such reputation that in 1789 he was appointed professor in the school at which he had formerly studied. He had not confined himself to one branch of learning, as appears from his giving courses of history, rhetoric, and philosophy. Before this time, in 1787, he had sent to Paris a memoir on the theory of equations, to be presented to the Academy of Sciences. This memoir contained the first steps of the theory which was afterwards published: it was lost during the Revolution, but a sufficiently attested copy exists.

Fourier took some part in the civil troubles, at their commencement, and was a member of the Committee of Public Safety at Auxerre. He was more than once the object of proscription, having been twice either saved or delivered from prison by his fellow-townsmen of Auxerre, once saved from the guillotine by the death of Robespierre, and once by the interference of the professors of the École Polytechnique. Having previously been a pupil of the École Normale, he was appointed a sub-professor of the Polytechnic School in 1794, and remained in that post till 1798. In the latter year Monge proposed to him to accompany the expedition to Egypt. His occupations in that country were various: he was secretary of the Institute which was formed at Cairo; he superintended the commission which was employed in collecting materials for the great work on Egypt, and was employed in judicial and diplomatic capacities. At his return from Egypt he was appointed by the First Consul prefect of the department of Isère, which place he continued to fill till 1815, his situation having been preserved to him at the fall of Napoleon in 1814, by the high estimation in which he was held, and the gratitude of those adherents of the old monarchy whom he had served. When Napoleon I. in 1815 passed through Grenoble (a town of Fourier's prefecture), Fourier, who had hesitated much, issued a moderate Bourbonist proclamation, and left the town by one gate as Napoleon entered it by another. Napoleon was extremely enraged at this step, and causing Fourier to be brought into his presence, reminded him in strong terms of former benefits, and telling him that, after the proclamation, he could not remain at Grenoble, appointed him prefect of the department of the Rhône. Fourier appears to have been softened by the matter, or subdued by the manner, of Napoleon's address to him, and went quietly to his new post. He resigned it however on the 1st of May, in consequence of his determination not to execute the orders of Carnot, which required him to make numerous arrests among the Bourbonites; and he was in Paris when the news of the battle of Waterloo arrived. Here he remained for some time, entirely neglected, and with very moderate funds, until his former pupil, M. de Chabrol, gave him the superintendence of a 'bureau de statistique.' In 1816 he was chosen a member of the Institute, but Louis XVIII. refused to ratify the election; and it was not till a year after that this king could be induced to allow it. On the death of Delambre he was chosen secretary of the Academy, and on that of Laplace president of the council of the Polytechnic School. Fourier died at Paris in May 1830.

The character of Fourier was in every point of view respectable. His appearance and manners were decidedly good, and his address, united with the respect which he created, enabled him to manage the prejudices and passions of others to a remarkable extent, of which M. Cousin, in his notes to his *éloge* of Fourier, gives several instances. He knew how, says M. Cousin, "prendre chacun par où il était prenable;" and his own explanation of this faculty was "je prends l'épi dans son sens, au lieu de le prendre à rebours." The influence of his conversation produced in one case at least abiding and remarkable effects: it was he who first gave a taste for Egyptian antiquities to the Champollions.

The writings of Fourier consist of papers in the 'Memoirs' of the Academy of Sciences, the 'Annales de Physique,' and the 'Recherches Statistiques sur la Ville de Paris,' &c., as well as of two separate works, namely, the 'Théorie de la Chaleur,' Paris, 1822, and the 'Analyse des Equations déterminées,' Paris, 1831. The last work is posthumous, and was completed under the inspection of M. Navier.

In the first of the two works, the object of which is the deduction of the mathematical laws of the propagation of heat through solids, Fourier extended the solution of partial differential equations, gave some remarkable views on the solution of equations with an infinite number of terms, expressed the particular value of a function by means of a definite integral containing its general value (which is called 'Fourier's Theorem'), &c. This work is full of interesting details, and is one of the highest productions of analysis of our day.

The latter of the two works contains an extension of Descartes' well-known rule of signs, by means of which the number of the real roots of an equation may be determined. Considered with respect to results merely, the method of Fourier may perhaps be considered as superseded by the remarkable theorem of M. Sturm; but there is nevertheless much in the course marked out by Fourier which it would be worth while to examine. The work also contains a method of solving equations by determination of the successive figures of the root, analogous to that proposed by Mr. Horner and others. The preface of M. Navier contains attestations as to the time at which the several parts of the work were written, which it will be worth the while of those to consult who think that "all which has been done by Fourier was virtually done by Mr. Horner long before."

FOURMONT, ETIENNE, born at Herbelay, near Paris, in 1683, was the son of a surgeon: he studied in several colleges at Paris, and showed an early and extraordinary facility for learning languages. He made himself master of the Latin, Greek, Hebrew, Syriac, and Arabic, and was appointed professor of the last-mentioned language in the College Royal of Paris. In 1715 he was made a member of the Academy of Inscriptions and Belles-Lettres, and afterwards of the royal societies of London and Berlin. A young Chinese named Hoan-ji having been brought to Paris by the missionaries, Fourmont was appointed to assist and direct him in the compilation of a Chinese grammar and dictionary. After a few years Hoan-ji died, and left to Fourmont only very scanty materials for the intended work. Fourmont prosecuted the labour alone, and after several years he published his 'Meditationes Sinicae,' 1737, which contain a kind of introduction to the Chinese grammar. Five years later he brought forth the grammar itself, which had cost him twenty years of study: 'Linguae Sinarum Mandarinicae Grammatica duplex, Latine et cum Characteribus Sinensium,' fol., 1742. Fourmont availed himself of the suggestions of several Jesuits, and he is said to have borrowed from Father Varo's 'Arte de la Lengua Mandarinua,' printed at Canton in 1703, which was little known in Europe. He also compiled a catalogue of the Chinese manuscripts in the king's library at Paris. Peter the Great having forwarded to the Academy of Inscriptions some fragments of a Tibetan manuscript found by the Russian soldiers, Fourmont deciphered it, and his version is given in Boyer's 'Museum Sinicum.' His 'Reflexions sur l'Origine, l'Histoire, et la Succession des Anciens Peuples, Chaldéens, Hébreux, Phéniciens, Egyptiens, Grecs, &c., jusqu'au tems de Cyrus,' were published after his death in 2 vols., 4to, Paris, 1747, with a biographical notice of the author. He wrote numerous other works, dissertations, memoirs, some of which appeared in the 'Memoirs of the Academy,' others were published separately, and many he left in manuscript. He published himself a catalogue of all his works in 1731, which then amounted to about 120, but many of them were mere unfinished sketches. Fourmont was not extremely modest, and was fond of speaking in praise of his own erudition, which was undoubtedly very extensive. He died at Paris, in December 1745.

FOURMONT, MICHEL, younger brother of Etienne, born in 1690, exhibited also a facility for learning languages: he assisted his brother in his philological labours, was made professor of Syriac in the College Royal in 1720, and he gave also from his chair lectures on the Ethiopic language. In 1726, being sent by the government to Greece to purchase manuscripts and copy inscriptions, he gathered a rich harvest of both. He boasted of having copied more than 1000 inscriptions, chiefly in Attica and the Peloponnese, which had escaped the researches of Spon and Wheeler and other travellers. These copies were deposited in the Royal Library at Paris. Many of these inscriptions are authentic, but others are forgeries, although Raoul Rochette ('Lettres sur l'Authenticité des Inscriptions de Fourmont,' Paris, 1818) defends their authenticity. In his letters to Freret and Count Maurepas,

Fourmont boasts of having defaced or destroyed the remains of antiquity of several cities of Greece, and among others those of the temple of Jupiter at Amyclæ—a boast as unmanly as it is false, or at least absurdly exaggerated. (Dodwell, 'Tour through Greece,' vol. ii. ch. 11.) He died in 1746, having published only some detached papers in the 'Memoirs of the Academy of Inscriptions,' of which he was a member.

CLAUDE LOUIS FOURMONT, his nephew, who had accompanied him to Greece, returned to the Levant, and remained several years in Egypt. On his return to France he published a 'Description historique et géographique des Plaines d'Héliopolis et de Memphis,' 12mo, 1755. It is a sensible, unpretending little work, and gives a satisfactory account of the condition of Egypt at that time. Claude Fourmont died in 1780.

* FOWLER, CHARLES, architect, was born at Collumpton, Devonshire, on the 17th of May 1792, and was educated at the grammar-school at Taunton. In 1807 he was articled to an architect and builder at Exeter, and in 1814 he came to London. He entered the office of the late Mr. Laing [LAING, DAVID], where he remained four years, during the building of the Custom-House. In practice for himself, one of his first works was the building of the Courts of Bankruptcy in Basinghall street, erected about the year 1821. He was successful in several competitions, amongst the number one for the new London Bridge, having the first premium of 250*l.* awarded to him for his design by the three architects of the Board of Works. This was about the year 1823. A design by the late Mr. Rennie was afterwards carried out, mainly under the direction of the present Sir John Rennie. Amongst Mr. Fowler's chief works are buildings for markets. He designed and superintended the market at Gravesend, and in 1824 formed the scheme and prepared designs for the building of Hungerford Market, and improvements connected with it. This scheme was carried into effect by a company in 1835. During the period from 1826 to 1831 he designed and erected Covent-Garden Market for the late Duke of Bedford, and in 1835 the corn-market at Tavistock. Amongst his other works have been the grand conservatory at Syon House, 1827 to 1830; the bridge over the Dart at Totnes, 1827, where he carried out the principles of construction which he had proposed for London Bridge, under analogous circumstances; the Devon Lunatic Asylum, 1843-45, and works at Powderham Castle; several churches, and the London Fever Hospital, in 1848-49; and the hall of the Wax-Chandlers' Company in Gresham-street in 1853. Since 1852 Mr. Fowler has been compelled by ill-health to reside chiefly in the country, and consequently has been only occasionally occupied in professional pursuits. During the course of his practice he has made many ingenious and novel appliances in construction, and the system of terrace-roofs which he adopted in the taverns at Hungerford Market has been a subject of interest to French architects. Mr. Fowler was actively engaged as one of the original promoters of the Royal Institute of British Architects, to which for about seven years he was one of the secretaries, and afterwards twice vice-president.

FOX, CHARLES JAMES, was born on the 24th of January 1749. He was the third son of the Right Hon. Henry Fox, who in 1763 was created Lord Holland, and of Lady Georgiana Carolina, the eldest daughter of Charles, second duke of Richmond.

Having commenced his education in a preparatory school at Wandsworth, Fox was sent at the age of nine to Eton. Here his progress was very rapid: and while he thus early gave unequivocal indications of the powers of mind which afterwards yielded so rich a harvest, he was not less distinguished among his school companions for that warmth of feeling and amiability of character which through life served to make men his friends and keep them so. His education was interrupted before he was fifteen by a three months' trip to Paris and to Spa, in which he was accompanied by his father; and the interruption is of more consequence than otherwise it could have been, if it be true, as is represented, that to the misplaced indulgence of the father during this tour is to be traced the devotion to the gaming-table which ever after was the principal alloy of Fox's happiness. "He had left school a boy," says Mr. Allen, in his biographical sketch in the 'Encyclopædia Britannica'; "he returned to it with all the follies and fopperies of a young man." He continued at Eton but one year longer, and in the autumn of 1764 entered at Hertford College, Oxford. Here, as during the latter part of his course at Eton, learning and pleasure were his pursuits in turn. He left Oxford in the autumn of 1766. He then went abroad, and having passed two years chiefly in Italy, returned to England in August 1768. In his absence, and before he was yet of age, he had been elected member of parliament for Midhurst.

Fox took his seat in parliament as a supporter of the Duke of Grafton's ministry. His father, who had entered public life under the auspices of Sir Robert Walpole, had in the progress of time become estranged from the Whig party; and it was from the opinions of the father, at this period in favour of the court, and of an administration whose strength was in the court, that the beginning of Fox's political career derived its character. Fox made his first speech on the 15th of April 1769, on the subject of the famous Middlesex election, supporting the decision in favour of Colonel Luttrell and against Mr. Wilkes. In February 1770, when the Duke of Grafton was succeeded by Lord North as premier, Fox was appointed a junior lord of the Admiralty. He resigned this situation two years after in consequence

of some misunderstanding with Lord North, but in less than twelve months he was brought back into the ministry, being appointed in January 1773 one of the lords of the Treasury. In February of the next year he was again dismissed from his situation, and that somewhat unceremoniously. The immediate cause of the dismissal was the following:—A motion had been made in the House of Commons that Mr. Woodfall, the printer of the 'Public Advertiser,' be taken into the custody of the serjeant-at-arms, in consequence of some remarks on the Speaker which had appeared in that newspaper; when Fox, thinking this punishment insufficient, without consulting Lord North moved an amendment to the effect that Mr. Woodfall be committed to Newgate. Lord North, being compelled, or thinking himself compelled, to support the amendment against the original motion, was left in a minority on a division. There had previously been some coolness between Fox and the premier. The defeat which Lord North considered had been brought upon him by an act of insolent temerity on the part of Fox did not of course tend to diminish it; and a few days after, as Fox was sitting in the House of Commons on the ministerial bench, he received from the hands of one of the door-keepers the following laconic note:—"Sir,—His Majesty has thought proper to order a new commission of the Treasury to be made out, in which I do not perceive your name. North." In a very short time Fox was in opposition.

Fox had not while a ministerialist by any means concurred on all occasions in the opinions of his colleagues; nor, when he differed, had he abstained from expressing and acting upon his own. When he retired from office in 1772, one chief reason for the step was his opposition to the Royal Marriage Act, which was introduced that year by the ministry. Afterwards, in 1773, when he was again in office, he not only spoke, but voted against his colleagues, in favour of a motion by Sir William Meredith for a committee of the whole house to consider the propriety of subscription to the Thirty-nine Articles. He went even so far as to be one of the tellers for the minority on this occasion. It must be added, to the credit of Fox, that the question of American taxation, on which, and on the measures arising out of which, he violently opposed Lord North's administration, was never once brought under discussion during the time that he himself formed a part of it. Again, he had formed, since the time of his entrance into public life, an intimate friendship with Edmund Burke; and if the influence exercised over him by this distinguished statesman—an influence to whose strength Fox frequently testified in after days, when their paths were dissevered, and a cloud had settled upon their friendship—contributed at all to bring about the change which now took place in Fox's political position, neither is this surely any ground for reproach. Burke's conversation doubtless, as well as his speeches and writings, assisted to open Fox's eyes to the evils of that system of court intrigue and domination to which for awhile, in a subordinate part, he had allowed himself to be subjected, and from which evils he had now smarted in his own person; and still more, there can be little doubt as to the mischievous tendency of the ministerial measures respecting the American colonies. It should be borne in mind also, in considering this portion of his history, that his father, who was mainly instrumental in connecting Fox with the ministry, died in the summer of 1774; and this event would most probably have removed many scruples that hitherto might have served to restrain Fox from entering the ranks of opposition.

On the 23rd of March 1774, the House went into committee on Lord North's Boston Port Bill, the object of which was to deprive that harbour of its privileges in consequence of the opposition made by the inhabitants of Boston to the tea duty. This was the first occasion on which Fox opposed the minister. But from this time forward he was unremitting in his opposition. He took his stand first on the principle that the American colonies ought not to be taxed without being represented; and secondly, on the inexpediency of endeavouring to wring taxes from them by force and at the risk of rebellion. Thus condemning the war in which Lord North involved the nation as unjust and inexpedient, he also took many opportunities to censure strongly the manner in which it was carried on. He denounced the heavy expenditure which ministers, in prosecution of a war unjust, inexpedient, and little likely to be successful, were recklessly entailing upon the nation; and when he saw no prospect of their desisting from the war, he zealously sought, in conjunction with his party, to effect by other means a diminution of the public burdens. In the beginning of 1780 Burke brought forward his plan of economical reform, which was zealously supported by Fox. After having passed through its earlier stages, it was ultimately rejected. But the people had now come to feel the weight of their burdens and to speak out. Petitions poured in from all parts of the kingdom for a reduction of the public expenditure; and on the 6th of April resolutions were carried against the influence of the crown and in favour of an inquiry into the expenditure of the country and of a diminution thereof. A concurrence of favourable circumstances enabled the minister to stand up against this vote, and to recover his once lost majority. But even a dissolution of the parliament, which took place shortly after, enabled him to gain only a short respite. On the 22nd of February 1782, a motion of General Conway's for an address to the crown against a continuance of the war was lost only by one vote; and when revived under a somewhat different form five days after

was carried by a majority of 19. On the 19th of March, the ministers having shown for a short time a disposition still to cling to office, resigned their situations.

It is needless to say how much Fox's exertions had contributed to this result. He had indeed risen by this time to be considered the leading member of opposition, and to be more than any other member of his party, "conspicuous in the nation's eye." At the last general election, in the autumn of 1780, he had been solicited to stand for Westminster, and had been returned in the teeth of every court effort and every trick of private intrigues and intimidation. On the formation of the new ministry under Lord Rockingham, Fox was appointed secretary of state for foreign affairs. He immediately set about negotiations for peace. For this purpose he instructed Mr. Grenville, the plenipotentiary at Paris, to propose in the outset the independence of the United States of America, not making it a condition of a general treaty. This he did in pursuance of a resolution which, upon his recommendation, had been passed in the cabinet, and to which the king's assent had been obtained. But Lord Shelburne, who had been introduced by the king into the ministry, and between whom and Lord Rockingham's friends there was no cordial co-operation, insisted that the offer of recognition of independence was a conditional one; and, after Lord Rockingham's illness had rendered him unable to attend the deliberations of the cabinet, Lord Shelburne succeeded in getting a majority to concur in this view. He was afterwards discovered by Fox to be carrying on a communication with Dr. Franklin. Fox now made up his mind to resign. Upon the death of Lord Rockingham, which took place in July, but four months after the formation of the ministry, Fox and his friends proposed the Duke of Portland to the king as Lord Rockingham's successor, and upon the recommendation not being acceded to, resigned; and the same course was then taken by other friends of Lord Rockingham, by Lord John Cavendish, the Duke of Portland, and Lord Keppel. The Rockingham ministry was fast breaking up when the king completed the wreck by appointing Lord Shelburne lord treasurer.

The Shelburne ministry, though, as regards its mode of formation, it was but a modification of the old one, was yet essentially different in character. Mr. Pitt, who had entered parliament on the occasion of the general election in 1780, and who, during the short time that he had had a seat, had fought by the side of Fox against the American war and in favour of parliamentary reform, accepted the office of chancellor of the exchequer in the new ministry. Other vacant offices were filled up by old supporters of the war which Mr. Pitt had opposed, men who had held subordinate places in Lord North's administration. Lord North was himself excluded from the new arrangements. Hence it came to pass that Fox and Lord North, who for the last eight years had been violent antagonists, were found by one another's side in opposition; and that after a time, the great question of peace or war with America, which had formerly divided them having been settled, the similarity of their political positions brought about a coalition. That coalition called forth at the time, and has called forth since, much disapprobation. It may have been ill-judged; and the result indeed showed that the parties had not formed a correct estimate of the public opinion, which was an important element in the problem to be solved. But there was certainly no dishonesty in the transaction. The question being now no longer whether there was to be peace or war with America, but in what way peace was to be brought about, the two parties in opposition united to pass a vote of censure on the terms of peace proposed by the ministers. This was in February 1783. The ministers, unable to obtain the king's consent to a dissolution, resigned; and after some difficulties a ministry was formed on the 2nd of April, of which the Duke of Portland was premier, and Lord North and Fox secretaries of state. This again was a short-lived administration; and, like that of Lord Rockingham, it fell by the influence of court intrigue. The principal measure which it attempted was that known by the name of Fox's East India Bill, which went to vest the government of the East Indies in a board consisting of seven members, who were to be appointed, the first time by parliament, but always afterwards by the crown, for a period either of three or five years. The objections to the bill were principally of two kinds, "violation of charter" (to adopt Mr. Fox's own mode of putting them) "and increase of influence of the crown;" but there were others again who denounced it as tending to diminish the influence of the crown for the aggrandisement of the ministers, and who opposed it upon this ground. Such was the view adopted by George III. himself. Accordingly, when the bill had passed through the Commons, and came on for the second reading in the Lords, the king sent a message, through Lord Temple, to all noblemen to whom his personal influence extended, that he should consider those who voted for the bill not only not his friends, but his enemies. The ministers were consequently left in a minority. The next day they were dismissed; and the ministry which had been formed in April ended its career in December of the same year. A new ministry was formed almost immediately under Mr. Pitt.

The new ministers very soon found themselves in a minority in the House of Commons. Two resolutions, one for preventing the payment of any public money from the treasury, exchequer, or bank of England, in case of a prorogation or dissolution, unless the supplies

should be previously appropriated by act of parliament; and the other, postponing the Mutiny Bill, were moved by Fox and carried by a considerable majority. The object of these resolutions was to render an immediate dissolution impracticable. Resolutions against the ministers and against the mode of their appointment, together with addresses to the crown for their dismissal, followed. But the majority against ministers, which at first had been formidable, fast dwindled down; and after the king had twice refused his assent to their dismissal, he dissolved the parliament. The last effort of the opposition had been the carrying of a representation to the crown, which, written by Fox, pointed out at length the evils of an administration that was at variance with a majority of the representatives of the people.

Fox was again elected for Westminster; but Sir Cecil Wray, the unsuccessful candidate, having demanded a scrutiny, the high bailiff took upon himself to make no return of representatives for this city. Fox was in consequence compelled to appear in parliament as member for a Scotch borough; but the conduct of the high bailiff was one of the first matters brought before the House on its meeting. The Westminster scrutiny was one of the chief questions agitated for some time. Mr. Pitt and his friends did all that party animosity could suggest to prevent, or at any rate to delay, the announcement of Fox's election for Westminster; and it was not until after a struggle of a year's duration that the scrutiny was stopped and the return ordered to be made. In the beginning of the subsequent year, 1786, the question of Mr. Hastings's Indian Administration was first brought forward by Mr. Burke; but the trial did not begin before 1788. From the commencement to the close of this affair, in all the preliminary discussions, in the preparation of the articles of charge, and in the managing of the impeachment, Fox took a very active part. Towards the end of the year 1788 the king's illness rendered it necessary to resort to a regency. Fox now violently opposed the course proposed to be taken by Mr. Pitt; and while the latter contended that it was for the two houses of parliament to appoint the regent, Fox maintained that the regency belonged of right to the Prince of Wales. Holding this opinion, he opposed a motion made in the first instance by the minister for a committee to inquire into precedents, and subsequently a bill tending to limit the powers of the regent. It so happened that the king's speedy recovery rendered it unnecessary to bring the regency question to a conclusion; but it is clear that the ground taken up by Fox upon this occasion was even less tenable than that taken up by the minister. The case which now came before parliament was a new and unforeseen case, a case unprovided for by the constitution. There was consequently no right in the matter; there was neither a right attaching to the lords and commons, as was maintained by Mr. Pitt, nor a right attaching to the Prince of Wales, as was contended by Mr. Fox. The question to be decided was which of two courses was the more expedient, not which was the legal one.

In the session of 1789 Fox distinguished himself by the support of a motion for the repeal of the Test and Corporation Acts. A year after he himself brought forward a motion for the same purpose. On the dissolution of parliament in 1790 he was again returned for Westminster, and at the head of the poll. On the meeting of the new parliament an attempt was made to get rid of the impeachment of Mr. Hastings, on the ground that it had abated by the dissolution, and that the new House of Commons could not proceed with what had been begun by the old one. Fox made a powerful speech in opposition to this view; he had on this occasion the support of Mr. Pitt, and it was carried against the lawyers by a large majority.

The discussions arising out of the question of the French Revolution, replete as they are with public interest, are also important in a life of Fox, on account of their having led to a termination not merely of his political alliance, but also of his friendship with Mr. Burke. The difference of their opinions on that great question had been shown so early as in February 1790 during a discussion on the army estimates. At this time however, each spoke of the other in terms of kindness and regard. But it was not always thus. When on the 6th of May 1791, the Quebec Government Bill, or Bill for regulating the government of Upper and Lower Canada, came under discussion, Mr. Burke rose and was proceeding to deliver a violent diatribe against the French Revolution, when, after he had been several times ineffectually called to order, it was moved by Lord Sheffield, and seconded by Fox, "that dissertations on the French constitution, and narrations of transactions in France, are not regular nor orderly on the question; that the claims of the Quebec Bill be read a second time." The remarks made by Fox in seconding the motion, though wearing an appearance of candour and even friendliness, were calculated to irritate his former friend; and when Burke rose to reply, he did so under the influence of strong excitement, and complained bitterly that he had not been treated by Fox as one friend should be treated by another. He observed, towards the conclusion of his speech, that it certainly was indiscreet at his time of life to provoke enemies, or give his friends occasion to desert him; yet if his firm and steady adherence to the British constitution placed him in such a dilemma, he would risk all; and, as public duty and public prudence taught him, with his last breath exclaim, "Fly from the French constitution." Fox here whispered that there was no loss of friendship. "Yes, there is,"

exclaimed Burke, "I know the price of my conduct; I have done my duty at the price of my friend: our friendship is at an end." At the conclusion of Mr. Burke's speech, Fox rose, but it was some minutes before his tears allowed him to proceed. So soon as he could speak, he pressed upon Mr. Burke the claims of a friendship of five-and-twenty years' duration, but to no purpose, and the breach was never made whole.

Fox distinguished himself during the same session of 1791 by his opposition to the ministerial project of an armament against Russia, by his support of Mr. Wilberforce's motion for the abolition of the slave-trade, and by the introduction of a bill for the amendment of the law of libel. From the latter part of 1792 to 1797 his efforts were unceasing, first to prevent a war with France, and afterwards, when his warnings had been of no avail, and it had been entered into, to bring it to a close. During this period many of his friends, filled with alarm at the progress of events in France, and their probable influence on their own countrymen, left him to swell the majorities of the minister; and pitiable indeed were the minorities by which Fox's motions, one after the other, were supported; but this in no way daunted him. We must mention also the support which, in 1793, he gave to Mr. (afterwards Earl) Grey's famous motion for parliamentary reform, his eloquent advocacy in 1794 of the cause of Muir and Palmer, the Scottish political martyrs, his indefatigable opposition to the treason and sedition bills of 1795, and his attempt to procure attention to the state of Ireland and to the grievances of Irish Catholics, by a motion made in 1797, as additional important incidents during that period of his career, the principal object of which was opposition to the first French revolutionary war.

On the 26th of May 1797 Mr. Grey made a second motion on the subject of parliamentary reform. Fox took this opportunity of announcing a resolution which he had formed to discontinue his attendance at the house, seeing that he and his friends were destitute of power to carry out their views. It is perhaps a question whether such a step as this can be taken by a member of the legislature without dereliction of duty, even though it may be a means of influencing the public mind, and through it the legislature; and though the consent of the member's special constituents may have been procured thereto. But at the same time it would be unjust to apply to the conduct of individuals acting under a very defective system of representation tests which spring from, and form parts of, a perfect theory. The five years then, from 1797 to 1802, were passed by Fox principally at St. Ann's Hill, in retirement, and in the pursuits of literature. It was during this period of retirement that he formed the project of his 'History of the Reign of James II.' A dissolution of parliament took place in June 1802, and Fox, whose popularity with his constituents had not been a whit diminished by his absentsing himself from the house, was again returned for Westminster. Almost immediately after his re-election he paid a visit to Paris, principally for the purpose of collecting documents for his projected historical work. During his stay in Paris it is said that he was treated with marked attention by Napoleon I.

Mr. Pitt had retired from office in March 1801, on finding himself unable to procure the king's assent to the measure of Catholic emancipation; and he had been then succeeded by Mr. Addington. The new ministers had almost immediately set about negotiations for peace with France; and when the preliminary articles, signed at London on the 1st of October 1801, had come under discussion in the House of Commons, Fox had emerged from his retirement to express his joy at the prospect now opened of a conclusion of the war, and to give his best support to the ministry. He appeared again in his place on the meeting of the new parliament, in the autumn of 1802, still hoping to contribute to the bringing about of peace, but beginning by this time to doubt the sincerity of the ministers. A message from the crown, in May 1803, announced that the negotiations were broken off. The following year Mr. Addington resigned office, unable to stand against an opposition which included both Fox and Pitt. It was now hoped that Pitt, to whom was intrusted the making of the ministerial arrangements, would be able to avail himself of the services of Fox, by whose side, though not in recognised conjunction, he had been now sitting for some time in opposition. But the king would not hear of Fox being admitted to office. Lord Grenville, Lord Spencer, Mr. Windham, and others, who, like Pitt, had been latterly co-operating with Fox, refused to take any part in an administration from which Fox was excluded; and Pitt was thus compelled to throw himself upon the scattered subordinates of the Addington ministry. Peace came not from this ministry. On the 23rd of January 1806, Pitt's death dissolved it; and in the new ministry which was formed under Lord Grenville, Fox was appointed secretary of state for foreign affairs. His life was spared but for seven months longer; but during this short period he did much towards the abolition of the slave-trade, which had ever been one of the objects that he most cared for, and he entered zealously into negotiations for peace with France, which it was a heavy misfortune to his country that his death did not allow him to complete. He died on the 13th of September 1806, in the fifty-eighth year of his age. The complaint which caused his death was water on the chest.

Such is a brief sketch of the public life of Fox. With the exception of the first six years of it, in which he was either a supporter or a

member of a court administration, it was in substance consistent. From the beginning to the end it was honest. There are parts of his public life certainly which have led others to call his honesty into question, and to deny to him the quality of consistency; and of these parts, or at any rate of some of them, there are those among his friends and admirers who have expressed disapprobation. Such parts are his early connection with the court, his coalition with Lord North, and, shortly before his death, his coalition with Lord Grenville. The charge that he was actuated by private pique when, in 1774, he became an opponent of Lord North's ministry, has been already met, so far as it is possible to meet a charge which it is so very easy to make. But in a case where no unworthy motives have operated to produce a change of course, and it proceeds from change of opinion, it is for a vulgar mind alone to make this a ground of attack and abuse. And equally vulgar is that view of a statesman's duty which would prevent him from ever entering into alliance with one to whom at a previous period he may have been opposed, even though the question or questions on which they differed may now have been settled, and there may only remain questions upon which they are agreed. Fox was assuredly not, in the full and strict sense of the term, a philosophic statesman, yet he came nearer to it perhaps than most other English statesmen of his time. His speeches always display in a pre-eminent degree a sense of the importance of principle. Sir James Mackintosh has said of him, as an orator, that "he possessed above all moderns that union of reason, simplicity, and vehemence which formed the prince of orators." He was the most Demosthenean speaker since the days of Demosthenes." Fox's speeches were collected, and published in six volumes with a short biographical and critical introduction by Lord Erskine, in 1825. The fragment which he left of his projected 'History of the reign of James II.,' a feeble and valueless production, was published in 1808, with a preface by Lord Holland. Of the long-talked-of 'Memorials of Charles James Fox,' begun by Lord Holland, Lord John Russell has published three volumes, and announced a fourth to complete the work; but the work, though essential for the history of the period, has been prepared in a very disjointed and unsatisfactory manner.

FOX, GEORGE, founder of the sect of Quakers, an enthusiast, honest, zealous, illiterate, yet of no mean capacity and influence, was born at Drayton, in Leicestershire, in July 1624. His origin and the beginning of his preaching are thus shortly told by Neal ('History of Puritans,' iv. 1):—"His father, being a poor weaver, put him apprentice to a country shoemaker: but having a peculiar turn of mind for religion, he went away from his master, and wandered up and down the countries like an hermit, in a leathern doublet; at length his friends, hearing he was at London, persuaded him to return home, and settle in some regular course of employment; but after he had been some months in the country, he went from his friends a second time in the year 1646, and threw off all further attendance on the public service in the churches. The reasons he gave for his conduct were, because it was revealed to him that a learned education at the university was no qualification for a minister, but that all depended on the anointing of the Spirit; and that God who made the world did not dwell in temples made with hands. In 1647 he travelled into Derbyshire and Nottinghamshire, walking through divers towns and villages, which way soever his mind turned, in a solitary manner. He fasted much, and walked often abroad in retired places, with no other companion but his Bible. He would sometimes sit in a hollow tree all day, and frequently walk about the fields in the night like a man possessed with deep melancholy. Towards the latter end of this year he began first to set up as a teacher of others, the principal argument of his discourse being, that people should receive the inward divine teachings of the Lord, and take that for their rule."

From the beginning of his teaching he discontinued the use of outward marks of respect. He says, in his journal for 1648—"When the Lord sent me forth into the world, he forbid me to put off my hat to any, high or low, and I was required to 'thee' and 'thou' all men and women, without any respect to rich or poor, great or small; and as I travelled up and down, I was not to bid people 'good-morrow' or 'good-evening,' neither might I bow or scrape with my leg to any one: and this made the sects and professions to rage." Nothing probably conducted so much to the virulent persecution of the Quakers as their refusal of such tokens of respect, which persons in office interpreted into wilful contempt, except their conscientious refusal to take any oath, which involved them in the heavy penalties attached to the refusal of the oaths of allegiance and supremacy.

We shall not enter on a detail of his religious tenets, labours, or sufferings: the latter are fully recorded in his 'Journal,' and noticed in most histories. It is necessary however to refer to his doctrine ('Journal,' 1649, p. 26), that "it is not the Scriptures, but the Holy Spirit, by which opinions and religions are to be tried." By this test, each convert might believe himself possessed of a peculiar infallible internal guide; and, in fact, it proved a warrant for any wild fancies which entered the minds of his followers, and led some into extravagances which gave a colour for the cruel treatment which all experienced. (Neal, iv., c. 3.) Into such extravagances Fox himself does not appear to have been often betrayed. From 1648 till within a few years of his death, his life was made up of travel, disputation, and imprisonment. He visited the continent of Europe several times, and

in 1671 made a voyage to our American colonies. Wherever he went he seems to have left permanent traces of his preaching and presence. Quaker meeting-houses were first established in Lancashire and the parts adjacent in 1652, and in 1667 the congregations were organised into one body for purposes of correspondence, charity, and the maintenance of uniform discipline. The term 'Quaker' arose at Derby in 1650, on occasion of Fox being brought before one Justice Bennet, "who was the first that called us 'Quakers,' because I bid them 'Tremble at the Word of the Lord.'" In 1677, and again in 1681, he visited the Netherlands, where his tenets had taken deep root. After his return from the latter journey, his constitution being broken by the labours and hardships of nearly forty years, he desisted from travelling, but continued to preach occasionally in London till within a few days of his death, which took place January 13, 1691.

To Fox, and others among his associates [BARCLAY; PENN], the praise of zeal, patience, self-denial, courage, are amply due; and their sufferings under colour of law are a disgraceful evidence of the tyranny of the government and the intolerance of the people. But there was one point in Fox's early conduct which justly exposed him to censure and punishment—his frequent interruption of divine worship as performed by others. From this practice, in the latter part of his ministry, he seems to have abstained. His moral excellence and the genuineness of his devotion are unquestioned. Fox's writings were for the most part short; they are however very numerous, and in the collective edition fill three volumes folio.

(Fox's *Journal*; Neal, *History of Puritans*; Sewell, *History of Quakers*, &c.)

FOX, JOHN, commonly called the Martyrologist, from the work by which he is principally known, was born at Boston, in Lincolnshire, in 1517, was entered at Brazenose College, Oxford, in 1531, and elected a fellow of Magdalen College in 1543. Before this he had been chiefly distinguished for the cultivation of Latin poetry; but he had lately applied himself with great earnestness to the study of divinity, the result of which was that he became a convert to Protestantism, and on a charge of heresy being brought against him, was deprived of his fellowship in 1545. His father had left him some property, but this was also now withheld from him, on the same ground, by a second husband whom his mother had married, and he was in consequence reduced to great distress. At last he obtained the situation of tutor in the family of Sir Thomas Lucy, of Charlecot, in Warwickshire, the same whose deer-park Shakspeare is accused of robbing. This place however he left after some time, and was again subjected to many disappointments and hardships. At length he was taken into the house of Mary duchess of Richmond, to instruct the children of her brother the Earl of Surrey, who was then confined on the charges for which he soon after suffered death. After the accession of Edward VI. Fox was restored to his fellowship; but he fell again into danger in the time of Mary, in consequence of which he went abroad, and after wandering through different parts of Germany was taken into employment as a corrector of the press by Oporinus, the eminent printer at Basel. On the death of Mary he returned to England, where his former pupil, the eldest son of the unfortunate Earl of Surrey, who was now duke of Norfolk, received him with great kindness, and settled a pension on him for life. A prebend in the church of Canterbury was also given to him by Cecil. Although however he retained this preferment till his death, Fox never would subscribe to the articles of religion as finally settled, and this prevented his ever attaining any higher dignity in the church. He may be considered as having belonged properly to the sect of the Puritans. He died in 1587.

Fox was the author of numerous works, a list of which is given in the 'Biographia Britannica'; but the only one that is now remembered is his 'History of the Acts and Monuments of the Church' (commonly called his 'Book of Martyrs'), which was first printed in one volume folio, in 1553, but was afterwards divided into three volumes, and has been repeatedly reprinted both entire, and in an abridged, modernised, or otherwise mutilated form. The trustworthiness of this great record of the sufferings of the early English reformers has been bitterly assailed by many Roman Catholic writers, and of late years by some writers belonging to the "high church" party. But nothing beyond a few comparatively unimportant mistakes, arising from some degree of credulity, and a natural though exaggerated zeal, seems to be established against it: the veracity and honesty of the venerable author may be affirmed to be quite undamaged. Fox's work has preserved many facts, some of greater, some of less importance, that are nowhere else to be found. It ought also to be noted to the credit of the author, that he showed himself throughout his life, if not a friend to toleration in the largest view, yet a decided enemy to persecution and severity in the suppression of religious errors. In this sentiment he was a considerable way ahead of the general, it may almost be said, the universally prevalent notions of his age. His mind was certainly not a very capacious one, nor had he any pretensions to great depth or accuracy of learning; but for the consistency and excellence of his moral character no man of his time was held in higher regard. Fox was a frequent preacher, as well as a voluminous writer. One of his early performances in Latin poetry, a comedy (as it is called) entitled 'De Christo Triumphant,' has been translated into English by Richard Daye, a son of

John Daye, the printer, from whose press the first edition of the 'Acts and Monuments' proceeded, and who indeed would seem to have suggested that work. Daye's epitaph on his tombstone in the chancel of the church of Little Bradley-juxta-ThurLOW, Suffolk, says that he—

"Set a Fox to write how martyrs run
By death to life. Fox ventured pains and health
To give them light; Daye spent in print his wealth."
(See Nichols, viii. 580; also 673.)

There is also a French translation of the above-mentioned comedy under the title of 'Le Triomphe de J. C.' by Jacques Bienvenu, citizen of Geneva, 4to, Geneva, 1662; a very scarce work.

FOX, RICHARD, bishop of Winchester, an eminent statesman, and minister of Henry VII. and VIII., was born of poor parents, towards the middle of the 15th century, at Ropesley, near Grantham, in Lincolnshire, studied at Magdalen College, Oxford, and Pembroke College, Cambridge, and finally went to the University of Paris for his further improvement in divinity and the canon law. There he laid the foundation of his fortunes, by gaining the friendship of Morton, bishop of Ely, a zealous Lancastrian, who had fled from England in 1483 upon the failure of the Duke of Buckingham's insurrection against Richard III. Through Morton's introduction, Fox was taken into the Earl of Richmond's service; and having been of material use in the negotiations with the French court preparatory to the descent upon England, continued to enjoy the earl's confidence after his accession to the throne by the title of Henry VII. He was successively made privy councillor, bishop of Exeter, keeper of the privy seal, secretary of state, bishop of Bath and Wells, Durham, and Winchester, and was frequently employed in important embassies. Indeed no one stood higher in favour, or had more weight with the king, who appointed him one of the executors of his will, and recommended him strongly to the notice and confidence of Henry VIII. He was also executor to Margaret countess of Richmond [BEAUFORT], and in that capacity had a great share in settling the foundation of St. John's College, Cambridge. Henry VIII. no doubt appreciated his talents and integrity, for he continued him in his offices; but the habits of the aged minister, trained to frugality under a most parsimonious master, were ill suited to retain the favour of a young, gay, ostentatious monarch, and he was thrown into the background by the Earl of Surrey, lord treasurer. In hope of supplanting that nobleman by one qualified to win Henry's regard as a companion, yet too humble to aspire to the first place in the state, Fox introduced Wolsey, then his chaplain, to the king's society, in 1513. The result is well known. Wolsey soon engrossed the king's confidence; and in 1515 the bishop of Winchester, disappointed and disgusted, retired to his diocese, and spent the rest of his life in works of munificence and piety, and the discharge of the duties of his office. Corpus College, Oxford, and the free-schools of Grantham and Taunton, in Somersetshire, are of his foundation. He became blind about ten years before his death, which took place September 14, 1528. He was buried in a chapel of his own building, on the south side of the high altar of Winchester cathedral.

*FOX, WILLIAM JOHNSON, M.P., is the son of a small farmer near Wrentham, Suffolk, where he was born in 1786. He was educated for the ministry at Homerton Independent College, but adopted Unitarian opinions, and exercised his ministry at the Unitarian Chapel, Finsbury. At the same time he lent the aid of his pen to the liberal party in politics. He afterwards became a frequent writer and speaker during the agitation for repeal of the Corn Laws. In 1847 he was elected M.P. for Oldham, and though unsuccessful at the general election in 1852, he regained his seat a few months subsequently. He is an able lecturer and political writer. He is the author of a volume on 'Religious Ideas'; 'Lectures to the Working Classes'; of various 'Essays'; and of able contributions to the 'Weekly Dispatch,' and the 'Westminster Review,' with the latter of which he was connected from its first foundation.

FOY, MAXIMILIAN SEBASTIAN, one of the best of the political orators that have appeared in France since the establishment of a constitutional charter, was born in 1775, at Ham, in Picardy. His father, an old military officer, died when Foy was only five years old, and the education of his five children devolved on their mother, Elizabeth Wisbeck, who was a woman of English extraction, and of a superior character. Foy displayed from his earliest boyhood remarkable talents and great application. At fourteen he completed his course of studies at the college of Soissons, after which he passed to the military school of Laferre, and, at the end of 1790, entered the army as a second lieutenant of artillery. He served with great credit in Flanders during the beginning of the war of the revolution. Having however frankly expressed his opinions about the horrors perpetrated at Paris, he was imprisoned at Cambrai, but was released from his confinement by the events of the 9th Thermidor. He now re-entered the army, made two campaigns under Moreau, and rose to the rank of a chef d'escadron, when the treaty of Campo Formio suspended his military career. He took advantage of the short peace which followed that treaty to study public law under the celebrated Professor Koch at Strasburg. In 1798 he again joined the army, and served in Italy, Switzerland, and on the Rhine, till the peace of Amiens, when he returned to France with the rank of colonel. Foy was at Paris during

the trial of Moreau, and he expressed himself against that proceeding with so much animation, that he would have been arrested if he had not left the capital and joined the camp of Utrecht, where he refused to sign a congratulatory address to the first consul on the occasion of his escape from the conspirators' plot. Being a sincere republican, he voted against the election of Bonaparte to the imperial dignity. Notwithstanding that circumstance, Napoleon I. employed Foy, but left him a long time without promotion. In 1807 he was commissioned by Napoleon I. to conduct 1200 French cannoniers to assist Sultan Selim II. against Russia, but the revolution which took place at Constantinople prevented their departure. Foy himself went however to Constantinople, where he assisted the Turks in making dispositions for the defence of the Dardanelles. From Constantinople he went to Portugal, distinguished himself in many battles, received several wounds, rose to the rank of lieutenant-general, and continued to serve during all the Peninsular war, till he received a severe wound at the battle of Orthez. He was employed at the Restoration by the Bourbons, but joined Napoleon after his landing from Elba, and fought bravely at Waterloo, where he was again wounded. From that time he retired from military service, and devoted himself entirely to the study of history, and political and military science, to which he had previously applied all his leisure time. In 1819 Foy was chosen deputy of the department of Ais, and the talents which he displayed in the new career now opened to him surpassed the most sanguine expectations of his friends. His debut in the parliamentary field was an eloquent defence of the rights of his old companions in arms, the veterans of the imperial army, whom the organs of the Restoration sought to deprive of their well-earned rewards. He vigorously attacked the lavish expenditure of public money for the maintenance of useless establishments, and to support the instruments of an anti-national party; but he was always a steady advocate of every expenditure which was requisite for the support of the power and dignity of a great nation. Foy had a hard battle to fight against the retrograde party, which sought to destroy the effects of the constitutional charter by introducing into the electoral body the privileges which the charter had abolished. Yet the efforts of Foy and of a patriotic minority were unavailing against the party, which, according to an expression of Foy himself, reckoned in the legislative chamber two members to one, and in the nation one individual in a thousand. Counter-revolutionary measures followed one another; the elective franchise was restricted, the liberty of the press curtailed, independent writers prosecuted, and the constitutional government of Spain overturned by a French expedition. Notwithstanding all these defeats of the liberal party, Foy never deserted the post where he was placed by the confidence of his countrymen, and he castigated the unprincipled proceedings above referred to with earnest eloquence.

In November 1825, Foy began to suffer from the symptoms of an aneurism: he felt his end approaching, but remained calm and collected under the most severe sufferings, till his death on the 28th of November. His death was considered in France as a national calamity; his funeral was attended not only by his political friends, but even by his opponents, who no longer refused to pay the tribute of just admiration to a deceased adversary. As he left a family in rather straitened circumstances, one million of francs was raised for them by a national subscription. Foy left two volumes of speeches, and a 'History of the Peninsular War,' a work which has been warmly eulogised in England as well as in France, by writers professing political opinions completely opposed to those of General Foy; which he unfortunately, however, left incomplete.

FRACASTORO, HIERONYMUS, one of the most learned men of his time, as well as one of the best modern Latin poets, was born at Verona, in 1483, of an ancient family. From his earliest youth he applied himself to the study of the sciences, particularly to medicine, and he became professor of logic at the university of Padua when he was only nineteen years old. Fracastoro died in 1553. He enjoyed during his lifetime the esteem and friendship of many eminent men of his time, and Ramusio, who owed to Fracastoro the idea as well as many materials for his collection of the 'Navigazioni et Viaggi,' erected a brass statue to his memory at Padua. Julius Caesar Scaliger was such an admirer of Fracastoro's poetical talents that he wrote a poem in his praise, entitled 'Ars Fracastoria.' The principal works of Fracastoro are—'Syphilides, sive morbi Gallici, libri tres,' published at Verona, 1530, in 4to; and subsequently often reprinted elsewhere; besides being translated into French, and several times into Italian: the best Italian translation is that of Vizzento Benini de Colonia, published with the complete collection of Fracastoro's works, at Padua, 1739, in 4to. Fracastoro's reputation rests chiefly on this work, which he dedicated to Bembo, who was his particular friend, in a poetical epistle, of which Roscoe has given an English translation in his life of Leo X. It is remarkable that the name of the hero, Syphilis, from which the title of the poem is derived, gave birth to the technical appellation by which the above-mentioned disease is known. It seems that in adopting such a subject for his poem Fracastoro wished to display in one work his extensive knowledge in the various branches of natural philosophy, his skill in medicine, and his admirable genius for Latin poetry. Besides the poem of 'Syphilis,' Fracastoro published the following works:—'De Vini Temperatura,' Venice, 1534, in 4to; 'Homocentricorum, sive de Stellis, liber unus de Causis Criti-

corum dierum, libellus,' Venice, 1535, in 4to; 1538, 8vo; 'De Sympathia et Antipathia Rerum, liber unus; de Contagionibus et Contagiosis Morbis, et eorum Curatione, libri tres,' Venice, 1540, in 4to. Fracastoro began a poem entitled 'Joseph,' but he was prevented by death from finishing more than two cantos. He also left a volume of Latin poetry on different subjects, addressed to several eminent personages of his time. All these poetical productions were collected and published at Padua, 1728, 8vo. The complete works of Fracastoro appeared for the first time at Venice, 1555, in 4to, and they have been many times reprinted there and elsewhere.

FRANCESCA, PIERO DELLA, called also PIERO BORGHESE, from his native place, Borgo San Sepolcro, where he was born about 1398. His chief excellence was in perspective, which he was the first to fully develop in practice; in other respects his works, of which few remain, are in the dry, hard, antique style of the period. Piero's greatest work is the legendary history of the Cross, in San Francesco, at Arezzo: it is still preserved, though much injured by time and ill-usage. He died about 1484.

Piero's theoretical knowledge of perspective appears to have been considerable, and he was, according to Vasari, one of the best geometers of his time: he wrote several treatises on these subjects, some of which are still preserved at Borgo San Sepolcro. Some of his writings, says Vasari, were dishonestly published by his pupil, Fra Luca dal Borgo, or Luca Pacciolo, as his own; but the truth of this statement is doubted. Luca's works are, 'Summa Arithmetica'; 'La Divina Proporzione,' with figures by Leonardo da Vinci; and 'Interpretazione di Euclide.' He did not write on perspective; but where he notices the subject, he alludes to Piero della Francesca as 'el monarca de la pintura.' A 'Life of Piero' was published at Florence in 1835 by Gherardi Dragomanni.

(Vasari, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*; and the Notes to Schorn's German translation of Vasari; see also Rumohr, *Italianische Forschungen*.)

FRANCIA, FRANCESCO, the name by which Francesco Raibolini is known, and which he wrote upon his works, after the name of his master the goldsmith. Francia is one of the most celebrated of the Italian painters, and the most perfect in his style, the 'antico-moderno,' or that transition style between the comparatively meagre works of the most distinguished early masters and the fully-developed form and character of the works of Raffaele and his great contemporaries. He was born at Bologna about 1450, and he died there, according to a document discovered by Calvi, on the 6th of January 1518. Vasari says that he died of vexation upon seeing the St. Cecilia of Raffaele, which was consigned to him in Bologna for the church of San Giovanni; but, as he was sixty-eight years of age, there appears to be little necessity for assigning any such cause for his death. Francia was by education a goldsmith and a die- and niello-engraver, and he is supposed to have taken up painting at a comparatively late period: he must however have had some reputation as a painter in 1490, as he was then employed on extensive works in the Palazzo Bentivoglio at Bologna. He was an admirable colourist, and the greatest master of Bologna before the Caracci. He signed himself 'Aurifex' on his paintings, and 'Pictor' on his jewellery. The two pictures by him in the National Gallery are admirable specimens of his style, and perhaps more perfect individual specimens than any other of the foreign pictures in the collection: they originally formed an altar-piece in the Buonvisi chapel, in the church of San Fridiano, Lucca, whence they passed into the Duke of Lucca's collection, and were eventually purchased for the nation in 1840 for 3500*l*.

GIACOMO FRANCIA, the son and pupil of Francesco, painted in his father's style, and, though far from equalling his father, was a good painter: he died in 1557.

(Vasari, *Vite de' Pittori*, &c.; Malvasia, *Felsina Pittrice*; Lanzi, *Storia Pittorica*; Calvi, *Memorie della Vita e delle Opere di Francesco Raibolini detto il Francia*.)

FRANCIA, DOCTOR JOSÉ GASPARD RODRIGUEZ (and he himself at least appears to have written the name with the feudal prefix, De Francia), Dictator of Paraguay, is said to have been born near the town of Assuncion, the capital of that country, in 1757 or 1758. His father, a European, was a chacarero, or small proprietor cultivating his own land. Francia himself, who had a passion for everything French, alleged that his father came from France, but others have asserted that he was a Portuguese. However that may be, old Francia had gone to Brazil, and, proceeding thence to the Spanish possessions in the interior, had finally settled in Paraguay, where he married a Creole, and had this José and other sons and daughters. José was the eldest.

When he came to the proper age, young Francia was sent to the University of Cordova, in the neighbouring province of Tucuman, to be educated for the church. Here he took his doctor's degree, but it is uncertain whether of divinity or of law. The latter he ultimately determined to make his profession. The change was perhaps prompted in part by the turn which his opinions had taken or begun to take towards deism, the avowed creed of his latter years, which he had imbibed from reading the works of Rousseau, Raynal, and other French writers of that school. He seems to have spoken as well as read the French language; and he also brought away with him from college, besides what he learned of law and theology, some knowledge

of mathematics and of mechanical philosophy, a taste for which departments of study he preserved to the end of his life. Establishing himself in the town of Assuncion, Francia spent there perhaps the next thirty years of his life as an advocate or barrister. He had a good practice, and a high reputation both for legal learning and for integrity and independence of character.

The revolution which brought about the independence of the Spanish possessions in South America began in Buenos Ayres in 1810, when Francia was fifty-two or fifty-three years old. Paraguay refused to join the other La Plata provinces in this movement, and was successful in repelling a force sent from Buenos Ayres under General Belgrano to compel its adherence; but the next year it accomplished a revolution of its own. Francia had been active in directing this course which things had taken, and when the independent junta was set up, with Don Fulgencio Yegros, the general who had defeated Belgrano, as president, Francia was appointed secretary. Yegros and the others however could not get on with him—or he with them—and he soon resigned his post, retiring to a country house in the neighbourhood of Assuncion. Everything went from bad to worse, and the Paraguayan public mind seems to have taken up a fixed idea that only Francia could set matters right. Accordingly, a new congress which assembled in 1815 placed him and Yegros at the head of the republic under the name of joint consuls. From this moment the state of public affairs began to improve; in particular the protection of the country from foreign invasion, a calamity which had actually begun to come upon it before from some quarters, and been threatened from others, was effectually secured. It was with a view to this particular object that Francia first introduced his non-intercourse system. The peculiar character which had been impressed upon society in that country by the Jesuits at the same time favoured and may have partly suggested the policy which he thus adopted; and the course of events, after it was tried and found to answer, led by degrees to its more strict enforcement. It became at last so complete that, as is well known, all ingress into Paraguay or escape from it became nearly impossible, nor had the country any political relations, or almost any commercial communication, with any other part of the globe.

Before matters came to this however, Francia's joint consulship had been converted, first in 1814, by a third congress, into a dictatorship for three years, and then in 1817 into a dictatorship for life. Yegros, who had been all along a mere cypher or useless incumbrance, was of course got rid of. He afterwards, in 1819, it is asserted, engaged in a conspiracy for the assassination of his former colleague; the detection and defeat of which at the same time consolidated and greatly strengthened Francia's power. It appears to have been principally during the existence of the critical state of affairs produced by this plot, a period of two or three years, that the system of sanguinary severity which has been called the reign of terror was kept up by Francia.

Francia remained supreme and absolute master of Paraguay till his death on the 20th of September 1840, when he was succeeded by a directory, or governing junta, of three persons.

The instances of Francia's tyranny as exercised on foreigners, that have had the greatest noise made about them, are those of his treatment of M. Bonpland, Messrs. Rengger and Longchamp, and the Messrs. Robertson. Bonpland, the distinguished botanist, had set up an establishment for the culture of Paraguay tea in the adjoining district of Entre Rios, a sort of debatable land, and was there seized in 1821 by order of Francia, and carried off into Paraguay, where he was detained till February 1831; but, beyond his forcible detention, he was not harshly treated. [BONPLAND.] Messrs. Rengger and Longchamp were two Swiss surgeons who had found their way into Paraguay in 1819, and were detained by the dictator, principally, it would appear, for the sake of their professional services, till 1825. After their return to Europe they published an account of their adventures and of the country under the title of 'Essai Historique sur la Révolution de Paraguay, et le Gouvernement Dictatorial du Docteur Francia.' The Messrs. Robertson were not detained in the country, but turned out of it. They have told their own story, though rather confusedly, in their 'Letters on Paraguay,' 2 vols. 8vo, London, 1838, and 'Francia's Reign of Terror,' 8vo, London, 1839. The most distinct and graphic sketch that has been drawn, at least in English, of Francia and his career, is in a very characteristic paper by Mr. Carlyle, in the 62nd No. of the 'Foreign Quarterly Review' (for July 1843), pp. 544—589. If it should be thought too much to soften some of the more startling points in the dictator's character and conduct, and to give him the benefit of a favourable doubt somewhat too liberally, it may be corrected by comparison with the Messrs. Robertson's unmix'd and unmeasured condemnation. Mr. Carlyle has derived some of his facts from a funeral discourse delivered at the celebration of the obsequies of Francia by the Rev. Manuel Antonio Perez, in which his government is lauded in the highest terms.

FRANCIS, SAINT, the founder of one of the four orders of mendicant friars, called Franciscans, was born at Assisi, in Umbria, in 1182. He was the son of Peter de Bernardino, a wealthy merchant, and his mother's name was Pica. His mother christened him John, but his father, who was absent at the time of his birth, changed his name to Francis. Wadding, in the 'Annales Minorum,' says, because he learned French early, to qualify himself for his father's profession,

Jacobus de Voragine turns it into a miracle; "Primo ratione miraculi connotandi: linguam enim Gallicam miraculose a Deo recepisse cognoscitur." ('Acta Sanctor.' Octob., tom. ii., p. 559.) St. Francis was at first a young man of dissolute manners, but in consequence of a fit of sickness about the year 1206, he became so strongly affected with religious zeal as to take a resolution to retire from the world. He now devoted himself to solitude, and mortified himself to so great a degree that the inhabitants of Assisi judged him to be distracted. His father, thinking to make him resume the habits of ordinary life, threw him into prison; but finding that this made no impression upon him, he carried him before the Bishop of Assisi, in order to make him renounce all title to his father's temporal possessions, which he not only agreed to, but stripped off all his clothes, even to his shirt. He then prevailed with a considerable number of persons to devote themselves, as he had done, to the poverty which he considered as enjoined by the gospel, and drew up an institute, or rule, for their use, which was approved by Pope Innocent III. in 1210, as well as by the Council of Lateran held in 1215. In 1211 he obtained from the Benedictines the church of Portiuncula, near Assisi, and his Order increased so fast that when he held a chapter in 1219, near 5000 friars of it were present. He subsequently obtained a bull in favour of his Order from Pope Honorius III. About this time he went into the Holy Land, and endeavoured in vain to convert the Sultan Meledin. It is said that he offered to throw himself into the flames to prove his faith in what he taught. He returned soon after to his native country, and died at Assisi in 1226. He was canonised by Pope Gregory IX. the 6th of May 1230, when October 4th, the day on which his death happened, was appointed as his festival.

The followers of St. Francis were called Franciscans, Gray or Minor Friars; the first name they had from their founder; the second from their gray clothing; and the third from a pretended humility. Their habit was a loose garment of a gray colour, reaching to their ancles, with a cowl of the same, and a cloak over it when they went abroad. They girded themselves with cords, and went bare-footed.

This order was divided into several bodies, some of which were more rigid than others. The most ample and circumstantial account of it is to be found in 'Annales Minorum, seu Trium Ordinum à S. Francisco Institutorum, auctore Luca Waddingo Hiberno;' the second and best edition of which was published at Rome by Jos. Maria Fonseca ab Ebor., in 19 vols., fol., 1731-44, with a supplement, 'Opus posthumum Fr. Jo. Hyacinthi Sbaralea,' fol., Rome, 1806. To Wadding we are indebted for the 'Opuscula S. Francisci,' 4to, Antw., 1623; and the 'Bibliotheca Ordinis Minorum,' 4to, Rome, 1650. The 'Acta Sanctorum' of the Bollandists already quoted ('Octob., tom. ii., p. 545-1004), contains several lives of St. Francis, including that by St. Bonaventure.

Davenport ('Hist. Fratr. Min.,' p. 2) says this order came into England in 1219; but Stow, Dugdale, Leland, and others say the Franciscans came in 1224, and that they had their first house in Canterbury, and their second at London. Tanner says ('Notit. Monast.,' pref. p. 13), that at the dissolution the Conventual Franciscans had about fifty-five houses in England; but from the last edition of Dugdale's 'Monasticon,' it appears they had sixty-six. Their rule, as translated by Stevens, with several charters of Edward III. and one of Richard II. in favour of them, will be found in that work, vol. vi., p. iii., pp. 1504-08. See also Parkinson's 'Collectanea Anglo-Minoritica, or a Collection of the Antiquities of the English Franciscans, or Friars Minors, commonly called Gray Friars,' 4to, London, 1726. The original of the Franciscan rule will be found in Wadding's 'Annales,' vol. i., pp. 66-79.

FRANCIS I. of France was, like Louis XII., descended from Charles the Wise through Louis I., duke of Orleans. This unfortunate prince was assassinated by John, duke of Burgundy, and his two sons were for a long period prisoners to the English. The younger of the two, John, count of Angoulême, was succeeded by his son Charles. During the life of Louis XI. the Count of Angoulême had some difficulty in guarding against the jealousy of the king, and by his command married Louisa of Savoy, who, on the 12th of September 1494, became the mother of Francis I. Louis XII. took charge of the infant heir of Angoulême at the death of his father, and afterwards gave him his daughter Claude in marriage. Francis distinguished himself in the defence of the frontiers on the side of Spain and Flanders, and succeeded to the throne at the age of twenty-one, in January 1515.

One of his first endeavours was to prosecute the claim on the duchy of Milan, which he derived from his grandmother Valentine. Against this expedition the Swiss had already combined with Pope Leo X. and with the King of Spain; but Francis having passed the Alps unexpectedly, a battle took place at Marignano, in which the Swiss infantry fought with even more than their usual obstinacy and courage. The combat lasted two days, and from 10,000 to 15,000 Swiss are said to have fallen in it. The victorious French entered Milan on the 23rd of October 1515, and a peace was shortly after concluded with the pope.

In January 1516 the prince (afterwards Charles V.) who was destined to be the rival of Francis throughout his whole career, succeeded to the kingdom of Castile notwithstanding his mother Joan was still

alive. The frontier states to France on the side of Flanders and of the Pyrenees were thus in the hands of one and the same monarch. The treaty of Noyon (1516) re-established for a short time the peace of Europe; and the King of France endeavoured to prepare himself against future wars by securing the friendship of the Swiss, whom he had learnt to appreciate as enemies. The Venetians and the Pope also became his allies.

On the death of Maximilian, emperor of Germany (1519), Charles and Francis declared themselves candidates for the imperial crown. The former urged his claims as one of the house of Austria and as the only prince in Europe who, by uniting the wealth of the New World and the arms of the Old, could arrest the progress of the Sultan Selim II. Francis put forward his greater experience in war, and dwelt on the impolicy of placing the joint power of Spain, Flanders, Naples, and the empire in the hands of an Austrian prince. Henry VIII. of England was inclined to become a competitor himself, while Leo X. would gladly have seen on the German throne some prince of less importance than Charles or Francis, and one who had no power or claim in Italy. It is said that the crown was offered to the elector of Saxony, who declined it and secured the election of Charles. Francis had an interview with the King of England between Guînes and Ardres, and Charles landed at Dover on his voyage from Couronna to the Netherlands (1520).

In 1521 Francis made an attempt to recover Navarre for the family of Jean D'Albret; but after the capture of Pampeluna the French were repulsed from before Logroño, and finally lost all they had previously gained. Another cause of quarrel arose from Robert de la Mark, lord of Bouillon, declaring war against the emperor and throwing himself on France. Mézières was defended by Bayard against the imperial army, and a pretended attempt at mediation having been made by Wolsey, who was intriguing for the papal crown, a league was concluded against Francis by the emperor, the king of England, and the pope. Lautrec, the general of Francis, being deserted by his Swiss auxiliaries, was driven from the Milanese by Prosper Colonna; Parma and Placentia were united to the ecclesiastical states; and the death of Leo X. is said to have been accelerated by joy at the successes of his allies (1521). The French, although reinforced by 10,000 Swiss, were defeated at Bicocca, and while Milan and Genoa were being lost in Italy, Henry of England attacked Picardy and Normandy. In 1523 the Venetians, hitherto friendly to Francis, joined the pope and the emperor against him; and his own subject, the constable of Bourbon, exposed to the vengeance of slighted love on the part of the king's mother, fled to his enemies. The French under Bonnivet however passed the Ticino in spite of the veteran Prosper Colonna; and the failure of three attacks on the side of Gascony, Burgundy, and Picardy left Francis in as good a position as the strength of his adversaries could allow him to hope for. In the spring of 1524 Pescara and Bourbon defeated the French on the Sesia; and in this battle fell Bayard, "the knight without fear and without reproach." An attempt on the part of the imperialists to maintain the war in Provence was frustrated by the king, who passed the Cenis and advanced on Milan. Of that city he obtained possession; but by laying siege to Pavia, which was gallantly defended by Antonio de Leyva, he gave time for the imperial generals to reorganise their forces. This they did with such effect, that on the 24th of February 1525, they utterly defeated the French troops, and Francis himself remained a prisoner in the hands of Lannoy, vice-king of Naples. He announced the result of the battle of Pavia to his mother in the celebrated words, "Tout est perdu fors l'honneur!"

Charles demanded, as the ransom of the French king, Burgundy for himself, Provence and Dauphiny for Bourbon, and the renunciation of all claims on the Italian states. He caused his prisoner to be conveyed by sea from Genoa to Barcelona, and thence to Madrid, where he detained him in rigorous confinement, until the alteration in his health made the emperor fear the loss of all the advantages which he had anticipated. At length the treaty of Madrid was arranged (1526). Francis was to cede Burgundy, to give up all claims on Italy or on the sovereignty of Flanders and Artois, to restore Bourbon to his dignities and estates, to marry Eleanor, queen dowager of Portugal, sister to the emperor, and finally to deliver his eldest and second sons as hostages for the fulfilment of these stipulations. While he pledged his oath and honour for the observance of the conditions of the treaty, he caused a secret protest against the validity of his promise to be prepared. He set foot in France a little more than a year after the battle of Pavia, and mounting his horse, put him into a gallop, exclaiming, "I am yet a king!"

It very soon became obvious that the French king did not intend to adhere to the treaty of Madrid. While Charles in vain demanded the fulfilment of his oath, from which the pope had absolved him, Francis entered into a league with the Venetians, Clement, and Henry of England. The imperial generals, taking advantage of a delay on the part of the French, reduced the castle of Milan, though obstinately defended by Sforza, whom Charles had already declared to have forfeited his duchy. In 1527 Bourbon advanced upon Rome; he himself fell in the assault of that city, which suffered more from the army of a Christian emperor, the especial patron of the Roman see, than it had ever done from the most barbarous of its heathen invaders. Clement himself, shut up in the castle of St. Angelo, was at length obliged to

surrender, and was only released for a heavy ransom at the termination of six months.

Notwithstanding some disposition on the part of the emperor to relax the terms of the treaty of Madrid, the negotiations terminated in a declaration of war on the part of France and England. Charles accused his rival of perjury, to which Francis replied by a challenge to single combat.

In February 1523, the imperial army, wasted by the disease consequent on its excesses, was with difficulty dragged off from the miserable city on which it had preyed for ten months. Lautrec followed them, and sat down before Naples; but the French army were in their turn attacked by disease, and finally reduced to a wretched remnant, which surrendered to the Prince of Orange at Aversa. Andrew Doria, disgusted with the conduct of the French, renounced their alliance, and liberated Genoa, while Antonio de Leyva ruined the French army in the Milanese as completely as the Prince of Orange had ruined that which besieged Naples. The success of the Turk in Hungary, and the progress of the Reformation, inclined the emperor to peace, and the treaty of Cambray was concluded by the negotiations of Margaret of Austria and Louisa of Savoy (August 5, 1529). Charles agreed not to urge his claim on Burgundy, while Francis renounced the sovereignty of Flanders, abandoned Italy, and bound himself to pay 2,000,000 crowns as the ransom of his sons. In consequence of a treaty between the pope and the emperor, Florence was restored to the Medici, and Clement allowed himself to be guided by the wishes of Charles as to the divorce of Catherine of Aragon from Henry VIII. He met however with eagerness a proposal on the part of Francis for the marriage of his niece, Catherine de' Medici, to the Duke of Orleans, afterwards Henri II.

The dissensions in the empire manifested by the diet of Augsberg (1530) and the league of Schmalkalden, induced the French king to encourage that religious party in Germany which he persecuted in his own dominions. During the absence of Charles in Africa (1535) he advanced into Italy under pretext of punishing Sforza, now returned to his duchy, for the execution of his ambassador, and seized the territory of Savoy. It was not until the spring of 1536 that the emperor was able to take active measures against him. Sforza died, and the imperial troops drove the French out of Savoy and advanced to the frontiers of Provence. The French had laid waste the whole of Dauphiny; and although Arles and Marseille were besieged, Montmorency, a second Fabius, kept his troops under the walls of Avignon and refused to risk a battle. This policy succeeded so well, that at the end of two months the imperial army was compelled to retreat in a miserable state. After an attack by the French on the side of Flanders, a cessation of arms was at length agreed on through the mediation of the two sisters, the queens of Hungary and France. The exhausted state of his treasury, and the fear of an alliance between Francis and the Turk, induced Charles to consent to a cessation of arms in Piedmont also, which was followed by a truce for ten years, concluded at Nice.

Charles then embarked for Barcelona, but being detained by contrary winds on the coast of Provence, Francis proposed a personal interview. The French king went on board the emperor's galley, and the latter returned his visit at Aigues Mortes. Thus after years of the bitterest hostility and enmity, after accusations of perjury on the one hand and of murder on the other, and after a challenge to mortal combat, these two princes presented the singular spectacle of apparent reliance on each other's good faith and honour. The marriage of James V. of Scotland with Magdalen of France, and afterwards with Mary of Guise, tended greatly to estrange Henry of England from the French court, while a better understanding seems to have followed the interview of Charles and Francis. A proposal made by the citizens of Ghent to deliver their town into the hands of the latter, was not only rejected, but the designs of the malcontents were betrayed to the emperor (1539). Charles put the sincerity of his new friendship to a more severe test, by asking permission to pass through France on his way from Spain to the Low Countries. Francis met him at Chatellerault and received him as his guest in Paris. A promise was made of investing the duke of Orleans with the duchy of Milan; but all demands for its fulfilment on the part of the ambassadors of Francis were evaded by the emperor.

While the latter was preparing his expedition to Algiers the king of France sent to demand satisfaction for the murder of his ambassador to the Porte, Rincon, who was assassinated, if not by the orders, at least with the connivance of the Marquis del Vasto, the governor of Milan. On the ground of this outrage war was again declared (1542), but the king of England and the Protestant princes remained firm to the emperor. The subsequent operations in Roussillon, Flanders, and Piedmont, produced no events of importance until the battle of Cerisoles (April 11, 1544), in which the French were completely victorious. On the other hand, Charles advanced into Champagne with a large and well-appointed army, and Henry VIII. besieged Boulogne. On the 11th September 1544, a peace was concluded at Crespi, which the emperor consented to, principally from fear of the Turk and from the increasing strength of the Protestants. Francis did his utmost to animate these two parties; but in 1547, on the last day of March, the death of the French king relieved his opponent from many of the apprehensions which he had entertained.

In reviewing the position of Francis during his whole struggle with the emperor, we are struck with the enormous force against which he had to contend. France, in his reign, sustained the same character in which she appeared again in the following century. As in the time of the thirty years' war, she, a Catholic power, aided the Protestant cause; so in the early part of the 16th century, when the danger was the more imminent, from the whole strength being concentrated in the hands of Charles V., the French king was the only efficient hindrance to the universal monarchy of the house of Austria. It was Francis I. who favoured the revolt of Geneva from the Duke of Savoy, and enabled that city to found an independence which was afterwards to become one of the main props of the reformed faith. While however he fostered religious rebellion in Germany, he proved his orthodoxy in Paris by the utmost cruelty to the heretics. The gallant manner in which he struggled against his formidable rival, and grappled with him again and again after the heaviest blows, excites our sympathy in his favour: his personal courage was undoubted, and his generosity on the two occasions in which Charles put himself in his power, more chivalrous than his conduct with reference to the treaty of Madrid. "If it was perjury, every Frenchman was his accomplice." This conduct has indeed been defended by French writers; but the hard nature of the conditions cannot justify an open and deliberate oath, accompanied by a secret protest as its antidote. Francis is said to have requested knighthood from the sword of Bayard, and his usual mode of affirming what he said was—"Foi de Gentilhomme." In his family Francis was far from happy: by his first wife Claude of France, daughter of Louis XII., he had three sons and four daughters; his eldest, the Dauphin, was said to have been poisoned by his cup-bearer, Montecuculi: whether such was the fact is very doubtful, and there is certainly no reason to suppose that the crime was instigated by Charles V. The second son succeeded to the throne by the title of Henry II. His second wife, Eleanor of Portugal, bore him no children. His private life is not entitled to much praise. Madame de Chateaubriand, sister of La Rochefoucauld, the Duchesse d'Etampes, and la belle Fronière, were successively his mistresses: to vengeance on the part of the husband of the last he is said to have owed his death. In his reign ladies for the first time became constant attendants at the French court, and the foundation was laid for those profligate manners so fully developed in the succeeding reigns.

As the patron of art and literature, Francis I. ranks deservedly high. He reigned at the moment when sounder learning and higher principles of art were spreading from Italy to the rest of Europe. Budé, Lascaris, Erasmus, the Stephens, and Marot, were enabled to boast of his countenance to letters: he is well known as the patron of Primaticcio and Cellini; while a greater man than either, Leonardo da Vinci, is said to have died in his arms.

(Robertson, *Charles V.*; Père Daniel, *Histoire de France*; Bayle, *Dictionnaire*; Biographie Universelle; Leopold Ranke, *Geschichte der Päpste*.)

FRANCIS II. of France, born in 1543, was the eldest son of Henri II. and of Catherine de' Medici. He married, in 1558, Mary Stuart, only daughter of James V. of Scotland. On the death of his father, 10th of July 1559, Francis became king, being then sixteen years of age. He entrusted the government to Francis duke of Guise and his brother the Cardinal of Lorraine, uncles of Mary Stuart. This was the beginning of the civil and religious wars which desolated France for half a century. Anthony of Bourbon, king of Navarre, and Louis his brother, prince of Condé, with the other princes of the blood, and the great officers of the state, being indignant at seeing all the power of the state in the hands of two strangers, conspired against the Guises, and joined the Protestants for that purpose, as the Guises were the zealous supporters of Catholicism. In March 1560, the Guises having been informed of a conspiracy against them, removed the king and court to the castle of Amboise; the king named the Duke of Guise lieutenant-general of the kingdom, and a number of persons were arrested and executed. Soon after, the edict of Romorantin was issued, which constituted the bishops judges of heresy, and took the cognisance of this offence from the parliaments. It was said that the chancellor De l'Hôpital consented to this edict in order to avoid a greater evil, namely, the establishment of the Inquisition in France, which was proposed by the Cardinal de Lorraine. By a former edict, issued at Escouren by Henri II. in June 1559, all the Lutherans were declared punishable by death. The name of Huguenots, to denote the Calvinists as a distinct sect, was introduced soon after. The Admiral de Coligni having presented to the king a memorial in their favour, it was resolved, at the suggestion of the chancellor De l'Hôpital, to leave them in peace, until the general council should decide, and that if the pope did not assemble a general council, a national council should be convoked in France. The king assembled the states-general at Orleans, when the prince of Condé, on his arrival, was arrested on the charge of a conspiracy, and condemned to lose his head; but he was saved by the death of the king, 5th December 1560, after a reign of only seventeen months. He was succeeded by his brother Charles IX., then a minor. Francis II. died of an abscess in his ear; and the rumours of poison which were spread at the time seem, according to De Thou and other historians, without foundation.

FRANCIS I., emperor of Germany, born in 1708, was the son of Leopold duke of Lorraine, who was the son of Charles V. of Lorraine, duke of Eleonora Maria, daughter of the emperor Ferdinand III. Francis's mother was the Princess of Orleans, niece of Louis XIV. On the death of his father in 1729, Francis succeeded him as duke of Lorraine and Bar. In consequence of the war of the Polish succession, Lorraine was ceded to Stanislaus Leczinski, father-in-law of Louis XV., to revert after his death to the crown of France, and Francis received Tuscany in exchange, which duchy became vacant by the extinction of the house of Medici. Francis married in 1736 Maria Theresa of Austria, the only daughter and heiress of the emperor Charles VI. In January 1739, he went to reside at Florence with his consort. In 1740 Charles VI. died, and Maria Theresa succeeding him in the hereditary dominions of the house of Austria, she made her husband coregent with herself, but gave him little share in the administration. He however commanded her armies in the war which she had to sustain in order to secure her inheritance. [MARIA THERESA.] After the death of the emperor Charles VII. in 1745, Francis was elected his successor on the imperial throne. In 1748 the peace of Aix-la-Chapelle restored peace to Germany and to Europe; but in 1756 a new war broke out between Prussia and Austria, known by the name of the Seven Years' War, which was terminated by the peace of Hubertsburg, in February 1763. The following year Joseph, the eldest son of Francis, was elected king of the Romans, and in 1765 Francis died at Innsbruck, and Joseph succeeded him as emperor of Germany; his mother retaining in her hands the sovereignty of the Austrian dominions till her death. As emperor of Germany and grand-duke of Tuscany, Francis left behind him the reputation of a good prince, though he was involved in long wars against his inclination.

FRANCIS II., emperor of Germany, and I. of Austria, the eldest son of Leopold II. and of Maria Louisa of Spain, was born at Florence in February 1768. At an early age he was sent to Vienna to be brought up under the eyes of his uncle, Joseph II., who gave him the best preceptors in that capital. He was well instructed in the art of administration, and he made himself master of all its details. He was also engaged in several campaigns against the Turks, and was present at the taking of Belgrade, by General Laudon, in 1789. When Joseph II. died, in 1790, Francis took the direction of the government till the arrival of his father from Florence. Two years afterwards Leopold himself died, in 1792, and Francis, who succeeded to his vast dominions, was likewise elected his successor to the imperial crown. He came to the throne at a very anxious moment. The rash or premature, though well-meant reforms of Joseph II., had sown deep discontent in several parts of the hereditary states of Austria, which the conciliatory measures of Leopold had not had time to allay: the Belgians were in open revolt, and Francis himself was on the eve of a war with France. In April 1792, Louis XVI. was obliged, by the legislative assembly, to declare war against him. The Austrian armies on the Rhine carried on the war for some years with varied success, and without any definite result; but the successes of Bonaparte in Italy, in 1796-97, decided the fate of the war. [BONAPARTE.] By the treaty of Campoformio, Francis gave up Belgium and the duchy of Milan, receiving in exchange Venice and Dalmatia. In 1799 a new coalition took place between Austria, Russia, and England, and the allied armies were eminently successful, both in Italy and Germany; but a misunderstanding between the Austrian and Russian commanders led to the defeat of the Russians in Switzerland. In 1800, Bonaparte having won the battle of Marengo and reconquered Lombardy, negotiations of peace followed; but Francis refused to treat separately from his ally, England, and hostilities began afresh. The French under Moreau having gained the battle of Hohenlinden, advanced towards Vienna, when Francis proposed peace, and the treaty of Lunéville followed in 1801, by which Ferdinand, the emperor's brother, was obliged to give up Tuscany, and his uncle to renounce Modena. In December 1804, while Napoleon crowned himself emperor of France at Paris, Francis foreseeing the approaching dissolution of the German empire, declared himself hereditary emperor of Austria. In 1805, feeling jealous of the new encroachments of Napoleon I. in Italy and Holland, the Austrian cabinet formed a new coalition with Russia and England. The campaign was unfavourable to Austria, the French entered Vienna, and the battle of Austerlitz finished the war. By the following peace of Presburg, December 1805, Austria gave up the Venetian states and the Tyrol. The old German empire was now dissolved after a thousand years' duration: and in August 1806, Francis renounced the title of emperor of Germany, and assumed that of Francis I., emperor of Austria, king of Bohemia and Hungary, &c. He now availed himself of some years of peace to repair the calamities of the former wars, to make reductions, enforce a strict economy, and support the credit of the state. In the war of Napoleon I. against Prussia, 1806-7, Austria maintained a strict neutrality. After the peace of Tilsit and the conferences of Erfurt between Napoleon I. and Alexander, the occupation of North Germany by the French, and the invasion of Spain, the emperor Francis felt alarmed, and prepared for a fresh struggle, which he saw must take place sooner or later for the independence of his crown. Availing himself of Napoleon's embarrassments in Spain, at the beginning of 1809, he began alone a fourth war against France, with a force of 400,000 men. The archduke Charles commanded the army of Germany, and the arch-

duke John that of Italy, whilst a force under General Chasteler entered the Tyrol, where the people rose to a man for their former sovereign. This war had a different character from the preceding, inasmuch as the people of Germany began now to take part against the French: corps of partisans were formed under Schill, the duke of Brunswick Oels, and others who annoyed the French, and a general spirit of insurrection manifested itself against the foreign yoke. The operations of the war were also conducted on a different plan from the former wars of Marengo, Austerlitz, and Jena, when a single battle had decided the fate of the contest. The Austrians now fought detached engagements with various success, and although obliged to retire, and even to abandon Vienna, the archduke Charles kept his army together in good order. The battle of Aspern was fought with a tremendous loss on both sides, and Napoleon I. was obliged to retire across the Danube. After some time the battle of Wagram took place, and although lost by the Austrians, yet the archduke retired in good order towards Bohemia. He proposed an armistice, which Napoleon I. accepted, and after long negotiations the peace of Schönbrunn took place in October 1809.

In 1810 Napoleon I. married a daughter of the emperor Francis. In 1812, during the Russian campaign, an auxiliary Austrian corps under Schwarzenberg, acted in Poland against Russia, but it effected little. In 1813 Austria resumed its neutrality, and offered its mediation between Russia and France on condition that both powers should evacuate Germany. On Napoleon's refusal, Austria joined the allies, and its army contributed largely to the success of the great battle of Leipzig, which decided that campaign. In the following year the Austrian armies entered France by the way of Switzerland, and occupied Burgundy and Lyon. The emperor Francis followed the movements of his troops, and after the Russians and Prussians had entered Paris, in April 1814, he proceeded to that capital, where he remained two months. In June 1814 he returned to Vienna, where the congress of the European powers opened its sittings. In 1815, after Bonaparte's return from Elba, the Austrian troops advanced again by the Simplon road and occupied Lyon. Meantime another Austrian army had driven Murat from Naples and re-established the old king Ferdinand. From that epoch till his death the emperor Francis remained at peace, with the exception of a short campaign against the constitutional party at Naples in 1821, when his troops appeared as auxiliaries to King Ferdinand. When the events of July 1830 were known at Vienna, Francis and his minister, Prince Metternich, withstood the suggestions of the more violent legitimists, and determined, as England had already done, not to interfere in the internal affairs of France, provided that power respected the existing treaties with regard to its foreign policy. Prussia followed the same course, and thus Europe was saved from another general war. Francis died at Vienna on the 2nd of March 1835, in his sixty-seventh year, and was succeeded by his eldest son FERDINAND, who, after a quiet reign of twelve years, but one in which the country was bowed down under the yoke of a leaden despotism, was forced by the revolutionary events, as noticed below [FRANCIS-JOSEPH-CHARLES], to abdicate on the 2nd of December 1848.

In Austria and his other German states the emperor Francis was popular, and personally beloved, especially by the middling and lower classes. He was accessible, kind, and plain-spoken, simple and regular in his habits, assiduous to business, and his moral conduct was unexceptionable. His policy and administration were of a paternal character. He was averse to every form of political innovation; having suffered much from the French revolution and its consequences, he had conceived a horror of revolutions, and of every movement that partook of a democratic spirit. The ruling principles of his administration were love of order, minuteness of detail, economy, and strict subordination. These principles, which agreed pretty well with the character of his German subjects, clashed with the temper of the people of Italy, whose activity, love of pleasure, military ambition, and national spirit, had been stimulated during twenty years of French dominion. The people of Lombardy, especially the educated classes, felt dissatisfied at being reduced to the condition of an Austrian dependency. Conspiracies were hatched, but they all failed, and only served to render the Austrian government more suspicious and severe. Of the persons implicated some escaped, others were tried and condemned to death, which sentence the emperor commuted to imprisonment for various periods in several fortresses, but mostly in the castle of Spielberg, in Moravia. Francis promoted material improvements, roads, canals, and manufactures. His views of commercial policy were of the old or Colbert school. He deserves praise as the promoter of popular education; he established elementary schools throughout all his dominions, and superintended himself all the details and working of the system: but in this, as in every other matter, his policy was directed towards the prevention or the eradication of all independence of opinion.

* FRANCIS-JOSEPH-CHARLES, Emperor of Austria, was born August 18, 1830, the son of the Archduke Francis-Charles-Joseph, brother of the Emperor Ferdinand, and of Sophia, daughter of Maximilian-Joseph, king of Bavaria. In March 1848, after the expulsion of Louis-Philippe from France, a revolution followed in Vienna, Prince Metternich fled, a free constitution was prepared and accepted by Ferdinand, who soon afterwards withdrew from Vienna to Innsbruck. Insurrections against the Austrian power broke out in

Hungary and Italy, and a dist for the formation of a united German empire was assembled at Frankfurt. Though Vienna had been taken possession of by the imperial troops, and though Radetzky had obtained advantages in Italy, it was felt that a firmer hand than Ferdinand's was required to secure the Hapsburg dynasty from falling. Accordingly Ferdinand abdicated on December 2, 1848, in favour of his nephew, who, though little more than eighteen, was declared of age. Assisted by able counsellors, the military aid of Russia, and a course of policy towards Hungary that can hardly be styled less than trencherous, the revolutionary movement was stayed, and what was called peace—a peace maintained only by large military establishments—secured. In the dispute between England and France with Russia in 1854, the aim of the Emperor of Austria was to trim between the contending powers, and he succeeded. Calling himself an ally of the western allies, he protected as far as he was able the interests of Russia. He thus gained permission to occupy the principalities of Moldavia and Wallachia as protector, and made himself one of the contracting parties in the peace signed at Paris in 1856. The other chief events of his reign have been the intrigues to maintain the superiority of Austria over Prussia in the Germanic Diet, in which he has been on the whole successful; and the signing of a concordat with the pope, in the early part of 1856, by which the influence of the Roman Catholic Church is made all-powerful throughout the Austrian dominions, and which, it is asserted, is the source of much discontent. On April 24, 1854, Francis-Joseph married Elizabeth-Amelia-Eugenia, daughter of the Duke of Bavaria, by whom he has had two daughters.

FRANCIS, REV. DR. PHILIP, was the son of the Rev. John Francis, dean of Lismore, and rector of St. Mary's, Dublin, in which city Philip was born in the early part of the last century. Philip was educated at the University of Dublin, and then entered the church, the profession to which his progenitors for several generations had belonged. About the year 1750 he came over to England, and set up an academy at Esher in Surrey, where Gibbon was for a short time one of his pupils; but the historian in his posthumous memoirs gives no favourable account of the improvement he made. "Francis," he says, "preferred the pleasures of London to the instruction of his pupils." While in this situation he published his poetical translation of "Horace," which immediately brought him into notice, and still continues to be reprinted. It has the advantage of being the only complete modern metrical version in English of the works of that poet, but has no pretensions to be considered an adequate representation of the original. He also published in 1757 a translation of the "Orations of Demosthenes and Æschines," in 2 vols. 4to. Before this he had published two tragedies, "Eugenia," 8vo, 1752, and "Constantine," 8vo, 1754. "Eugenia" was acted at Drury Lane, Garrick sustaining the principal character; but although repeated for nine nights, it was very indifferently received. It is said in the "Biographia Dramatica" to be little more than a free translation of a French tragedy by Grasigni, called "Cénie," of which a literal version was published the same year under the title of "Cénie; or, the Supposed Daughter." "Constantine" was produced at Covent Garden. "It met with very bad success," says the "Biog. Dram.," "although not by many degrees the worst of the productions of that season." These literary performances obtained for the author the acquaintance of many of the most distinguished persons of the time; but he secured a connection more important to his worldly interests by some political pamphlets which he is said to have written, though they seem to have appeared without his name, and their titles are not given in any of the biographical notices of him that we have seen. From a passage in the Preface to his "Translation of Demosthenes," it may be inferred that he took the Whig, or what is commonly called the liberal side of politics. The biographer of his son in the "Annual Obituary" says, that "he is mentioned in Wilkes's 'Letters' as being engaged in some delicate negotiations on the part of the Right Hon. Henry Fox, afterwards Lord Holland." He was chaplain, it seems, to Lord Holland, and assisted in the education of his son Charles, afterwards the distinguished orator. Through Lord Holland's influence he was presented to the rectory of Barrow in Suffolk; in 1764 he was also appointed joint-chaplain to Chelsea College. He died in 1773.

FRANCIS, SIR PHILIP, was the son of the Rev. Dr. Philip Francis, and was born in Dublin on the 22nd of October 1740. When his father came over to England in 1750, he was placed on the foundation of St. Paul's School, London, where he remained about three years. Here, it is worth observing, one of his schoolfellows was Mr. Henry S. Woodfall, afterwards the printer of the "Public Advertiser," and the publisher of the "Letters of Junius." In 1756 he was appointed to a place in the office of his father's patron, Mr. Fox, then secretary of state; and when Fox was succeeded by Pitt in December of this year, young Francis had the good fortune to be recommended to, and retained by, the new secretary. In 1758, through the patronage of Mr. Pitt, he was appointed private secretary to General Bligh, when that officer was sent in command of an expedition against the French coast; and while serving in this capacity he was present at an action fought between the British and French forces in the neighbourhood of Cherbourg. In 1760, on the same recommendation, the Earl of Kinnoul, on being appointed ambassador to Portugal, took Francis with him as his secretary. He returned to England in 1763, when the Right Hon. Wellebore Ellis, afterwards

Lord Mendip, gave him an appointment of some consequence in the War Office, over which he then presided. He retained this place till March 1772, when he resigned in consequence of a quarrel with Lord Barrington, who had by that time succeeded Mr. Ellis. The remainder of that year he spent in travelling through Flanders, Germany, Italy, and France.

In June 1773, soon after his return; he was appointed to the distinguished place of one of the civil members in council for the government of Bengal, with a salary of 10,000*l*. He is said to have owed this appointment to the influence of Lord Barrington, whose hostility therefore would appear to have been now converted into very substantial friendship, or who must be supposed to have had private reasons for such an exercise of his patronage. He set out for India in the summer of 1774, and remained in that country till December 1780, when he resigned his situation and embarked for England, after having had a quarrel with the governor-general Mr. Hastings, which produced a duel, in which Mr. Francis was shot through the body. He had opposed Hastings, and for some time effectually, from his entrance into the council, but the sudden death of two of his colleagues by whom he had been generally supported, had latterly left him in a helpless minority in his contest against the policy of the governor-general.

In 1784 Mr. Francis was returned to parliament for Yarmouth in the Isle of Wight, and soon began to take an active part in the business of the House of Commons, where, although he was not a fluent speaker, the pregnancy of his remarks and the soundness and extent of his information always commanded attention. He took his side from the first with the Whig opposition, and to that party he adhered while he lived. When it was resolved in 1786 to impeach Mr. Hastings, it was proposed that Mr. Francis should be appointed one of the managers of the impeachment; but all the eloquence of Burke, Fox, and Windham (aided by his own) could not overcome the feeling of the House against placing in this situation a man with whom the accused had had a personal quarrel. The motion was twice negatived by large majorities. Nevertheless there was much force in what was urged in its support, and the casuistry of the question was not a little curious and perplexing. The benefit of the talents and information of Mr. Francis was eventually secured to the prosecution by a letter inviting his assistance, which was addressed to him by the unanimous vote of the committee of managers; and his business occupied his chief attention for many years. When the war with France broke out, Mr. Francis adhered to the party of Fox and Grey, and was one of the first and most active members of the famous association of the Friends of the People. At the new election in 1796 he stood candidate for Tewkesbury, but failed in being returned, and he did not sit in that parliament. In 1802 however he was returned for Appleby, by Lord Thane, and he continued to sit for that borough while he remained in parliament. The question of the abolition of the slave trade was that in which he took the keenest and most active part in the latter term of his parliamentary career; and it is said that in advocating the abolition, he took a course greatly opposed to his private interests. On the formation of the Grenville administration, Mr. Francis was made a knight of the Bath, 29th of October 1806; and it is believed that it was at first intended to send him out to India as governor-general. That appointment however never took place. He retired from parliament in 1807; and after this, the interest which he continued to take in public affairs was chiefly evinced by occasional political pamphlets and contributions to the newspapers.

Great attention was in 1816 drawn to Sir Philip Francis, by Mr. John Taylor's ingenious publication, entitled '*Junius Identified with a distinguished Living Character*,' the object of which was to prove that Sir Philip Francis was the author of the celebrated '*Letters of Junius*.' The evidence adduced in this publication was unquestionably very strong, and much additional confirmatory evidence has since come to light. It may indeed be affirmed, that no case half so strong has yet been made out in favour of any one of the many other conjectures that have been started on the subject of this great literary puzzle. Such well-qualified judges of historical evidence as lords Brougham, Campbell, and Mahon, and Mr. Macaulay, with many other high legal and literary authorities, have declared themselves convinced that Sir Philip Francis wrote '*Junius*;' and though Francis himself persisted to the last in rejecting the honour thus attempted to be thrust upon him, when strangers referred to the subject, yet with his intimates he appears in his later years to have displayed no such desire; while the communications of his widow to Lord Campbell and to Mr. Wade, the editor of Bohn's edition of '*Junius*,' show that Francis, while never directly asserting himself to be Junius, certainly wished his wife to believe that he was that 'great unknown;' knew that she did so believe, and took extraordinary means to encourage that belief. His gift to her, after their marriage, it may be added, was a copy of '*Junius*,' and his posthumous present, which his son found in his bureau, was '*Junius Identified*,' sealed up and addressed to his widow. In any ordinary case the evidence would seem amply sufficient, but we would advise the reader who may take an interest in the question, before accepting as conclusive the evidence in favour of the claim of Sir Philip Francis (a claim by him it has in fact become by the publication of the statement of his widow, and

the '*New Facts*' of Sir Fortunatus Dwaris), to examine carefully the elaborate and singularly acute articles which appeared in the '*Athenæum*' in 1850, pp. 939, 969, 993, &c.; and for the whole question of the authorship of '*Junius*,' the entire series of Junius articles (of which the above formed only a portion) which have from time to time appeared in the '*Athenæum*' since 1848. The reader would also do well before accepting Francis, or any other name yet suggested as that of the author of '*Junius*,' to look through the references under '*Junius*' in the general index to the first 12 vols. of that useful work '*Notes and Queries*.'

The acknowledged publications of Sir Philip Francis (all of them pamphlets) amount to twenty-six in number, according to a list appended to the memoir of his life in the '*Annual Obituary*.' One of the most curious of them is the last, entitled '*Historical Questions*,' exhibited in the Morning Chronicle in January 1818, enlarged, corrected, and improved, 8vo, 1818, which originally appeared in a series of articles in the '*Morning Chronicle*.' Sir Philip Francis died after a long and painful illness, occasioned by disease of the prostate gland, at his house in St. James's Square, 22nd of December 1818. He was twice married, the second time after he had reached the age of seventy, to a Miss Watkins, the daughter of a clergyman. By his first wife he left a son and two daughters.

FRANCIS DE SALES. [SALES.]

FRANCK XAVIER. [XAVIER.]

FRANCKE, a celebrated German philanthropist, whose life presents a striking instance of the good which an individual may effect. Francke was born at Lubeck in 1663. He made such rapid progress in learning that at the age of fourteen he was fit to enter the university, where he devoted himself with great application to the study of divinity and the ancient as well as modern languages. In 1691 he became professor of oriental languages at the University of Halle, and soon afterwards professor of divinity and pastor of the parish of Glaucha, a suburb of Halle. The wretched state of his parishioners, who were sunk in the most abject ignorance and poverty, gave the first impulse to his philanthropic exertions. He began by teaching the children, whom he supported at the same time by small donations. He took a few orphans to educate; their number rapidly increased; and as he was assisted by the contributions of many charitable persons, he gradually extended the sphere of his beneficial activity, and formed several establishments for the education of all classes. In 1698 he laid the foundation of an orphan asylum, though he had scarcely any means of completing the edifice, but the necessary funds were constantly supplied by charitable persons. He was fortunate in finding not only persons who contributed money to promote his undertaking, but many who zealously assisted him in his labours. Francke was a man of mild and cheerful disposition, agreeable manners, and exceedingly laborious. He punctually attended to his academic lectures, and to his clerical duties at Halle as well as in Glaucha: his affairs and extensive correspondence engrossed all the day, and it was only late at night that he could occupy himself with his literary labours, the earnings of which he always devoted to charitable purposes. The greater part of his works were written in German, but he published also some learned works on divinity in Latin. Francke died in 1727, and the following establishments, all of which we believe still exist at Halle, owe to him their foundation and bear his name:—1, the Orphan Asylum, in which poor orphans of both sexes are gratuitously educated; 2, the Pedagogium, an institution for the education of young men of the higher and middle classes, founded in 1696; 3, the Latin School, established for the education of children not belonging to wealthy families, and divided into nine classes; 4, German or Burgher Schools for boys and girls; 5, the East India Missionary Establishment; and 6, the Cansteinian Biblical Institution. This last establishment was the forerunner of Bible societies. It was founded by Baron Canstein, a German nobleman, who, after having spent a part of his life in courts and camps, became by his intercourse with Francke religiously disposed, and by his exertions and the aid of subscriptions established the biblical institution of Halle, in order to promote the reading and circulation of the Scriptures among the poorer classes. The profits derived from the sale of the Bibles and New Testaments which it prints and sells go to the support of Francke's institutions, which also derive a considerable income from lands and other charitable gifts bequeathed to them chiefly by persons who have been educated there, as well as from a bookselling, printing, and publishing establishment, which is the property of the above-mentioned institutions.

FRANCKLIN, THOMAS, D.D., was born at London in 1721. Being the son of a well-known printer, Richard Francklin, who, for his paper '*The Craftsman*,' and other services to Walpole's enemies, expected or had been promised a provision in the church for his son, he was educated at Westminster School, and thence sent to Cambridge, where he became a Fellow of Trinity College. Afterwards, while an usher in Westminster School, he gained some reputation by translations of Phalaris's '*Epistles*,' and of Cicero's '*De Natura Deorum*;' and in 1750, after a contest, he was chosen Greek professor in the University of Cambridge, an appointment to which he appears to have done as little credit by the regularity of his deportment as by his literary exertions. After having held lectureships in London, he was presented by his college in 1758 to the livings of Ware and Thundrich in Hertfordshire. Although however several sermons of his were published

during his life, and three volumes of them after his death, he was always chiefly employed in London in literary labours and literary quarrels. Among his disputes, that with Arthur Murphy was the most noted. He died in London on the 15th of March 1784. His writings were numerous and varied, but of little value. Among his original works were a poem called 'Translation,' 1753; a periodical called 'The Centinel,' intended as a continuation of 'The World,' but dropped at the twenty-seventh number; contributions to Smollett's 'Critical Review,' and one or two indifferent plays. His translations were voluminous. Several were of tragedies from the French of Voltaire and La Harpe, in the presenting of which to the stage the sources borrowed from were not always acknowledged. But the only translations of Franklin that are now remembered by any one are his 'Sophocles,' 2 vols. 4to, 1759; and 'Lucian,' 2 vols. 4to, 1780.

FRANCO, BATTISTA, called Semolei, a painter and engraver, born at Udine, according to Vasari, about 1498: he died at Venice in 1561.

Though of the Venetian state, Franco was of the Florentine school. He was a great imitator of Michel Angelo, with whose style of design he combined some of the excellences of Venetian colour. He painted much at Florence and at Rome; but he produced few easel pictures, and his works are accordingly rarely seen in galleries. His engravings or etchings are numerous, but nearly all after his own designs: they are mannered, but executed with great power. Franco was the master of Barocci.

FRANKLIN, BENJAMIN, born at Boston, in New England, January 6, 1706, Old Style, was the son of a tallow-chandler in humble circumstances, but intelligent and strong-minded. As a boy he had a great desire to go to sea; but he also displayed a fondness for reading, which induced his father to apprentice him to another son, who was a printer at Boston. His love of books, which he had now more means of indulging, weaned him from the love of the sea; and he practised great abstinence and self-denial, the better to improve his opportunities of study. At the same time he made himself an able workman. The two brothers however did not agree: the elder used an undue severity, which the younger, as he himself says, did something to provoke by his impertinence. These quarrels led to a step, which, with his usual candour, Franklin has plainly related, and declared to have been dishonourable. His indentures had, for certain reasons, been cancelled, under a private agreement that he should continue to serve for the full period of apprenticeship. A new quarrel arising, he took advantage of the letter of the law, and declared his resolution to quit his brother's service. The printer took care so to represent this matter that Benjamin was unable to find employment in Boston. He therefore went away secretly, without the consent of his parents, in 1723, and after a vain trial to find work at New York, engaged himself to an obscure printer in Philadelphia, named Keimer. There he lived frugally and creditably for a year and a half: but being induced by deceptive promises of patronage to think of setting up for himself as a master printer, he sailed for England, in the beginning of 1725, to purchase the necessary stock in trade. On his arrival he discovered that his pretended friend had neither the power nor the desire to help him; and being destitute of money or credit, he again found employment as a journeyman printer in London. His own account of this portion of his life, which offers an admirable example of frugality and industry, is very interesting. Having gained the good-will of Mr. Denham, a merchant of Philadelphia, he returned thither as that gentleman's clerk, in July 1726. He now considered his prospects to be promising: but in 1727 Mr. Denham died, and Franklin being unable to do better, returned to his old trade and his old master, Keimer. In the course of two years he gained credit and friends to enable him to set up in business on his own account; and on September 1, 1730, he married a young woman to whom, before his voyage to England, he had been attached.

Franklin had early renounced Christianity, nor does it appear, though he has unequivocally recorded his belief in God and in a future existence, that he ever again gave credence to revealed religion. About this time however a great change took place in his views. In London he had written a pamphlet to prove (we quote his words) "from the attributes of God, his goodness, wisdom, and power, that there could be no such thing as evil in the world; that vice and virtue did not in reality exist, and were nothing more than vain distinctions." Reflection on the conduct of other free-thinkers, by whom he had suffered, and on some parts of his own life, which he has candidly related and condemned, brought him to a different way of thinking; and, he says, "I was at last convinced that truth, probity, and sincerity in transactions between man and man were of the utmost importance to the happiness of life; and I resolved from that moment, and wrote the resolution in my journal, to practise them as long as I lived." This resolution he fully kept. His honesty and straightforwardness have passed unquestioned, even by the numerous enemies whom his religious and political opinions raised against him.

Unceasing industry, business-like habits, a large fund of disposable talent, general information, and readiness in the use of his pen, either for amusement or instruction, gradually secured to Franklin a large circle of friends, and raised him from poverty to affluence. He engaged in literature; edited a newspaper, wrote a pamphlet to advocate a paper currency; and in 1732 projected 'Poor Richard's

Almanac,' of which the distinguishing feature was a series of maxims of prudence and industry, in the form of proverbs. It was continued for twenty-five years, and is said to have reached a circulation of 10,000 annually. These maxims, collected in one piece, called 'The Way to Wealth,' obtained uncommon popularity, and have been translated into various languages.

Franklin's turn of mind was eminently practical. He said with truth, "I have always set a greater value on the character of a *doer* of good than on any other kind of reputation." Not that he joined in the vulgar prejudice of setting theory and practice in opposition, for he was bold, speculative, and inquiring in physical as well as in metaphysical science. But science in his hands always bore fruit directly applicable to the uses of common life; and while he never neglected his own affairs, industry and economy of time enabled him to originate, or take an active part in supporting, a variety of projects for the public good. Of these the chief were the first public library, incorporated in 1742 by the name of "The Library Company of Philadelphia," but which he set on foot and procured subscriptions for in 1732. In 1738 he established the first association for extinguishing fires; and, at a later period, the first Fire Insurance Company. In 1749 he raised subscriptions for the foundation of a public academy, the schools of Pennsylvania being few and bad. This was the origin of the present university of Pennsylvania. In 1752 he raised subscriptions and procured an auxiliary grant from the legislature to establish the first hospital in Philadelphia; a scheme suggested in the first instance by a physician of the city, who had not influence enough to work it out. In 1754 he proposed a plan for a union of the American provinces against invasion, in which a germ of the future Union may be found. It was kept alive, he used to say, like all good notions, though not carried into effect at the time. It was approved by a species of congress from six of the provinces, but rejected both by the colonial assemblies and the British government. He was also a zealous member of several societies; among them, of the Philadelphia Society for the Improvement of Prisons, and the Pennsylvania Society for the Abolition of Slavery, both founded in 1787.

As a philosopher, his name is indissolubly linked with the history of electricity, in which he was one of the most active, patient, and successful experimenters; and his industry was rewarded by that brilliant discovery, the corner-stone of his scientific fame, of the identity of the electric fluid and lightning. His attention was first turned this way in 1745, the science being then in its infancy, by the transmission of an electrical apparatus to Philadelphia, for the purpose of having the experiments which had attracted so much notice in Europe repeated in America. In 1747 he sent a series of letters to England, in which he noted the power of sharp points both to attract and to give out electric matter; and explained his theory, that instead of the phenomena observed being produced by two different electric fluids, they arose from the effort made to restore an equilibrium when one body was overcharged, and another undercharged, with electricity. A body in the former state he called positively, in the latter state negatively electrified. This theory he used to explain the action of the Leyden jar; and though not universally admitted, it at least furnishes a simple and satisfactory explanation of the phenomena of the science. In 1749 he had conjectured the identity of lightning and electricity, and suggested the idea of protecting houses by pointed conductors, but did not prove it till 1752. He was waiting for the erection of some lofty building, upon which an insulated iron rod might be placed, in hope that on the passage of a thunder-cloud overhead, sparks might be taken from the rod, as from a charged conductor, when it occurred to him that by flying a kite, pointed with iron, during a thunder-storm, the matter of lightning might, if his views were correct, be drawn down the string. He tied a key to the end of the hempen string, insulated the whole apparatus by adding a piece of silk to the end next the hand; and the experiment succeeded. Sparks were taken from the key, a Leyden jar was charged, and the phenomena exhibited were identically the same as if an electrical machine had been used instead of the kite. He varied the experiment by fixing an insulated iron rod at the top of his house; and immediately proceeded to turn his discovery to account by publishing a plan for defending houses from lightning by the use of pointed conductors.

His character, in reference to this branch of his pursuits, has been described in the following terms by Sir H. Davy: "A singular felicity for induction guided all his researches, and by very small means he established very grand truths. The style and manner of his publication (on Electricity) are almost as worthy of admiration as the doctrine it contains. He has endeavoured to remove all mystery and obscurity from the subject. He has written equally for the uninitiated and for the philosopher; and he has rendered his details amusing as well as perspicuous, elegant as well as simple." ('Life,' by Dr. Davy.)

To Franklin's other scientific labours we can only allude. They treat of many branches of meteorology, maritime phenomena, ship-building and various subjects connected with navigation, as the Gulf Stream, and the effect of oil in stilling waves; of the proper construction of stoves and chimneys, which, to use a common phrase, seems to have been one of his hobbies; of the art of swimming, which, being himself an excellent swimmer, he was anxious to recommend as

a universal branch of education: subjects consonant to his practical character, and most of them directly applicable to the increase of human comforts. Papers on these matters nearly fill the second volume of his collected works; his electrical treatises and letters occupy the first volume; and his moral, historical, and political writings the third.

To return to Franklin's private history: the increasing estimation in which he was held, was manifested in his successive appointments to different offices. In 1736 he was made clerk to the General Assembly of Pennsylvania; in 1737 postmaster of Philadelphia; in 1747 he was elected as one of the representatives of Philadelphia in the Assembly; in 1753 he was appointed deputy postmaster-general for the British colonies.

When he first became a member of Assembly, that body and the proprietary governors, Penn's representatives, were in hot dispute, chiefly with respect to the immunity from taxation claimed by the latter. In this Franklin took an active part. "He was soon looked up to as the head of the opposition, and to him have been attributed many of the spirited replies of the Assembly to the messages of the governors. His influence in that body was very great. This arose not from any superior powers of eloquence; he spoke but seldom, and he never was known to make anything like an elaborate harangue. His speeches often consisted of a single sentence, or of a well-told story, the moral of which was always obviously to the point. He never attempted the flowery fields of oratory. His manner was plain and mild. His style in speaking was like that of his writings, simple, unadorned, and remarkably concise. With this plain manner, and his penetrating and solid judgment, he was able to confound the most eloquent and subtle of his adversaries, to confirm the opinion of his friends, and to make converts of the unprejudiced who had opposed him." ('Life,' p. 115.) Having thus shown his talents, he was sent to England in 1757, on the part of the Assembly, to manage the controversy before the privy council, and was successful: it was decided that the estates of the proprietaries ought to pay their fair proportion of the public burdens. He remained in England after this question was settled, as agent for Pennsylvania; and his conduct was so highly approved that Massachusetts, Maryland, and Georgia, severally appointed him their agent. By this time his name was well known to European philosophers. He was chosen a member of the Royal Society, and of several foreign scientific bodies at a later period; in 1772 he was made a foreign associate of the Académie des Sciences, and the universities of Oxford, Edinburgh, and St. Andrews, admitted him to the degree of D.C.L. On his return to America, in 1762, he received the thanks of the Assembly, "as well for the faithful discharge of his duty to that province in particular, as for the many and important services done to America in general during his residence in Great Britain."

Being re-elected a member of Assembly, Franklin was earnest in endeavouring to procure a change in the government, by vesting directly in the king those rights and powers, which were held mediately by the proprietaries, to the injury, as he thought, of the community. Party spirit ran high on this point; and the friends of the proprietaries had influence enough to prevent his election in 1764. On the meeting of the Assembly however he was re-appointed provincial agent in England. He was a warm opponent of the Stamp Act: and his examination at the bar of the House of Commons in 1766, when the repeal of that unhappy measure was proposed, shows the minuteness, variety, and readiness of his information. (See his Works, vol. iii., p. 245.) In the outset of the contest he is said to have been truly desirous of effecting a reconciliation between the mother country and the colonies. The rough treatment which he experienced in the course of his negotiations is reported to have changed his temper. That he should have been deprived of his postmastership, is not wonderful. On one occasion, before the privy council, being assailed by Wedderburne, then solicitor-general, in a torrent of personal abuse, which was received with evident pleasure by the council, he bore it in silence, and apparently unmoved. On changing his dress however he is reported to have said, that he never again would wear that suit till he had received satisfaction for that day's insult. His next appearance in it was on the day when, as minister of the United States, he signed the treaty by which England recognised the independence of the colonies.

In 1775, perceiving that there was little chance of a reconciliation being effected, he returned to Philadelphia, and the day after he landed, was elected a delegate to the Congress then assembled in that city. His character and services marked him out for the most important employments during that and the following year: among them he was sent on a fruitless mission to persuade the Canadians to join in the insurrection; and was appointed president of the convention assembled at Philadelphia, for the purpose of remodelling the government of Pennsylvania. Towards the end of 1776 he was sent to France, where in conjunction with his brother minister, Silas Deane, he succeeded in inducing the French Government to form an offensive and defensive alliance with the United States, Feb. 6, 1778. Having made several journeys to the Continent in his former visits to Europe, he was already known in person as well as by reputation to the scientific and literary men of France, by whom he was received with the highest marks of respect. Nor did his political engagements prevent his bestowing some share of his attention on science. He

bore a part in exposing the frauds practised under the name of animal magnetism. In 1785 he was recalled, at his own wish, and was succeeded by Jefferson. Soon after his return he was chosen member of the supreme executive council for the city of Philadelphia, and in a short time was elected president of the same. In 1787 he was delegate for the state of Pennsylvania, in the convention appointed to revise and amend the Articles of Union, and his last political act was an address to his colleagues, entreating them to sacrifice their own private views, for the sake of unanimity in recommending the new constitution, as determined by the majority, to their constituents.

After enjoying, through a long life, an unusual share of health, the just reward of temperance and activity, Franklin was compelled in 1788 to quit public life, by the infirmities of age. But he still retained his philanthropy undiminished, and his intellect unclouded; and his name appears, as president of the Abolition Society, to a memorial to Congress, dated February 12, 1789, praying them to exert the full extent of power vested in them by the constitution in discouraging the traffic in men. This was his last public act. Still he preserved his liveliness and energy, during those intervals of ease which a painful disease, the stone, afforded to him. This however was not the proximate cause of his death. He died, after a short illness, from disease of the lungs, April 17, 1790, aged eighty-four.

Dr. Franklin's published works were collected in three volumes, with his fragment of his own life, continued by Dr. Stuber, prefixed. He bequeathed his papers to his grandson, William Temple Franklin, by whom, after long delay, an excellent 'Life of Franklin,' including many of his miscellaneous writings, and much of his correspondence, was published. The 'Biog. Universelle' contains a long memoir of him by Biot; and his character and conduct have employed the pens of several of the most distinguished Americans of the present day. The latest and best life of Dr. Franklin is that by Mr. Jared Sparks, prefixed to an edition of the Works of Franklin, in 10 vols. 8vo.

WILLIAM FRANKLIN, the natural son of Benjamin Franklin, and his only son who survived childhood, born at Philadelphia in 1731, took, at the commencement of the revolutionary struggle, the opposite side to his father, and during the whole of the war of independence remained a steadfast loyalist. He held early in life the office of postmaster of Philadelphia; and in 1763 was made Governor of New Jersey, an appointment he retained until 1776, when a new governor was elected by the popular vote, and Governor Franklin was arrested and sent prisoner to Connecticut. He was treated with considerable harshness, but, after some two years had passed, was exchanged, and removed to New York, then held by the English army. Here he became president of the 'Board of Loyalists,' and took an extremely active part in furthering every effort made by the loyal party. When the English were obliged to evacuate New York, William Franklin took refuge in England, where he met with a favourable reception from the king and the government, and received a handsome pension, on which he resided in this country till his death, November 1813. From the moment of his accepting the governorship of New Jersey his father broke off all intercourse with him, and though William Franklin sought a reconciliation when the cause of their original quarrel was removed, there was no renewal of cordial feelings. Franklin indeed promised to forget, but in his will he bequeathed but a trifling sum to his son, assigning as a reason "the part he acted in the late war."

FRANKLIN, REAR-ADMIRAL SIR JOHN, was born in 1786 at Spilsby in Lincolnshire. His ancestors were substantial yeomen, and his father inherited an estate in that county, which though small was sufficient to give him local rank as a landlord. Unhappily however the property was so embarrassed that he was obliged to sell it, and he became entirely dependent on his commercial profits for the maintenance and education of twelve children, some of whom, besides the subject of this memoir, attained considerable rank and reputation. One, Sir Willingham Franklin, became judge at Madras, and another, Major James Franklin of the Bengal Service, was highly distinguished for his scientific acquirements, which procured him the Fellowship of the Royal Society.

John, the youngest son, early evinced a great predilection for a sea-life. There is a story told of him which seems to rest on more than mere traditional evidence. When a school-boy at Louth in Lincolnshire, he availed himself of a holiday to walk to the coast, a distance of twelve miles, in order to see the ocean, on which he gazed with wonder and delight for many hours. His father, who was extremely desirous that his son should follow any other profession than that of a sailor, conceived that by sending him in a small merchant-ship to Lisbon, the discomforts of the voyage would effectually cure the lad of his love for the sea; but it had a totally different effect; and accordingly perceiving that he was bent on a naval profession, he was entered as midshipman on board the Polyphemus at the age of fourteen, and was in that ship in the celebrated battle of Copenhagen, from which he escaped without a wound, whilst a brother midshipman was killed at his side.

He next joined the Investigator, under the command of Captain Flinders, his cousin by marriage, with whom he sailed on a voyage of discovery to the coasts of Australia. During this expedition, which combined investigations into natural history with geographical discovery, young Franklin had abundant opportunities—which were

not neglected—of acquiring much valuable knowledge. Besides sound practical seamanship he learned the more theoretical and difficult branches of nautical surveying, and was always one of the midshipmen selected to attend the Captain whenever he made excursions in boats, or visited the shore for scientific purposes. After some time the Investigator being unfit for further service, the officers were ordered home in the Porpoise. In this ship he was wrecked on a coral reef off the Australian coast, and with 94 persons spent nearly two months on a narrow sandbank only a few feet above the sea-level, whilst Captain Flinders proceeded to Port Jackson for relief.

Having fortunately escaped the fate of his chief, who on his voyage home was unjustly detained as a prisoner in Mauritius, Franklin proceeded to Canton with Captain Fowler, who had charge of the Porpoise, and embarked on board the Earl Camden, commanded by Sir Nathaniel Dance, for the purpose of returning to England. This ship and other Indianmen were attacked by the French admiral, Linois, in the Straits of Malacca, but Sir Nathaniel Dance gallantly defeated his antagonist. During the engagement Franklin acted as signal midshipman, and was of considerable service in other ways.

Shortly after his arrival in England he was appointed to the Bellerophon, Captain Laing, and had the charge on board that ship of the signals during the memorable battle of Trafalgar. It is recorded that he performed this important duty with singular coolness and intrepidity, although many of his brother officers were shot around him. Indeed, out of forty companions, only seven, of whom he was one, came out of the battle unscathed. He now served for two years with the Channel fleet and Rochefort squadron, and then joined the Bedford, in which ship he was present at the blockade of Flushing,—off the coast of Portugal,—on the Brazil station,—and at the attack of New Orleans in 1814. Here he greatly distinguished himself in a gun-boat action, in the course of which he received a slight wound. For his gallant conduct on this occasion he was promoted to the rank of lieutenant.

Peace having been established, the attention of Government was turned to Arctic discovery, which had been interrupted during the long war, and in 1818 commenced the brilliant and remarkable series of Arctic expeditions with which Franklin's name is so honourably associated. The scientific knowledge he had acquired when serving under Captain Flinders was now of great benefit to him, and Sir Joseph Banks, who at that time presided over the Royal Society and who took great interest in Arctic matters, recommended him to the Admiralty as a proper officer to be employed in Arctic exploration. Accordingly Franklin commenced his Arctic career by commanding the Trent, which ship, with the Dorothea, commanded by Captain Buchan, formed an expedition appointed to sail from Spitzbergen across the supposed Polar Sea.

Unhappily the Dorothea in lat. 80° 34' N. became disabled, but Lieutenant Franklin, with a gallant disregard of danger, earnestly requested to be allowed to proceed alone in the execution of the service. The nature of Captain Buchan's instructions prevented this, and the ships returned to England.

Franklin's conduct and aptitude for the peculiar service of Arctic enterprise brought him into prominent notice, and he was intrusted in 1819 with the command of his first over-land expedition for the purpose of tracing the coast-line of the North American continent, at that time very imperfectly known. Descending the Coppermine the party surveyed a large portion of the coast east of the mouth of that river, during which they underwent frightful privations and trials, the history of which, as told in Franklin's own manly and unaffected language, is undoubtedly one of the noblest pictures of heroic exertion and patient endurance ever presented for our admiration. The results of the labours of Franklin and of his distinguished associate Sir John Richardson, in this memorable journey, deserve more full and fitting recognition than can be attempted on this occasion: the party travelled 5550 miles, mostly over ground previously unknown, and large acquisitions were gained for science by the careful study of the physical geography and natural productions of the North American continent.

For his services on this occasion he was promoted to the rank of captain, having while absent risen from lieutenant to commander. In 1823 he was elected a Fellow of the Royal Society, and served on the council of that body.

Undeterred by the appalling sufferings he had already undergone, Franklin, although lately united in marriage to the youngest daughter of William Porden, Esq., again volunteered his services for Arctic exploration. These were accepted, and in 1825 he left England on his second land exploration. Descending the Mackenzie River, he traced the North American coast from the mouth of the Coppermine River to the 150th meridian. For these fresh services he received the honour of knighthood, and had the degree of D.C.L. conferred on him by the University of Oxford. He also received the Gold Medal from the French Geographical Society, and was elected a Corresponding Member of the Institute of France.

Sir John Franklin now remained at home two years, when he was appointed to the Rainbow, and served in that ship in the Mediterranean for three years. He was chiefly employed in the Greek waters, and had the good fortune to be of considerable service in the delicate adjustment of complicated diplomatic relations. It is worthy of remark, as illustrative of the amiability of Franklin's character, that

the sailors who then served under him named the ship the 'Celestial Rainbow' and 'Franklin's Paradise.' During this period, as indeed on all other occasions, he eagerly availed himself of every opportunity, not only to improve his knowledge of geology, to which science he was greatly attached, but also used every exertion to add to the museum of the Geological Society, and to the private collections of scientific men.

After a brief period of rest which followed his services in the Mediterranean, he applied to Lord Glenelg for employment under the Colonial department, and his lordship in a very complimentary manner offered him the important post of Governor of Van Diemen's Land, which he held for seven years. During this time that colony received convicts, New South Wales having ceased to be a penal settlement. This rendered Sir John Franklin's position most onerous and trying, but he acquitted himself so entirely to the satisfaction of the colonists, that in grateful remembrance of his government, which was marked by the establishment of a college and a philosophical society, they, unsolicited, subscribed 1600*l.* towards the expenses of a private expedition fitted out for his rescue.

It might be supposed that, after so long a period of laborious services, Sir John Franklin would have desired repose, particularly as he had now attained high renown; but his wishes still pointed towards active employment, and consequently, when the Arctic expedition was contemplated, which has cost him his life, he was willing to take the command, when the Admiralty were of opinion that he was the officer best fitted to act as chief. That expedition was originated by the late Sir John Barrow, secretary to the Admiralty, who submitted a plan for the discovery of the North-West Passage to government, which, after having been referred to the council of the Royal Society, was adopted.

The expedition, consisting of the Erebus and Terror, which had recently returned from a voyage of discovery in the Antarctic sea, left England in May 1845. Unhappily its history and fate are still veiled in obscurity: this however we know, that everything was done to render it efficient; that the officers under Sir John Franklin were men of experience and zeal, and that the last accounts received from them represent their commander animated by all the ardour and spirit which characterised his early Arctic exertions.

It would have been unjust to have expected less from such a man, and as his instructions contained the usual discretionary power given in these documents, there is too much reason to fear that he fell a victim to his daring attempts to achieve success. It will ever be a matter of regret, though it cannot be of surprise, that the discovery of traces of the Erebus and Terror at the entrance of Wellington Channel caused the search for our countrymen to be directed principally to the north and west of Barrow's Straits; because, although the information brought home by Dr. Rae in 1854, to the effect that Esquimaux had seen the bodies of forty white men in the spring of 1850 on what is supposed to be Montreal Island, at the mouth of the Fish River, cannot be regarded as trustworthy; yet the relics of the expedition procured by Mr. Anderson and Dr. Rae suffice to prove that Franklin's ships must have been beset within an area comprised within the 70th and 72nd parallels of latitude and the 97th and 100th meridians.

This fact leads to the conclusion, which no biographer of Franklin can overlook, that although government has rewarded Sir Robert McClure for discovering a North-West Passage, another passage, and the only navigable one, was previously discovered by Sir John Franklin. This is the opinion of Sir Francis Beaufort, the late eminent hydrographer, and of his successor, Captain Washington, and also of Franklin's old associate in Arctic adventure, Sir John Richardson, and other well-known Arctic voyagers. Thus should the efforts prove unsuccessful, which will assuredly be made by Lady Franklin, if not by government, to ascertain the precise fate of Sir John Franklin and his companions, sufficient is known to warrant the addition to Franklin's many high qualities and titles of renown on the monument which is about to be erected to his memory in Lincoln—that of his having been the first discoverer of a North-West Passage.

FRANZÉN, FRANS-MICHAEL, an eminent modern Swedish poet and prosaist, was born on the 9th of February 1772 at Uleaborg, in Finland, at that time a province of the Swedish crown. Finland, both before and since its compulsory union with Russia, has been fruitful of poets to Sweden, though possessed of a language of its own of an entirely different character. Runeberg, at present the head of Swedish poetical literature, is a Finn, and the first effort of Franzén that attracted attention was his poetical eulogy on Creutz, also a Finn, who combined the unusual characters of a poet and a diplomatist, and passed much of his life as ambassador at Paris. The 'Atis and Camilla' of Creutz had introduced an ease and elegance, before unknown, into Swedish poetry, and the eulogy on its author by Franzén produced a commotion in the literary world of Stockholm, by the originality and vigour of its tone, which was in strong contrast to that of the school of Leopold, then dominant, who was an ingenious imitator of French models. The eulogy obtained, in spite of its originality, the great prize of the Swedish Academy. This was in 1794, at which time, and for nine years previous, Franzén had been a student at the Finnish university of Abo. In the following year he set out on a tour to Denmark, Germany, France and England, and

chanced to be a witness of the great fire of Copenhagen, which destroyed a third part of the city. In Paris he ventured on a piece of composition in French verse, which was printed in a French periodical, and which he reprinted thirty years afterwards in the introduction to his Swedish poem, founded on a tale of the revolution, 'Julie de St. Julien.' During his absence he was elected librarian to the University of Åbo, and afterwards professor of literary history. After the transfer of Finland to Russia by the war of 1809, he resolved to remove to Sweden, where he remained for the rest of his life. At first he officiated as pastor of Kumla, in the diocese of Strängnäs, a parish remote from the capital, but he was afterwards minister of the church of Clara at Stockholm, where the poet Chorus had preceded him; and in 1834 he was chosen Bishop of Hernösand. While still a resident in Finland, he had been chosen one of the eighteen of the Swedish Academy, a distinction of the same importance for a literary man in Sweden, as to be a member of the Royal Academy here for an artist in England. In 1824 he became its secretary, and remained so for ten years, during which it was part of his duty to write a series of biographical notices, which were much admired for their literary merits. He appears to have resigned the secretaryship on his elevation to the bishopric, which he held till his death in October 1847. Laing in his travels in Sweden gives an account of his meeting with Bishop Franzén on board of a steam-boat, when going on a visit to his northern diocese, and speaks of the general affection and veneration with which he was regarded.

Archbishop Wallin, Bishop Tegnér, and Bishop Franzén were three of the most distinguished poets of Sweden in the present century. They were all three associated in the new Swedish version of the Psalms, to produce which a commission was appointed in 1814, and respecting the excellence of which there is but one voice, it being generally regarded as the best in Europe. It is singular that so little reference has been made to this fact in the frequent discussions that have taken place on the expediency of obtaining a new poetical version of the Psalms in English. The poetical works of Franzén were collected in five volumes at Örebro in 1824 and subsequent years. The most successful are decidedly the songs and shorter pieces, many of the songs enjoying a high popularity both in Sweden and Finland. Their prevailing character is sweetness. The longer narrative poems, one of which 'Sten Sture,' extends to twenty cantos and fills an octavo volume, are of a somewhat dry simplicity, both of style and incident, approaching far too nearly to the level of prose. Franzén was regarded by Swedish writers as belonging to neither of the two rival schools of poetry in his time and country, the 'Academic' or Classical, and the 'Phosphoric' or Romantic, but as standing at the head of a third or neutral party. His sermons, of which four volumes were published, are unusually animated; he was also the author of some controversial writings against the doctrines of the Rationalists, called forth by the controversy respecting Strauss's 'Life of Jesus.' The biographical sketches from his pen already mentioned have been collected under the title of 'Minnesteckningar.' In the introductory speech before the Swedish Academy prefixed to them, the reader remarks a tone of courtly deference in speaking of Charles XIII., and even of the Russian government, to avoid living under which he left Finland, the absence of which would perhaps have inspired a higher notion of the dignity of Franzén's character.

FRASER, SIMON. [LOYAL, LORD.]

FRÄUNHOFER, JOSEPH, a distinguished optician of Bavaria, was born at Straubing in that kingdom, in 1787, of parents in humble life; and by their death he was left an orphan when eleven years of age.

He had been accustomed to labour from his childhood, and he was early engaged as an apprentice to a manufacturer, who exacted from him an unremitting attention to the mechanical operations connected with his calling; yet the youth found means, without the aid of an instructor, to supply in a certain degree the deficiencies of his education, and to make some progress in the study of mathematics.

An accident, which nearly cost him his life, was the cause that the merit of Fraunhofer became known: an old house in which he lodged fell down one day and buried him in the ruins; he was extricated, however, and happily came out unhurt. The interest excited by the danger which the young man had escaped drew upon him the notice of several persons of rank and fortune; and these, being struck with admiration on discovering the efforts he had made in the midst of many adverse circumstances to cultivate the sciences, procured for him an introduction to the celebrated Reichenbach, who received him, he being then about twenty years of age, into the great manufactory for the construction of mathematical and philosophical instruments which he had established at Benedictbeuern, near Munich. In this situation Fraunhofer had ample scope for the exercise of his talents; and he distinguished himself as much by his inventive genius as by his skill in executing the mechanical processes on which he was employed. Enabled now to study optics as a science, he used the means at his disposal to make many important experiments on light, and to construct instruments of superior kinds for celestial observations. By his discoveries and improvements he greatly increased the reputation of the establishment to which he belonged; and at length it became his own property.

Fraunhofer was a member of the University of Erlangen and of the

Royal Academy of Sciences at Munich; and in 1822 this academy appointed him keeper of the Museum of Physics. The king of Bavaria conferred on him the order of Civil Merit, and the king of Denmark that of Danebrog. He died in 1826, in the thirty-ninth year of his age.

His most remarkable discovery was that of the existence of a series of dark lines in the spectrum produced by the refraction of the sun's light in a prism of glass or other transparent medium. The prisms were formed of a material free from veins, and in the experiments they were disposed so that the light entered and emerged at equal angles with their sides, by which means each of the coloured spaces in the solar spectrum on the screen were homogeneous: on examining these with a telescope it was perceived that they contained many black lines parallel to one another and to the breadth of the spectrum; and Fraunhofer ascertained that they amounted in number to about 354; Sir David Brewster has since discovered many more. By means of a theodolite he measured the angular distances between the most strongly marked of these lines in every two of the differently coloured spaces in the spectrum produced by each of the prisms employed in the experiments; and thus he was enabled to determine with great accuracy the indices of refraction for the mean rays of the prismatic colours in each of the media of which the prisms were formed, as well as the dispersive powers of those media. He observed similar black lines in the spectra of the moon, Mars, Venus, and some of the fixed stars; also in the spectra formed by the two polarised pencils produced by a prism of Iceland spar. An account of the observations on spectra was published in a pamphlet entitled 'Bestimmung des Brechungs und Farbenzerstreuungs-Vermögens verschiedener Glasarten in B-zug auf die Vervollkommenung achromatischer Fernröhre,' 4to, Munich, 1815. Fraunhofer also made many highly curious and interesting experiments on the phenomena arising from the interference of light in passing through small apertures of different forms, and through wire gratings. An account of these experiments on the inflexion of light was published in 4to, at Munich, under the title of 'Neue Modifikation des Lichtes durch gegenseitige Einwirkung und Bougung der Strahlen und Gesetze derselben.'

Fraunhofer executed an equatorially-mounted telescope for the observatory at Dorpat. The diameter of the object-glass is nearly 10 inches, and its focal length about 16 feet; it consists, as usual, of a convex lens of crown glass, and a concave lens of flint glass, but the materials were compounded by himself, and the performance of the instrument is said to be superior to that of any which had been made before. A description of the telescope is given in the 'Astronomische Nachrichten,' Nos. 74, 75, 76, with a memoir on the refractive and dispersive powers of different kinds of glass. In the same work is a memoir by Fraunhofer on halos, parhelia, and the like phenomena: in this he ascribes the formation of the small solar and lunar halos to the inflexion of light in the vapour of the atmosphere; and that of the larger kind to the refraction in hexagonal prisms of ice.

FREDERICK I., Emperor of Germany, surnamed BARBAROSSA, was born in 1121, and succeeded his uncle Conrad III. on the imperial throne in 1152. Though Conrad was not deficient, either in warlike spirit or in talents, an unhappy concurrence of circumstances had prevented him from regulating, as might have been wished, all the domestic and foreign concerns of the empire. So many important affairs, both in church and state, demanded immediate attention, so many difficulties were to be overcome, that it required a man of no common energy to accomplish such a task; and of this Conrad himself was so sensible, that he did not recommend to the princes of the empire his young son Frederick, but his nephew Frederick, son of Frederick duke of Suabia, by Judith daughter of Henry duke of Bavaria, who had already given proofs of his personal courage. Accordingly on the 17th day after the death of Conrad, Frederick was unanimously chosen his successor by the temporal and ecclesiastical princes assembled at Frankfurt, and crowned at Aix-la-Chapelle five days after. In the second year of his reign, Frederick settled the dispute between Canute and Sueno, competitors for the Danish crown, in favour of Sueno, whom he however compelled to do him homage as his vassal. But his chief attention was directed to Italy. Complaints were made by the Apulians against Roger king of Sicily; and some citizens of Lodi also came, and represented in strong colours the tyrannical conduct of the Milanese. Frederick sent an envoy with a letter, enjoining the Milanese to refrain from such proceedings, but they tore his letter to pieces, and his envoy saved his life by timely flight. This and other important considerations called him to Italy in 1155, where he held an assembly in the plain of Roncaglia, to receive the homage of most of the great Italian lords and principal cities. In this, his first expedition into Italy, he in some measure humbled the Milanese, but not choosing to attack their city took the road to Turin, received on the way the submission of many cities, and in particular inflicted severe chastisement on Asti. Having taken Tortona, after a two months' siege, he allowed the inhabitants to retire, but gave the place up to plunder, after which it was entirely burnt and destroyed. After being crowned king of Italy at Pavia, he advanced rapidly towards Rome, where Adrian IV. had just succeeded Pope Anastasius. The city having been excited by Arnold of Brescia to dispute the authority of the pope, Adrian, who was a man of great resolution, excommunicated Arnold and his partisans,

who were in consequence expelled by the Roman senate, and Arnold being subsequently taken prisoner, was by the emperor delivered up to the pope, who caused him to be burnt alive. Having had an interview with the pope, at which he consented to hold his holiness's stirrup, and having re-established his authority at Rome, and received the imperial crown from his hands, Frederick set out on his return to Germany. His first care was to restore the peace of the empire, which was disturbed by a dispute between the Archbishop of Mentz, and the Count Palatine of the Rhine; he likewise ended, to the satisfaction of all parties, a most important question respecting the duchy of Bavaria. He had resolved to divorce his consort Adelaide, because she had no children; but this not being a sufficient ground for a divorce, the plea of consanguinity was set up, and a sentence of divorce was pronounced by Cardinal Joseph Orsini and several prelates. Frederick then proposed to marry a Greek princess, but this negotiation failing, he married in 1156 Beatrice, heiress of Burgundy, by which alliance he annexed that rich kingdom to his dominions. Frederick soon afterwards compelled Boleslaus duke of Poland to acknowledge himself a vassal of the empire, and in the first six years of his reign restored the empire to the same power and extent of dominion which it had under Henry III.

The affairs of Germany being settled, Frederick found it necessary again to go to Italy, where the Milanese cruelly oppressed the towns which would not submit to their orders. In 1158, Frederick with an army of 100,000 infantry and 15,000 cavalry laid siege to Milan, and the inhabitants, notwithstanding some previous successes, were reduced, after an obstinate resistance, to offer submission, which was accepted. But they again rebelled, and Frederick resolved to make an example of this haughty city, which was closely invested and compelled to surrender at discretion. Frederick's decision was that "Milan should be a desert; that all the inhabitants should leave the city in a week, and settle in four villages, ten miles distant from each other." It has been often asserted that the city was razed to the ground, with the exception of the churches; but this seems to be an exaggeration. The city was not plundered; the order or permission for the work of destruction extended only to the fortifications, and even of these a considerable part was left standing. But the power of Milan was broken. Its fall entirely discouraged the other cities. Brescia and Piacenza were obliged to demolish their walls; and the other cities which had joined in the insurrection were deprived of their rights and privileges.

While Frederick was thus engaged, Pope Adrian, with whom he was latterly on very bad terms, died, on which a schism arose; some of the cardinals choosing Victor IV., who was inclined to the imperial interests, and the others Alexander III. Frederick, who considered himself as protector of the Church, called a council at Pavia. Alexander not recognising this council, which consisted of fifty or sixty German and Italian bishops, it proclaimed Victor IV. as the true pope, who was acknowledged by the emperor. Alexander excommunicated the emperor and all his partisans; but though he was recognised by the kings of France and England and the estates of Lombardy, Frederick's superiority obliged him to seek refuge in France. When the emperor returned to Germany he found that dissensions had broken out between several of the princes, which he however succeeded in appeasing; and then set out to meet Louis the Young, king of France, at Laumes, near Dijon, where they had agreed that a council should be held to terminate the schism in the church, by deciding between the two popes, who were to appear, accompanied by the two sovereigns, their protectors. This plan however failed. The death of Pope Victor IV. in 1164 seemed to offer a favourable opportunity for reconciliation between Frederick and Alexander III., which the former was inclined to embrace; but before his orders reached Rome his ambassador there had concerted with the cardinals to proceed to the election, and the choice fell on Guido, bishop of Crema, who took the name of Paschal III., and was acknowledged by the emperor. Frederick crossing the Alps in 1165 marched direct to Rome, where Paschal was solemnly installed, and then crowned the emperor and his consort Beatrice. The power of the emperor now seemed to be greater than ever, and he hoped entirely to reduce the cities of Lombardy, which had formed a powerful league, being roused by the cruelty and boundless extortion of his officers, even in those places where his authority was acknowledged. Frederick's plans were however defeated by a pestilential disorder, which carried off the greater part of his army, and it was with no little difficulty that he returned in 1168 from his third Italian campaign as a fugitive. He remained six years in Germany to settle the very complicated affairs of that country, where the ambition of the several princes led to continual disputes and feuds, the most important of which was the conflict between Henry, surnamed the Lion, and many princes, bishops, and counts, who formed a confederacy against him. Henry however defeated them, and soon afterwards married Matilda, daughter of Henry II., king of England. In 1169 Frederick prevailed on the princes of the empire to choose his son Henry, who was only five years old, king of the Romans, and he was accordingly crowned at Aix-la-Chapelle. Having appeased the disorders in Saxony, and undertaken a successful expedition against Boleslaus, duke of Poland, he prepared for the fourth time to cross the Alps. The negotiations in Italy had not led to any favourable results. Soon after

Frederick's return to Germany, Pope Paschal died, and the cardinals in the interests of the emperor chose for his successor Calixtus III., a man very inferior in talent to Alexander; but the latter had so consolidated his power, that Frederick thought he should gain more by opposing an anti-pope to him than by attempting a reconciliation. The cities of Lombardy, encouraged by Alexander, extended their confederacy, and built a new city, which they called Alexandria, in honour of him. Only Genoa and Pisa remained true to the emperor, who, to prevent matters from going too far, sent Christian, archbishop of Mentz, with a small army to Italy. The archbishop was equally distinguished as a prelate, a statesman, and a general; but he was not able to effect much towards the establishment of peace. The emperor himself having passed Mount Cenis, laid siege to Alexandria, and the united Lombard army came to its relief. Negotiations were however opened, and a truce concluded. The emperor was so sure of the result that he sent part of the army back to Germany, which he soon had reason to repent. The Lombards grew bolder, and Henry the Lion, notwithstanding all the entreaties of the emperor, refused to proceed. A battle soon took place near Legnano, in which the emperor was defeated by the Lombards with great loss, and he himself being overpowered and supposed to be killed, his troops fled. A few days afterwards however, to the unspeakable joy of the army, he appeared again at Pavia, where the empress had already put on mourning.

This loss induced Frederick to think of peace. He treated first with Alexander, whom he acknowledged as pope, and who relieved him from the ban of excommunication. He then, by the mediation of Alexander, concluded a treaty, or rather a truce, for six years, with the cities of Lombardy, on very advantageous terms, for he in fact lost nothing essential, except that he gave up the cause of Calixtus, who obtained a rich abbey. On his return from Italy, where he passed the winter, he went to Burgundy, called a diet at Arles, and had himself and his consort crowned king and queen of Burgundy; whence he returned to Germany much sooner and more powerful than his enemies expected. The peace of the empire being established, the princes and bishops who had sided with Alexander became reconciled to the emperor; but new troubles arose in Saxony. Henry the Lion formed great plans to extend his power, but was in the end forced to sue for peace. At Erfurt he appeared before the emperor and the German princes, to whom Frederick had made a promise to decide nothing respecting Henry without their approbation. The sentence was that he should be relieved from the ban of the empire, retain his family dominions of Brunswick and Lüneburg, but for the preservation of peace, should go into banishment for seven years, which, at the intercession of the pope and the king of England, was reduced to three years. Henry accordingly went with his wife and children to his father-in-law the king of England.

The truce with Lombardy now approached its last year. After several occurrences in Italy, not unfavourable to Frederick, Alexander III. died in 1181, and was succeeded by Lucius III., who was much inferior to him in ability and energy. The hostile dispositions of both parties had greatly abated during the wars; and the emperor having summoned a diet of the empire at Constance, a definitive peace was concluded, honourable and satisfactory to all parties. A year after the peace of Constance, order and tranquillity everywhere prevailing, the emperor called a general diet at Mentz, one object of which was to establish his five sons. This diet presented a scene of unrivalled festivity and splendour. The Empress Beatrice, the emperor's five sons, the archbishops, bishops, princes and nobles of Italy and Germany, ambassadors from foreign sovereigns, 40,000 (some say 70,000) knights from all parts of Europe, and countless multitudes of people of all classes were here assembled. Historians have recorded those brilliant days, the wonders of which have been handed down from generation to generation, and songs composed on that occasion are still sung on the banks of the Rhine. A year after this diet Frederick again went to Italy, where he was received with extraordinary honours by the cities of Lombardy, and even concluded an alliance with Milan. But new disputes arose with the papal see, through Frederick's refusal to grant to Lucius, and afterwards to his successor Urban III., the sovereignty of the territory called 'St. Peter's Patrimony.' He however so increased his power in Italy by the marriage of his son Henry with the daughter and heiress of William, king of Sicily, that the pope did not venture to proceed to extremities. In Germany Frederick had declared Lubeck and Ratibon imperial cities, and thereby had laid the foundation of a middle estate between the princes and the emperor, by which the power of the latter was increased, and the class of citizens elevated. The separation of Bavaria from Saxony, which Henry the Lion had possessed together, added indeed to the power of the emperor, but embittered the animosity between the party of the Guelphs and Ghibelines.

Things were in this state when all Christendom was alarmed by the news of the taking of Jerusalem by the infidels. This event led to the Third Crusade. On the exhortation of the pope, Frederick took the cross in 1188, with his son Frederick and a number of the principal German nobles. Upon mature deliberation it was resolved that the army should go by land through Germany, Hungary, and Asia Minor. The army, consisting of 150,000 men, besides many thousand volunteers, commenced its march in the spring of 1189. Though it

met with many difficulties, chiefly from the perfidy of the Greek emperor, who had secretly made a convention with Saladin and the sultan of Iconium to obstruct the passage of the Germans, Frederick penetrated into Asia, gained two victories over the Turks near Iconium, which he took, and was proceeding in his victorious career to Syria, when his eventful life was brought to a close in 1190, in an attempt to swim on horseback across the river Calycadnus, where he was carried away by the current. The statement that he was drowned in the Cydnus while bathing is certainly incorrect.

Frederick was a brave and liberal prince, equally firm in prosperity and adversity. These great qualities veiled the pride and ambition which were unquestionably in part the motives by which he was actuated. He possessed an extraordinary memory, and a greater extent of knowledge of different kinds than was common in that age. He esteemed learned men, especially historians, and wrote in Latin memoirs of some part of his own life, which he left to Otho, bishop of Freysingen, whom he appointed his historian. He was of noble and majestic appearance, and, notwithstanding his disputes with the popes, a friend to religion. After his death his son Frederick, duke of Suabia, took the chief command, but died of a pestilential disorder at the siege of Acre in 1191; and of the mighty army that Frederick led from Germany only a small remnant returned.

FREDERICK II., Emperor of Germany. On the death of Frederick I. he was succeeded by his son Henry, who reigned only eight years, leaving his son Frederick, a child of four years of age, who had been created king of the Romans when in his cradle. He was very carefully educated by his mother, Constance of Sicily, and acquired a degree of learning very extraordinary at that age. His hereditary dominions consisted of the kingdoms of Naples and Sicily, the duchy of Suabia, and other territories in Germany. In 1210, the emperor Otho being excommunicated by the pope, Frederick, then fourteen years of age, was declared emperor by a considerable number of the German princes, but it was not till some years afterwards, on the retreat and death of Otho, that he became peaceable possessor of the imperial throne, and was crowned at Aix-la-Chapelle in 1215. Scarcely another prince in the middle ages, Charlemagne excepted, has made so distinguished a figure; the most remarkable period of those ages is connected with his name and his long reign. It was the time in which Innocent III., Gregory IX., and Innocent IV. carried Gregory's VII.'s policy to an extent that had been considered as impossible; when, by the origin of the orders of knighthood, the foundation of the Mendicant orders, and the Inquisition, were formed powerful supporters of the spiritual edifice; when the nations of Europe were for the first time impressed by the Crusades with one general idea, represented by the symbol of the Cross, and drawn closer together; when, after many single voices had died away unheeded or forgotten, a Protestantism of the middle ages was proclaimed by the Waldenses and a kind of Manichæism by the Albigenses; when chivalry attained a more elevated position, ennobled by religion and a regular organisation; when the class of free citizens gradually rose in estimation and importance, and favoured in Germany by Frederick against the aristocracy, and opposed by him in Upper Italy as instruments of the popes, acquired, by means of great confederations of many cities, and, by the institution of corporate bodies, respect abroad and internal strength; when, in opposition to the club-law, a law for ensuring public peace and security was first proclaimed in the German language; when the Secret Tribunal began to act in its first, scarcely perceptible commencement; when the first universities excited a spirit of inquiry and research; and when the poetry of the Troubadours found a home in Germany and Italy, and was honoured and cultivated by emperors and kings.

Frederick, though not tall, was well made; he had a fine open forehead, and a mild and pleasing expression of the eye and mouth. The heir of all the best qualities of all the members of his distinguished race, enterprising, brave, liberal, with excellent natural talents, full of knowledge; he understood all the languages of his subjects, Greek, Latin, Italian, German, French, and Arabic; he was austere, passionate, mild, and generous, as the occasion prompted, cheerful, magnificent, and fond of pleasure. And as his body had gained strength and elasticity by skill in all chivalrous exercises, so his mind and character, early formed in the school of adversity and trial, had acquired a degree of flexibility which those who are born to power but seldom know, and an energy which strengthened and raised him in times of difficulty. But such a body and such a mind were necessary for a man who was to combat in Germany, already divided into parties, a preponderating aristocracy; in Upper Italy a powerful democracy; in Central Italy an arrogant hierarchy; and in his own southern hereditary dominions, to reconcile, and unite by internal ties, the hostile elements of six nations; who, opposed by temporal and spiritual arms, by rival kings, by excommunication and interdict, persevered, conquering and conquered, for forty years, survived the rebellion of a son, the treachery and poison of his most valued friend, the loss of his favourite child, and did not resign the sceptre, which he had held so firmly, till the last moment of his life.

Till the year 1209, when Frederick took upon himself the government of Lower Italy and Sicily, he was under the guardianship of Innocent III.; but the empress Constance, his mother, was obliged to purchase the investiture of Naples and Sicily, and the coronation

of her son, by sacrificing to the pope the most important ecclesiastical rights. The royal crown of Germany, which was adjudged by the German princes to the child when only three years of age, was taken, after the death of his father, by the Duke of Suabia, his uncle, who however wore it without advantage in opposition to Otho IV. till he was murdered in 1208 by Otho von Wittelsbach; but Otho IV. displeasing the pope, Innocent himself called Frederick to the throne of Germany. In spite of all the efforts of the party of the Guelphs, Frederick arrived in Germany in 1212, and was received with open arms by the party of the House of Hohenstaufen. The possession of the crowns of Germany and Sicily inspired Frederick with hopes of making himself master of all Italy, subduing Lombardy, and reducing the power of the spiritual monarch to the dignity of the first bishop of Christendom. But he misunderstood the spirit of his age, which was far less enlightened than himself, and still cherished prejudices which he had overcome. If the conception of the plan was great, it was equalled by his prudence in gradually preparing to carry it into effect. In 1220 he caused his eldest son Henry to be chosen king of the Romans, and appeased the anger of the new pope Honorius III. by alleging that this measure was absolutely necessary before he could proceed to the crusade which he had undertaken, and by promising that he never would unite Sicily with the empire. Disregarding the refusal of the Milanese to place the iron crown on his head, he proceeded to Rome, was crowned emperor in 1220, and as such hastened to his hereditary dominions which he had left almost as a fugitive. It was there that preparations were to be made for the crusade, but first of all it was necessary to put an end to the internal troubles of the country. By the advice of Hermann von Salza, grand master of the Teutonic order, Frederick married Yolande, daughter of John of Brienne, titular king of Jerusalem, and assumed his father-in-law's title. Meantime the pope granted him a delay for undertaking the crusade; his chancellor, Peter de Vinci, compiled a new code of laws, the object of which was to settle the authority of church and state, to reconcile the nobility, clergy, citizens, and peasants, and to be adapted to many different nations, Romans, Greeks, Germans, Arabs, Normans, Jews, and French, respecting as much as possible all existing institutions. For the education of his subjects, he founded a university at Naples in 1224; and the medical school at Salerno was very flourishing. The belles-lettres were cultivated at his court, and Frederick himself, some of whose juvenile poems in the Sicilian dialect, at that time the most cultivated, have been preserved to our times, may be considered as one of the first authors of the refined Tuscan poetry. Many eminent artists, Nicola, Masaccio, and Tomasi da Steffani, were patronised by Frederick; and the collections of works of art at Capua and Naples were founded.

The year 1227 being fixed for the crusade, Frederick proposed before he set out to call a general diet of the empire at Cremona, to satisfy himself of the sentiments of the Lombards and be crowned as their king. But the Milanese refused, renewed their ancient league with fifteen cities, and intercepted the communication with Germany by occupying the passes of the Alps. For this they were put under the ban of the empire; but Frederick hastening to the crusade, left the management of the affair to the pope, who only proposed a general amnesty, and enjoined the Lombards to furnish 400 horsemen at their expense, for two years, to join the crusade. At this juncture Honorius died, and Cardinal Hugolinus, nephew of Innocent III., was chosen pope by the name of Gregory IX. Resembling, in the energy of his will, Gregory VII., the new pope urged the emperor, who received the cross for the second time from his hands, to fulfil his promise, and did not hesitate to censure the luxurious way of life of the emperor and his court. A great number of pilgrims had assembled in Italy, but pestilential diseases raged among them, and the emperor himself was ill when he embarked with Louis, landgrave of Thuringia. In three days Frederick grew worse, and was obliged to land at Otranto, where Louis Landgrave died. The fleet proceeded only to the coast of the Morea, and the crusade failed. Upon this Gregory excommunicated the emperor, and laid his dominions under an interdict. Frederick however, notwithstanding the death of his wife Yolande in child-bed, set out on a new crusade in 1228; but Gregory, who had not expected this, and thought it improper for a prince under excommunication to go to the Holy War, commanded the patriarch of Jerusalem and the three orders of knights to oppose the emperor in everything, and caused Frederick's hereditary estates to be occupied and laid waste by his soldiers and John of Brienne. Frederick, notwithstanding all this, by an agreement with Kamel, sultan of Egypt, succeeded in making a ten years' truce, and acquired for himself Jerusalem, the holy places, all the country between Joppa, Bethlehém, Nazareth, and Acre, and the important seaports of Tyre and Sidon.

The city of Jerusalem, where Frederick, on the 18th of May, put the crown upon his own head because no priest would even read mass, was laid under an interdict, and Frederick was even betrayed to the sultan, who gave him the first information of it. Frederick hastened back to Lower Italy, and after fruitless negotiations with Gregory reconquered his hereditary estates and defeated all the intrigues of the pope, who was at length obliged (1230) to free him from the excommunication. The Lombards alone would not hear of any terms, prevented his son Henry from going to the diet at Ravenna, and were not deceived by Gregory's exhortation to peace. While Frederick at last

blamed for his excessive love of external pomp, and for the lavish manner in which he rewarded his favourites. It should be added in his praise, that he gave great encouragement to arts and sciences. He founded the University of Halle, and the Academy of Sculpture and Painting at Berlin. He enlarged his capital by adding to it the suburb called Friedrichstadt, built the palace of Charlottenburg, in honour of his second wife, and founded in 1705 the Supreme Court of Appeal.

FREDERICK II., King of Prussia, distinguished by his contemporaries and posterity by the surname of the Great, was the son of Frederick William I. and of Sophia Dorothea, princess of Hanover, and was born on the 24th January, 1712. He passed the first years of his youth under the restraints of a rigid education, the sole object of which was military exercises; but as he had received the rudiments of his education from a French lady, under whose care he acquired considerable knowledge of the language, and as she and his first tutor, M. Duhan, had great influence over him, he imbibed a taste for polite literature. These two persons, together with the queen, formed in secret a kind of opposition to his father's system of education. The prince was entirely attached to his mother, and there arose an estrangement between the father and the son, which suggested to the king the idea of leaving the throne to his younger son Augustus William. Impatient of the tyrannical conduct of his father, Frederick resolved to seek refuge in England with his maternal uncle George II. Only his sister Frederica, and his friends lieutenants Katt and Keith, were acquainted with the secret of his intended flight, which was to take place from Wesel, whither he had accompanied his father. But some indiscreet expressions which fell from Katt betrayed the prince's intention. The prince was overtaken, and sent to Custrin, where he was kept in close confinement. Keith escaped, and lived in Holland, England, and Portugal, till after Frederick's accession, when he returned to Berlin. Katt was taken and beheaded. It appears certain that the king had resolved to take away his son's life, and that he was only saved by the intercession of the emperor of Austria, Charles VI., through his ambassador, Count Seckendorf. (Voltaire, 'Mémoires,' &c.) The prince, after he had been released from his strict confinement in the castle of Custrin, was employed by his father as youngest member of the Chamber of Domains, and not permitted to return to court till the marriage of the princess Frederica to the hereditary prince Frederick of Baireuth. In 1733 his father obliged him to marry the princess Elizabeth Christina, daughter of Ferdinand Albrecht, duke of Brunswick-Bevern. Frederick William gave her the palace of Schönhausen, and to the prince the county of Ruppin, and in 1734 the town of Rheinsberg, where he appears to have lived happily, chiefly devoting himself to literary pursuits and to music till his accession. Among the persons about him were Bielefeld, Chuzot, Suhm, Fouquet, Knobelsdorf, Keiserling, Jordan, and other learned men; likewise the composers Graun and Benda, and the painter Pesna. He had an uninterrupted correspondence with foreign literati, especially with Voltaire, whom he admired above all others. During his retirement at Rheinsberg, he composed several works, one of which was the 'Anti-Machiavel,' published at the Hague in 1740. The death of his father in 1740 placed him on the throne. Finding a full treasury and a powerful army, his thirst for military glory tempted him to embrace any opportunity that might offer; but there did not appear to be any occasion for great enterprise till the death of the emperor Charles VI., on the 20th October 1740, led the way to his extraordinary and brilliant career which changed the face of Europe. Frederick took this opportunity of asserting the claims of the House of Brandenburg to four principalities in Silesia, the investiture of which his predecessors had not been able to obtain; but he only required from queen Maria Theresa, the daughter and heiress of Charles VI., the duchies of Glogau and Sagan, promising on his side to support her against all her enemies, to vote for her husband's elevation to the imperial dignity, and to pay her 2,000,000 dollars. His proposals being rejected, he took possession of Lower Silesia in December 1740, and defeated the Austrian army at Mollwitz, on the 27th April 1741.

This victory, which nearly decided the fate of Silesia, raised up more enemies to Austria. France and Bavaria united with Prussia, and the war of the Austrian succession began. George II., king of England, the only ally of Maria Theresa, advised her to make peace with Prussia, because Frederick was her most active and formidable enemy. Frederick having obtained a victory at Czaslau on the 17th of May 1742 over Prince Charles of Lorraine, peace was concluded at Berlin on the 28th of July, and the first Silesian war was ended. Frederick obtained the full sovereignty of Upper and Lower Silesia, and the county of Glatz, with the exception of Tropaup, Jägerndorf, and Teschen. On his side, he renounced all claims to the other Austrian dominions, took upon himself a debt of 1,700,000 dollars, with which Silesia was charged, and promised to respect the rights of the Roman Catholics in Silesia. Saxony acceded to this peace, and it was guaranteed by France and England. Frederick immediately profited by it to organise his new conquests, and to render his army more formidable. On the death of the last count of East Friesland in 1743 he took possession of that country, to which his house had asserted a claim ever since the year 1644. When in the prosecution of the Austrian war the emperor Charles VII. had been obliged to fly from his hereditary dominions, and the Austrian arms were everywhere

victorious, Frederick feared that Silesia might be taken from him. He therefore secretly entered into an alliance with France in April 1744, and with the emperor, the Palatinate, and Hesse Cassel, on the 22nd of May 1744, promising to support the cause of the emperor by invading Bohemia, but requiring for himself the circle of Königsgrätz in Bohemia. On the 10th of August 1744 he unexpectedly entered Bohemia, and took Prague; but being pressed by the Austrians under Prince Charles of Lorraine, and the Saxons their allies, he was obliged to leave Bohemia before the end of the year. The death of the emperor Charles VII. on the 18th of January 1745, and the defeat of the Bavarians at Pfaffenhofen, induced his son the young elector, Maximilian-Joseph of Bavaria, to make peace at Füssen with Maria Theresa, and the Frankfurt union was dissolved; Hesse Cassel declaring itself neutral. On the other hand, England, Austria, the Netherlands, and Saxony, had concluded a strict alliance at Warsaw on the 8th of January 1745, and Saxony had besides entered into a special convention with Austria against Prussia on the 18th of May 1745. But Frederick defeated the Austrians and Saxons on the 4th of June at Hohenfriedburg in Silesia, then entered Bohemia, and gained another victory after a very obstinate combat at Sorr, on the 30th of September 1745. The victory of the Prussians, under Prince Leopold of Dessau, over the Saxons at Kesselsdorf, on the 15th of December, led to the treaty of Dresden, December 25, 1745, which was concluded on the basis of the treaty of Berlin; so that Frederick retained Silesia, acknowledged the husband of Maria Theresa, Francis I., as emperor, and Saxony engaged to pay to Prussia one million of dollars. Thus ended the second Silesian war.

During the eleven years' peace that followed, Frederick devoted himself with unremitting activity to the internal administration of his dominions, the organisation of the army, and to literary pursuits. Among the grand improvements which he contemplated was a reform in the judicial proceedings, with a view to render them more simple and uniform, in all the different provinces of his dominions. Together with his chancellor Cocceii, he compiled the 'Frederician Code, a body of laws for the dominions of the King of Prussia, founded on reason and the constitution of the country.' It is not easy to understand what is here meant by the word 'constitution.' His father, it is true, drew up with great care what he called a constitution (Verfassungsurkunde), or instructions for the supreme general board of finance, war, and domains, which he issued in 1722, and which is printed by Dr. Förster in his 'Life of Frederick William I.,' but it is not likely that this is here alluded to. Frederick also wrote 'Memoirs of the House of Brandenburg,' a concise account of his house, written in a good style, with a positive declaration of impartiality, which of course is to be taken with some allowance. Another work, a didactic poem in six books, on the 'Art of War,' is his most considerable poetical production, and is greatly esteemed. These, and all his other works, are in French. These recreations did not divert his attention from the paramount duties of his position, which he always performed with the most persevering care. Instead of indulging in the pleasures of the chase, he made journeys to different parts of his dominions. He endeavoured to make agriculture, manufactures, and the arts flourish; and encouraged commerce, the true principles of which however he appears not to have understood. Though possessing no naval force, he insisted on the right of free navigation for his subjects, without molestation from the fleets of contending parties. One grand object was to improve his revenues, a measure necessary for the maintenance of his army, which he had increased to 160,000. He expended large sums in gratifying his taste for the arts, by decorating the palaces of Berlin and Potsdam, and in erecting many splendid edifices in those two places, in which however there was this incongruity, that the richest architectural decorations were often lavished on the exterior of buildings which were only barracks for the troops.

When the war broke out between England and France in 1755, the English government concluded a treaty with Frederick, the chief object of which was to secure Hanover from invasion. This led to a secret alliance between France, Austria, Saxony, and Russia, of which Frederick, having been privately informed, chiefly through the treachery of a clerk in the Saxon chancery, became apprehensive of an attack, and of the loss of Silesia. He accordingly resolved to anticipate his enemies, and commenced operations by invading Saxony on the 24th of August 1756; which was the beginning of the third Silesian, or, as it is generally called, "The Seven Years' War." This contest was the most extraordinary and important in modern times, previous to those of the French revolution. Though Frederick is the hero, the history of the war is, in fact, the history of continental Europe. Frederick, intending to invade Bohemia, required a passage through Saxony, which the elector king of Poland anticipating, assembled his troops in an entrenched camp at Pirna. Frederick invested it, and having defeated, at Lowositz, the Austrians who came to its relief, it surrendered; and he compelled all the privates to enlist in his own army. In 1757, he advanced into Bohemia, and gained, on the 5th of May, a great victory at Prague, over the Austrians, under Prince Charles of Lorraine and Marshal Brown. The Austrians took shelter in Prague, which Frederick immediately invested; but the approach of the Austrians under Marshal Daun, changed the face of the campaign. Daun formed an entrenched camp at Kolin, which Frederick attacked, but was defeated with great loss

on which he raised the siege of Prague, and retreated into Saxony. Meanwhile the French compelled the Duke of Cumberland to abandon Hanover, of which they took possession; and about the same time the Russians and Swedes invaded Prussia from the north: but though Frederick's affairs were supposed by his enemies to be desperate, he was not dismayed. He first attacked the united French and Austrian army, twice as numerous as his own, at Rosbach, and gave them a total and most disgraceful defeat. He then marched into Silesia, where the Austrians had taken Breslau, gained a great victory over them at Lissa, and recovered Breslau. The Russians and Swedes had retreated from the Prussian territories, and the Hanoverians had assembled a large force under Prince Ferdinand of Brunswick, to co-operate with the Prussians. Thus at the close of 1757 the king's affairs were so far restored, that he might have hoped for success in the next campaign, if he could have kept back the Russians; but the enmity of the Empress Elizabeth was inveterate. However the admiration which Frederick's conduct had excited in England, and confidence in his ability, induced the English government to grant him a subsidy of 670,000*l.*, which became an annual grant. In the campaign of 1758 the principal event was the sanguinary battle at Zorndorf, between the Prussians and the Russians, in which the latter were defeated, but the loss on both sides was immense. In 1759 the king's first object was to stop the progress of the Russians, who advanced to Frankfurt-on-the-Oder. On the 12th of August was fought the battle of Kunnersdorf. At the beginning of the day, the King of Prussia thought himself so sure of the victory, that he despatched a letter to that effect to the queen at Berlin; but in the end, he was obliged to quit the field, and wrote a second letter to the queen, desiring her to send away the royal family, and to have the archives removed, adding, that the city might make terms with the enemy. But Berlin was saved. Frederick's skilful conduct after his defeat induced the Russian general, instead of entering Brandenburg, to join the Austrians in Lusatia; but soon afterwards, General Finck, with 15,000 men, was taken prisoner by the Austrians, and a smaller corps shared the same fate. Frederick however received reinforcements, and Marshal Daun was contented to occupy the camp at Pirna and cover Dresden. In the following spring some fruitless negotiations for peace took place. In this campaign the city of Dresden suffered very severely from a bombardment, by which Frederick destroyed the finest part of the city. On the other hand, the Russians and Austrians entered Berlin, which was saved from plunder by a composition, but had to pay heavy contributions. Berlin was soon evacuated, and Frederick, who was hastening to its relief, turned into Saxony, where he was induced, by the desperate condition of his affairs, to venture to attack the Austrians, who were strongly posted at Torgau. He defeated them, after an obstinate battle, which compelled them to retreat. The Russians and Swedes also quitted his dominions, and he was able to recover strength in winter quarters in Saxony.

At the commencement of 1761 it was evident that the king of Prussia's situation was most critical. He confessed himself that, after the great losses he had sustained, his army was not equal to what it had formerly been. He accordingly occupied a strong camp in Silesia, where he remained immovable, watching his enemies, but was unable to prevent Marshal Laudohn from taking Schweidnitz, and the Russians, Colberg. Frederick's situation was now so desperate, that he appears to have seriously contemplated suicide: in this critical state, the only event perhaps which could have saved him occurred. This was the death of the empress Elizabeth on the 5th of January 1762, and the accession of Peter III., who was an enthusiastic admirer of Frederick, with whom he immediately concluded a treaty of alliance. Peace was also made with the Swedes, and though Peter was soon deposed, yet Catharine, who succeeded him, observed a strict neutrality during the remainder of the war. The king and his brother, prince Henry, gained several advantages in 1762 and 1763, and peace having been concluded between Great Britain and France, Austria was left alone, and the empress queen obliged to conclude peace with Prussia. The two powers mutually guaranteed the whole of each other's German dominions, Frederick only promising to give his vote to Joseph as king of the Romans. The king of Poland was restored to his dominions without compensation. Thus ended the Seven Years' War, which, after immense sacrifices of human life and treasure, left the political balance of Europe unchanged.

The issue of this great contest, in which the genius of Frederick had been so eminently distinguished, secured to him a decisive influence in the affairs, not only of Germany, but of all Europe. Returning to his capital after an absence of more than six years, he seriously directed his attention to repair the evils inflicted on his dominions by the war. He opened his magazines to give his subjects corn, both for food and for seed. He distributed horses among the farmers, rebuilt at his own expense the houses which had been burnt, founded colonies, erected manufactories, and made canals for the convenience of inland trade. Silesia was exempted from the payment of all taxes for six years, and the New Mark and Pomerania for two years. To relieve the nobility in those three provinces, a system of credit was introduced, by which the value of estates was raised, and the rate of interest reduced. In 1764 he founded the bank of Berlin, to which he gave eight millions of dollars as its first fund. Though he really desired to promote trade, from his ignorance of true commercial principles, and his desire to

increase the revenue, he was induced to take measures, some of which were injudicious, and others decidedly unjust: for instance, the debasement of the current coin. Meantime he continued to maintain a very large army. In March 1764 he concluded an alliance with Russia, by which he supported the election of the new king of Poland, Stanislaus Poniatowski, and the cause of the oppressed dissidents in Poland. In 1772 he agreed to the first partition of Poland, by which he obtained all Polish Prussia (which was ceded in 1466 by the Teutonic Order to Poland) and a part of Great Poland, as far as to the river Netz, but with the exception of Danzig and Thorn. Frederick has been accused of having first suggested the partition of Poland; but the fact is, that Frederick I. had formed a plan for the partition of Poland, drawn up in the year 1710. From that time the kingdom of Prussia was divided into East and West Prussia. In 1778, on the death of the elector of Bavaria, without children, Frederick interfered to prevent Austria from partitioning that country. The war was however terminated without a battle, by the treaty of Teschen, in May 1779, by which Austria renounced its intentions, and consented to the union of the Franconian principalities with Prussia. In 1785, the emperor having formed a plan to obtain Bavaria in exchange for the Low Countries, Frederick defeated it in conjunction with Saxony and Hanover, by concluding the alliance between the German princes, called the 'Fürstenbund,' which has been considered as the masterpiece of his policy. In 1786 he concluded a treaty of amity and commerce with the United States of America. Though he had long suffered from gout and asthma, which terminated in confirmed dropsy, not a little aggravated by his indulgence in the pleasures of the table, he continued his unremitting attention to public affairs till within two days of his death, the approach of which he contemplated with composure: he died on the 17th of August 1786, at his favourite palace of Sans Souci, in the seventy-fifth year of his age, and the forty-seventh of his reign, leaving to his nephew, Frederick William II., a kingdom enlarged, from 2190 to 3515 German square miles; about 70,000,000 of dollars (10,000,000*l.* sterling) in the treasury, and an army of 200,000 men.

The character of Frederick II., and his public and private life, have furnished the subject for numerous publications in all the European languages, which are perfectly familiar to most classes of readers. One of his great merits was, that he did not contract any public debt, and though he raised a very large revenue, yet a considerable part returned into the pockets of his subjects through various channels. Among his defects may be reckoned his contempt for religious institutions. He was avowedly an unbeliever in revealed religion, and his notions respecting natural religion appear to have been vague and fluctuating. With respect to his temper, he seems to have been deficient in real sensibility; and though many examples of his clemency and placability are recorded, he was at times harsh and even cruel. His moral conduct was guided generally by his pleasure and his interest, and in that respect, as well as his religion, he was greatly influenced by his predilection for French literature, and especially his intimacy with and admiration of Voltaire. Proud as the Germans in general are of Frederick, they cannot help regretting his contempt of German literature. It must however be owned that German literature, at the commencement of Frederick's life, was in a very low state, and it may be doubted whether the literature and language of Germany did not gain rather than lose by his neglect of them. Frederick was essentially a despot, and his interference with what he confessedly did not understand, would probably have done more harm than good. His voluminous works, all in French, would have entitled him to a certain amount of distinction in the literary world, even if he had not been a king. Besides the works already mentioned, he published military instructions, and some miscellaneous pieces in 4 vols. 8vo. His posthumous works, in 15 vols., contain the history of his own times, the history of the Seven Years' War, and memoirs, from the treaty of Hubertsburg, 1763, to the end of the partition of Poland.

FREDERICK WILLIAM, Elector of Brandenburg, surnamed the Great Elector, was the son of the Elector George William. In the distracted state of Germany during the Thirty Years' War, and the necessary absence of his father with the army, the young prince saw but little of the splendour and indulgences of a court, and passed the first years of his life in retirement with his tutors, who were men of learning and experience, and with his mother, first at the castle of Litzlingen, in the forests of the Altmark, and afterwards at Custrin. The adventures and the singular fortunes of the family of his mother (who was sister of Frederick, King of Bohemia, husband of the Princess Elizabeth, daughter of James I. of England), the cruel and barbarous manner in which the war was carried on, and the dangers to which he and his family were exposed, necessarily made a deep impression on his mind. At the age of fifteen he was sent to the University of Leyden, where he especially devoted himself to the classics and to history. Of modern languages he was a proficient in the French, Dutch, and Polish. He was afterwards in the camp of Frederick Henry, prince of Orange, during the siege of Breda, and was much noticed by the prince for his amiable manners and exemplary conduct, as well as for his sound understanding. About this time a society of young persons of both sexes (called *Media Nocte*) endeavoured to draw the prince into its circle; but his friend and tutor, the Baron Schulenberg, making him aware of the immoral nature of the society, the prince resolved immediately to quit the *flague*. The Prince of

Orange was much surprised at this self-command, and when the prince arrived in the camp before Broda, said to him, "Cousin, your flight is a greater proof of heroism than if I took Broda; he who so early knows how to command himself will always succeed in great deeds." These words, as he himself owned, made a deep impression on him.

His father dying in 1640, the young prince found his dominions reduced to a most deplorable condition by war and bad government. The exactions of Wallenstein in the Mark alone were estimated at twenty millions of gold florins: and in a memorial of the magistrate of Prenzlau, it is stated that the inhabitants are reduced to such dreadful extremities that they not only eat dogs, cats, and even carrion, but that both in the town and country they attack and kill each other for food. He commenced his government with a degree of prudence and wisdom rarely found in so young a sovereign. His first care was to correct many crying abuses, and to restore order in the finances. His attention was then directed to foreign affairs. In 1642 he received the investiture of Prussia from the King of Poland; in 1643 he concluded a peace with the Swedes on condition of their evacuating the greater part of his dominions. At the peace of Münster he was not able to enforce his claims to Pomerania and Silesia, but obtained Magdeburg, Wallenstadt, Minden, and part of Pomerania. It is highly to his credit that it was chiefly owing to him that the principle of equal rights and privileges for the two great divisions of the Protestant church was admitted in that famous treaty. Charles Gustavus, king of Sweden, appearing emulous of rivaling Gustavus Adolphus, the elector concluded an alliance with Holland, and sought the friendship of Cromwell and Louis XIV. He was however obliged to make in 1655 a treaty with the Swedes, in consequence of which he joined in the invasion of Poland, and greatly contributed to the victory at Warsaw. Austria, Holland, and Poland vehemently protested against this alliance with Sweden. Cromwell however, who believed the Protestant cause to be in danger from the King of Poland, sent William Jepson as his ambassador to the elector, whom in letters he compliments in the highest terms for his service to the Protestant religion. But Russia and Austria declaring in favour of Poland, he, by the mediation of Austria, concluded a convention with Poland at Wehlau, by one of the stipulations of which he obtained the entire sovereignty of Prussia; and in 1673 completed the conquest of all Pomerania by the taking of Greifswald and Stralsund. The death of Charles Gustavus freed him from an adversary who would probably have endeavoured to prevent the execution of this treaty, which was confirmed by the treaty of Oliva. Frederick, now at peace with his neighbours, directed all his attention to promote the welfare of his subjects by favouring all internal improvements; the ruined towns and villages were rebuilt, new roads made, waste lands cultivated, commerce encouraged, and many useful establishments founded.

In 1672 however, Holland being threatened by Louis XIV., he concluded a treaty with the republic, engaging to furnish 20,000 men for its defence. He also contributed to induce the Emperor, Denmark, Hesse Cassel, and several German princes to join him against France. But though his advance into Westphalia induced the French to quit Holland, the campaign was rendered unsuccessful by the slowness of the Austrian general, and he was forced to abandon Westphalia to the enemy. The Austrians leaving him, and the Dutch neglecting to send him subsidies, he was obliged to make a convention with France in 1673. The French were to evacuate Westphalia and pay him 800,000 livres, he promising to withdraw from his alliance with Holland, and not to support the enemies of France; yet he reserved to himself the right of assisting the German emperor in case of attack. This happened in 1674, when he invaded Alsace with 16,000 men, and joined the Imperial army; but the Austrian general, Bournonville, avoided a battle, contrary to the advice of Frederick, and Turenne receiving reinforcements, obliged the Germans to quit Alsace. In order to free themselves from Frederick, the French instigated the Swedes to invade Pomerania and the March, which they attacked in December 1674 with 16,000 men. Frederick hastened to his dominions, and proceeding with great rapidity and secrecy at the head of only 5000 men, he totally defeated 11,000 Swedes at Febrbellin in 1675, and freed his dominions from the enemy. Following up his successes, he took Stettin. In January 1679 he crossed the Frische Haff and the Gulf of Courland with his army on sledges over the ice, and surprising the Swedes in their winter quarters, compelled them to quit Prussia. He did not reap any real advantage from his success, for Louis XIV. insisted that he should make peace with Sweden and give up all his conquests; and on his refusal sent an army of 30,000 men to lay waste the duchy of Cleves and city of Minden, so that he was forced to conclude the treaty of St. Germain, by which he restored all his conquests to Sweden; the French withdrew from his Westphalian dominions, and paid him 300,000 crowns. After this we do not find Frederick again in the field. He was indeed engaged in various negotiations; was involved in disputes with France on account of its seizure of Strasbourg and Luxembourg; and in consequence of his reception of 20,000 French Protestants who left their country on the repeal of the edict of Nantes. Frederick, who had previously obtained from his ambassador, Von Spanheim, notice of the intended measure, had made preparations to receive the fugitives, and sent funds to his agents at Frankfurt, Amsterdam, and Hamburg, for their assistance. In like

manner he protected the proscribed Waldenses. Having in vain interceded for them in a very affecting letter to the Duke of Savoy, he offered to receive 2000 of them into his dominions. He sent 8000 men in 1686 to assist the emperor against the Turks; having in the year preceding renewed his alliance with Holland; and when Prince William of Orange was preparing for his expedition to England, Frederick assisted him with several regiments, and Marshal Von Schomberg, who became so great a favourite of William, and was eventually killed at the battle of the Boyne. As another proof of Frederick's enterprising spirit, it deserves to be noticed that Spain neglecting to pay him the arrears of a subsidy promised him for his co-operation against France, he resolved to commence a war by sea against that power: he fitted out eight frigates which had been employed against Sweden, and sent them in 1680 to capture Spanish ships, and they actually took some rich merchantmen.

We have not space, nor is it necessary to detail the proceedings of this great prince in consolidating the prosperity of his dominions and the welfare of his subjects. He died in April 1688, leaving to his son a much enlarged and highly cultivated territory, a well-filled treasury, and an army of 30,000 excellent troops. He was twice married; first in 1647 to Louisa Henrietta, princess of Orange, an amiable and accomplished person, author of the celebrated German Hymn 'Jesus mien Zuversicht.' She died in 1667. In the following year Frederick married Dorothea, duchess dowager of Brunswick Lüneburg; but though an excellent and virtuous princess, she was not liked by the people, chiefly because she was on ill terms with her step-children, especially the crown-prince. The character of Frederick, both in public and private life, has always been highly esteemed. He was kind, generous, fond of society, and though rather quick in his temper, extremely placable. As a sovereign he appears to have justly merited the surname of the Great Elector.

FREDERICK WILLIAM I., King of Prussia, son of Frederick I., was born in 1688. At a very early age he manifested a predilection for military exercises: at the age of five years he was sent to Hanover to be brought up with the electoral prince, afterwards George II. of England. The court of his grandfather, where the mode of living was strictly economical, simple, and without the restraints of rigid etiquette, pleased the young prince much more than the formal magnificence of his father's court. He served in the allied army against the French, and distinguished himself at the siege of Menin and the battle of Malplaquet. In 1706 he married the princess Sophia Dorothea of Hanover.

His character being in many respects directly the reverse of that of his father, he commenced, immediately on his accession on the 25th of February 1713, to retrench the luxury that had prevailed in the preceding reign; he reduced the salaries of persons in office, limited their number, and endeavoured to introduce order into the finances. In his own person he set an example of the utmost plainness of apparel, and laid aside all the formalities of his station; while the queen and princesses were allowed to wear only dresses of the simplest kind. He devoted himself to public business, examined everything, was easy of access, and received and answered letters from the meanest of his subjects; but he was austere and arbitrary, and carried to the utmost extent his ideas of the divine right of kings. Though he repeatedly declared the republican constitution of Holland to be a model for all states, and boasted that he was himself a true republican, he was very far from allowing any check on his own power. His reforms in the finances and expenditure enabled him to gratify his most ardent wish, of keeping a great military establishment, and he laid the foundation of that strict discipline and regularity by which the Prussian troops have been since so greatly distinguished. His childish passion for tall soldiers is well known. No expense was spared in order to gratify it, men of gigantic stature were picked up in all the neighbouring states, and many were even kidnapped or forced into his service, by which he involved himself in many serious quarrels. The economy of his internal administration enabled him to repopulate those provinces which were desolated by the plague, by means of colonies from other states, which he settled on very advantageous terms. He was liberal in rewarding the industry and ability of those who introduced any new art, and many of the richest manufactories in the Prussian dominions owe their foundation to him. But he had a mortal aversion to all abstract sciences, and even to poetry and literature; and he expelled the celebrated philosopher Wolf for his metaphysical opinions. He erected many public buildings at a considerable expense, but built little, and with great economy, for himself and his court. He founded the Medico-Chirurgical College, the Charité, and the Foundling Hospital at Berlin, the Berlin Cadet Establishment, and the Orphan House at Potsdam; the emigrants from Salzburg and the Polish dissidents met with a favourable reception in his dominions. On the other hand the Berlin academy and the universities narrowly escaped dissolution. The details of his private life have been given at great length by his daughter, the Margravine of Baureuth; and his character is portrayed in a few happy touches by Voltaire ('Mémoires, &c. écrits par lui-même').

The public events of the reign of Frederick William were of no great importance. In the treaty of Utrecht, France and Spain recognised his royal title, and the sovereignty of Neuchâtel and Valengin was given him. In the course of the war in the north, in which his

father had taken no part, the Russians and Saxons, after the capitulation of the Swedish general, Steenbock, in Tönningen, resolved to occupy Swedish Pomerania. The king wished to restore tranquillity in the north by his mediation; but Charles XII., who had returned from Turkey to Stralsund, rejected his proposals, and required Prussia to give back Stettin, but refused to repay the 400,000 dollars which Frederick had advanced to indemnify the Russians and Saxons for the expenses of the war. This induced Frederick William in 1715 to declare war against Sweden, and to make an alliance with Russia, Saxony, and Denmark. In this war the island of Rügen and Stralsund were taken, but no other event of importance occurred, and after the death of Charles XII. peace was restored; Prussia retaining Hither Pomerania, Stettin, and the islands of Usedom and Wollin, and paying to Sweden 2,000,000 of dollars. Count Seckendorf, the Austrian ambassador, induced the king to withdraw from the alliance which had been concluded at Hanover, between England, Holland, and Prussia, after George II. had ascended the throne of England, and to agree in the treaty of Wusterhausen, in October 1726, to recognise the Pragmatic Sanction, and, if necessary, to support it with 19,000 men. On the breaking out of the war in Poland in 1733, he caused King Stanislaus, the opponent of Augustus II., to be honourably received at Königsberg, when he fled from Poland, by which conduct he displeased the courts of Vienna and St. Petersburg, the allies of Saxony. However, when France declared war against Austria, he assisted Austria with a corps of 10,000 men upon the Rhine. The king and the crown-prince were for some time with this corps; but nothing of importance was effected, and peace was concluded at Vienna in 1735. About this time Frederick William fell into a weak state of health, which increased the natural violence of his disposition. He was for a time supposed to be in great danger, but recovered and lived for some years, on the whole upon pretty good terms with his son, in whose arms he expired on the 31st of May 1740. He left to his successor 9,000,000 of dollars in his treasury, a disciplined army of 70,000 men, and a kingdom of the extent of 2190 German square miles, with a population of 2,240,000 inhabitants.

FREDERICK WILLIAM II., King of Prussia, was born in 1744. His father was Augustus William, second son of Frederick William I., upon whose death in 1758, his uncle, Frederick the Great, declared him Crown Prince of Prussia. The young prince soon indulged in a mode of life which was highly displeasing to his uncle, and alienated them from each other for many years. Frederick II. however expressed his satisfaction to the crown-prince, on his giving proofs of personal bravery in the war of the Bavarian succession, 1778. Frederick William's first wife was Elizabeth Christina Ulrica, princess of Brunswick, from whom he was separated in 1769. He afterwards married the Princess Louisa of Hesse Darmstadt. His accession in 1786 was under favourable circumstances. Prussia was engaged in no contest with foreign enemies, and the policy of Frederick II. had made him, in the latter part of his life, in some measure an arbitrator in the affairs of Europe. Political errors soon lessened Frederick William's credit with foreign cabinets, and the treasure left by his uncle was wasted in useless wars, and by the extravagance of his favourites. His first interference in foreign affairs was in 1787, when he sent an army, under Duke Charles William Ferdinand of Brunswick, to Holland, where the patriots refused to recognise the right of the stadtholder, and insulted his wife, Frederick William's sister, on her way to the Hague, for which however satisfaction had been given. The Prussians advanced without opposition to Amsterdam, and the old order of things was soon restored, upon which a defensive alliance between England, Prussia, and Holland was concluded at the Hague in April 1788. In the war between Sweden and Russia in the same year, Frederick William, in conjunction with England, prevented any further attack upon Sweden by Denmark. Being jealous of the success of Russia and Austria in the Turkish war, he concluded an alliance with the Porte in 1790, and guaranteed its possessions. This measure having given offence to Austria, a Prussian army was assembled in Silesia, on the Bohemian frontier, and an Austrian army in Bohemia. The Emperor Leopold II. did not wish for war with Prussia, and in the convention concluded at Reichenbach on the 27th July, 1790, between Austria and Prussia, with the mediation of England and Holland, he promised to restore to the Turks all his conquests, except the district of Aluta, on which conditions peace was made between Austria and the Porte at Szistowe. Some differences respecting this convention were arranged by Leopold II. and Frederick William at their meeting at Pillnitz, in August, 1794, when they entered into a closer union with respect to the affairs of France.

A part of the Polish nation, with king Stanislaus Poniatowsky at its head, proposed to establish a new constitution for the kingdom, and to make the royal dignity hereditary in the house of Saxony. In order to secure foreign aid, an alliance was concluded between Poland and Prussia, by which the latter recognised the integrity of Poland, and promised to assist it with 40,000 infantry and 4000 cavalry, in case any foreign power should interfere in its internal affairs. After making peace with the Porte, Catharine II., who, without taking any share in the war then carrying on by Prussia and Austria against France, had calculated on their efforts, contrived to reduce Frederick William to the alternative either of defending Poland against Russia by virtue of his alliance with that state, or of making a second partition of it, in

conjunction with Russia. Frederick William chose the latter, and in January 1798 sent troops under General Möllendorf into Great Poland, which occupied a tract of country of the extent of 1100 German square miles, with a population, including Danzig and Thorn, of 1,200,000 inhabitants. Though the diet at Grodno was obliged to agree to this accession, as well as to a similar cession of territory to Russia, the Poles rose in 1794, under Kosciuszko and Madalinsky, to recover their independence, in which insurrection the Russians and Prussians were several times defeated, till Kosciuszko was taken prisoner on the 10th October, by the Russian General Fersen, and Praga was stormed by Suwaroff on the 4th November. Hereupon the third partition of Poland followed. All that remained, after the preceding partitions, was divided between Austria, Russia, and Prussia, by which the latter acquired a large addition of territory, and the independence of Poland was annihilated.

In the war against France, Prussia sent 50,000 men to the Rhine in 1792, under the Duke of Brunswick, and the king soon followed, accompanied by the princes. The Duke of Brunswick failed in his plan of marching to Paris, and was obliged to retreat. On the 5th April 1795, Prussia made peace with the Republic, and left all its territories beyond the Rhine in the possession of the French. To preserve the neutrality of the north of Germany, a convention was made between Prussia and several princes, whose territories were included in what was called the line of demarcation. During this reign the margrave of Anspach and Baireuth, who was the last prince of that line of the house of Brandenburg, ceded those principalities, for an annuity of 500,000 florins, to Frederick William, who on that occasion revived the order of the Red Eagle. In the internal administration, the system of indirect taxes introduced by Frederick II. was abolished. Many judicious arrangements were introduced, and a new code of laws for the whole kingdom published; but the toleration promoted by Frederick II. was much restricted by means of the religious edict of 1788 and other measures. Frederick William died on the 16th of November 1797, and was succeeded by his eldest son, Frederick William III.

FREDERICK WILLIAM III., King of Prussia, was the eldest son of King Frederick William II., by his second wife, Friederike Louise, princess of Hesse-Darmstadt: he was born on the 3rd of August 1770. Frederick William was the grand-nephew of King Frederick II., or the Great, under whose superintendence he was prepared for the important functions which he was destined to discharge on the throne of Prussia. The chief tutor of Prince Frederick William was Benish, one of the king's privy councillors; General von Backhoff instructed him in the military sciences: both are said to have been honest men, but unfit for training the mind of a youth; and well-informed writers of that period assert that the education of the prince was bad. Frederick William was sixteen when, through the death of Frederick II. in 1786, he became Crown-Prince, his father, Frederick William II., having succeeded King Frederick. During the reign of Frederick William II. Prussia lost much in general opinion.

Frederick William III. succeeded his father on the 16th of November 1797. He had already distinguished himself at Landau and Pirmasens against the French as commander of part of the Prussian avant-garde, and he had married in 1794 the accomplished Louise Auguste Wilhelmine Amalie, princess of Mecklenburg-Strelitz. At that time the Prussian monarchy contained about 124,000 English square miles, with a population of above ten millions—an area and a population three times greater than those which constituted the kingdom when the great Frederick came to the throne. But one-third of this country was formed of the provinces acquired by Prussia in the partitions of Poland, and the Polish capital, Warsaw, was then a provincial town of Prussia; from this portion of the monarchy the king derived more nominal than actual strength, and among its inhabitants there was not one in ten thousand whom he could call a loyal subject. The treasures left by the great Frederick had been squandered away by Frederick William II. in his campaigns in Holland, France, and Poland; and a considerable debt, contracted by the same king, now added to the difficulties in which the state was placed through his unwise policy. Under these circumstances, Frederick William III. turned his attention to the re-organisation of the financial department, and the introduction of a better system of administration. The changes which he effected were however far from being radical, nor were they calculated to extricate Prussia from the dangers of her political position. From the moment that King Frederick William II. had signed the peace of Basel, Prussia was caught in a net; and the favourable moment to disentangle herself by again joining Austria in her struggle against France had been neglected. Frederick William III. directed all his efforts towards upholding his neutrality in the great European struggle, and the French press was active in persuading him of the advantages of his policy. The first consequence of this policy was distrust on the part of Austria, Russia, and Great Britain towards Prussia, and still more on the part of the petty German princes, who hitherto had looked upon Prussia as their protector against the ambition of the house of Austria. But it soon became manifest that the king intended, with the aid of France, to aggrandise his dominions at their expense. He made his first acquisition by the peace of Luneville, when he received the bishoprics of Hildesheim, Paderborn, part of that of Münster, and some other territories, with an area of about 5130 English square

miles and 600,000 inhabitants, as an indemnity for some districts on the left bank of the Rhine, which had been ceded to France by the peace of Basel, and which had an area of only 900 English square miles, with 170,000 inhabitants. These territories were seized long before the decree of the diet of Regensburg (Ratisbon) in 1803, through which the partition of Germany was legally settled, and which he thus anticipated, being sure of the support of Russia and France; for as early as 1801 Frederick William adhered to the plan of the Emperor Paul of Russia to resist the English supremacy on the sea, and a Prussian ship having been carried by an English cruiser to the port of Cuxhaven, the king sent troops to that place and seized her, although Cuxhaven was within the territory of Hamburg. England was then far from wishing to have Prussia as an enemy, and, anxious to prevent a rupture with her, George III. sent his son Adolphus, afterwards Duke of Cambridge, to Berlin, to settle the affair in an amicable manner. In spite of these friendly overtures Frederick William gave way to the dangerous advice of some of his ministers, and secretly prepared for taking military possession of the electorate of Hanover and the whole German coast between Denmark and Holland. This gave rise to fresh distrust, and Prussia would perhaps as early as 1801 have felt the consequences of her dishonourable and self-seeking policy, but for the assassination of the Emperor Paul of Russia, and the friendly dispositions of his son and successor Alexander towards Great Britain, in consequence of which the convention of the 17th of June 1801 was signed, and peace restored between Russia and England. Nelson's attack on Copenhagen in April 1801 had already forced Denmark to withdraw from the Northern Coalition, and thus Prussia also was compelled to abandon her hostile designs towards England. Yet there was no real friendship between Prussia and either England or Russia, and the conduct of Frederick William towards Austria was so equivocal, that he was not only considered at Vienna as an intriguer, but as a secret enemy.

During this time the friendship between Prussia and France was strengthened, and the intercourse between the two governments and between the king and the first consul Napoleon Bonaparte was very intimate. It was however evident that when Prussia claimed anything from France, she seldom got it; but when France was the claimant, Prussia always yielded. No sooner had Bonaparte declared that the residence of so many French emigrants in the Prussian dominions seemed to be dangerous to him, than Frederick William ordered them to leave his kingdom immediately, and this order was likewise extended to Louis XVIII., who was residing quietly at Warsaw, but was now compelled to take refuge in Russia. The legitimists in Europe now treated Frederick William as a traitor to the holy cause of kings. Their astonishment was still greater when, after Napoleon had crowned himself Emperor of France, in 1804, the King of Prussia was the first of the potentates of Europe to recognise him, and to accept and bear the Grand Cross of the recently founded order of the Legion of Honour, in acknowledgment of which the king sent Napoleon the Grand Cross of the order of the Black Eagle. It seemed to be settled that the King of Prussia was to receive all northern Germany as the price of his neutrality and friendship, as soon as it could be occupied with safety. Napoleon used to speak of King Frederick William in terms of the highest esteem, but events soon showed that he despised him.

In 1805 Napoleon's designs against England were frustrated through a new coalition headed by Great Britain, Austria, and Russia. From Boulogne, where the French army had been concentrated for the intended invasion of England, it advanced by rapid marches to the frontiers of Austria. Berlin was the centre of the most important negotiations; for the king's aid seemed to promise victory to the side to which he should incline; and a large party in Prussia, tired of the king's indecisive policy, declared that Prussia had been treated with contempt by Napoleon, and that it was now time to fight against the usurper. Frederick William however still professed friendship for Napoleon; he assembled a strong army on the frontiers of Austria, but whom that army was to oppose was known only to a few. The Emperor Alexander now demanded a free passage through Silesia for a Russian army, which was either to join the Austrians in Bohemia, or more probably to occupy Hanover, and having met with a refusal, he repeated his demand in an imperious tone. The King of Prussia answered that his generals had received orders to treat any Russian who should set his foot on the Prussian soil as an enemy. There was little doubt that in this struggle also Frederick William would remain either neuter, or wait till one of the belligerent parties should have been weakened by defeats, and then join the victor and have his share in the spoliation of Austria and France. No sooner had the war broken out than the violation of the Prussian dominions in Franconia, by Marshal Bernadotte, showed how little Napoleon cared for the Prussian king—or rather, how well he knew that Frederick William was a man of indecisive character, who would not avenge an insult unless he could do it with impunity and profit. However, that insolent violation roused the war-party in Prussia; and Frederick William, always influenced by circumstances, now followed the advice of his minister the Baron von Hardenberg, and consented to an interview with the Emperor Alexander, which led to the Convention of the 3rd of November 1805; in consequence of which a Russian army was allowed to pass through Silesia, while, by a secret article of that

Convention, Frederick William promised to join the coalition against Napoleon unless he withdrew from Germany before the 15th of December. Napoleon's wrath at this unexpected news was indescribable; but being then in the heart of Austria and on the eve of a battle, he concealed his vexation. Through his intrigues however he induced Frederick William to dismiss Von Hardenberg, and to appoint in his stead Count Haugwitz, who at once hastened to the headquarters of Napoleon in Moravia. A battle between the hostile armies was unavoidable; and the general opinion in Prussia was that Haugwitz was to present his master's ultimatum to Napoleon, and either to compel him to make peace with Austria as the *status quo*, or to have a new enemy in Prussia. One hundred and fifty thousand Prussians were on the Moravian frontier, ready, as it seemed, to join the Austro-Russians, from whom they were separated only by a few days' march. No ultimatum was tendered to Napoleon. Haugwitz waited till the Austro-Russian army was annihilated by Napoleon in the battle of Austerlitz (2nd of December, 1805), and the day after the battle impudently congratulated Napoleon in the words "Dieu merci, nous avons vaincu!" "If I had lost," said Napoleon to his ministers, after Haugwitz had left him, "he would have said the same to the Emperors of Austria and Russia."

Only thirteen days after the battle of Austerlitz (15th of December 1805) a treaty was concluded at Vienna, through Haugwitz, between France and Prussia, which astonished all Europe, caused deep indignation in England, and filled all Prussian patriots with shame and despair. Prussia ceded to France her dominions in Franconia, the violation of which had caused so much indignation in Germany, and received as the reward of her duplicity the electorate of Hanover, though only *de facto*, and till a general peace to which Great Britain should be a party should be made. Hanover had been occupied by the French in 1803, against the law of nations. In that year George III. renewed the war against France as King of Great Britain and Ireland, but not as Elector of Hanover; and in order to establish that distinction, he sent a circular to the courts of Europe informing them that Hanover was out of the question, and was consequently a neutral territory. In this case however, as in so many others, Napoleon disregarded international law; and the consequence was, that Hanover was first occupied by the French, and afterwards by the Prussians. According to the condition on which Prussia was put in possession of Hanover, she could only hold it as a trustee for the Elector King George III.; but a second convention, concluded at Paris on the 15th of February 1806, showed that Frederick William intended to annex Hanover to his dominions, which he actually effected, declaring that he had received Hanover as a lawful conquest of Napoleon.

Prussia soon received the due punishment for the duplicity of her government. The first consequence of the treaty of Paris was a declaration of war by Great Britain; in a few months several hundred Prussian ships were seized by the English cruisers; and England's ally, King Gustavus Adolphus IV. of Sweden, occupied the duchy of Lauenburg, an appendage to the electorate of Hanover, for George III., and threatened to invade Prussia. However, as neither Great Britain nor Sweden was able to injure Prussia much by land, King Frederick William hoped to settle his differences with those powers and to enjoy the profits of his neutrality, but he was roused from his dreams by the insolent conduct of Napoleon, and at last brought to see clearly his dangerous position. The history of those times shows plainly that in such a contest as was occasioned by the French revolution, there was no lasting neutrality for any power which was in direct contact with French influence, and that there was no chance left but to fight for or against France. The king and statesmen of Prussia had ill understood the French revolution, and they now suffered for it.

As to the personal character of Frederick William, he was regarded as a man of plain understanding, more admired by his subjects for the qualities of his heart than those of his head, and little disposed to admire others for their talents or genius. There is no doubt Napoleon expressed his real opinion when he spoke of him with contempt, and his contempt changed into animosity in proportion as the Prussian cabinet deranged his plans without exactly thwarting them. On ceding Hanover to Prussia, Napoleon could boast of having caught Frederick William in a trap from which he could not escape without becoming either his vassal or his enemy; and matters being once in this condition, the French emperor boldly proceeded towards pushing him to extremities. The foundation of the Rhenish confederation, which, as Napoleon openly said, would be as useful to him against Prussia as against Austria, was only notified by Napoleon to the Prussian cabinet after it was completely established, though it would seem that such an union of most of the members of the German empire would not have been proposed to any of them without previously consulting Prussia, if Frederick William had been regarded by Napoleon with the respect and deference which he owed to the head of one of the great European kingdoms. Another provocation was the occupation by the new Grand-Duke of Berg, Murat, who was the brother-in-law of Napoleon, of the territories of the Prince of Nassau-Dietz-Orange, the brother-in-law of the King of Prussia; and perhaps a direct order of Napoleon only could induce Murat to take possession of the three abbotships in Westphalia which had belonged to Prussia since 1803. In order to soothe Frederick William's anger at the establishment of the Rhenish Confederation, Napoleon, with apparent

friendship, proposed to him to form a similar union in Northern Germany; but, with still more manifest disrespect towards him, he ordered the Hanse-Towns not to adhere to the contemplated confederation, because he would take them under his immediate protection, and he secretly enjoined several princes in northern Germany to refuse any closer alliance with Prussia. At the same time Von Hardenberg, the successor of Count Haugwitz as prime minister of Prussia, was attacked in the French official newspapers; nor was there lack of articles in which Frederick William was ridiculed, or the pride of his queen provoked. The majority of the Prussian nation, headed by their queen Louisa, called loudly for war; but the king was now accustomed to neutrality, and time was required to prepare him for acting with decision. A fresh insult from France at last roused him from his state of indecision; he learned, either through his ambassador in Paris, or indirectly through the British ministers, that in the secret negotiations which were then carried on between Great Britain and France, Napoleon had promised to restore King George III. to the possession of Hanover. His language against France became now bolder, and he listened to the proposal of the Emperor Alexander, who promised to assist him with a powerful army if he would wage war with France. Under such circumstances hostilities between Prussia and Great Britain were suspended, and Frederick William sent his ultimatum to Napoleon, demanding that the French armies should immediately evacuate Germany and retire beyond the Rhine; that no German prince not belonging to the Rhenish confederation should be prevented from adhering to the contemplated Northern Confederation; and that the Prussian territories occupied by the Grand Duke of Berg should be restored to Prussia. This ultimatum was rejected by Napoleon, who stood with his main army on the frontiers of Franconia and Thuringia. The Prussian main army was in Thuringia; it was composed of troops who, down to the meanest drummer, thought themselves equal to those warriors with whom Frederick II. had resisted Europe, and it was increased by the numerous and well-disciplined contingents of the Elector and Dukes of Saxony, the Elector of Hesse Cassel, the Duke of Brunswick, and several other princes, who had concluded an offensive and defensive alliance with the King of Prussia. If King Frederick William had possessed a little sagacity, he would have discovered that his hopes rested on a rotten foundation, and that he was going to fight against the best general and the best troops in Europe, with an army whose natural courage and excellent discipline were led to the field by vanity and overbearing insolence.

The war broke out on the 1st of October 1806: a fortnight afterwards the glory of the Prussian name was prostrated on the field of Jena. The king behaved gallantly in this unfortunate battle; he had two horses killed under him, and his cloak was pierced by bullets. Another fortnight, and Napoleon I. entered Berlin. The Prussian army was annihilated: corps of 20,000 or 30,000 men, commanded by heroes of the Seven Years' War, laid down their arms to small detachments of the French. Spandau, Stettin, Cüstrin, Hameln, Glogau, opened their gates, before their walls had been touched by a cannon-shot; Magdeburg surrendered without resistance, though occupied by a garrison of 20,000 veterans, who were to defend there the great magazines of the army. "In the Seven Years' War," wrote Frederick William to his queen, "Prussia stood alone against Europe, and was often in a more dangerous position than now: we are not alone now, we have Russia." This is another instance that the fact of Prussia having been victorious in the Seven Years' War was still considered as a proof that she would always remain so; but there is a difference between talking of great things and doing them. The assistance of Russia only delayed the ruin of Prussia. In the battle of Eylau (8th of February 1807) both the French and the Russians claimed the victory; but on the 14th of June, the anniversary of the battle of Marengo, the fate of Prussia was decided in the field of Friedland. A few days afterwards Napoleon entered Königsberg, his troops pushed still farther on towards the Russian frontier, and before the month of July the whole of the Prussian kingdom was in the hands of the French, with the exception of a few fortified places, and Memel, an open town in the extreme eastern corner of Prussia Proper.

Both Alexander and Frederick William now sued for peace: separate conventions of peace had already been made between Napoleon and the German allies of Prussia, namely, Saxony and some smaller states. The town of Tilsit was chosen as the place for the ensuing negotiations. The three sovereigns were to meet on a raft constructed on the river Niemen, which formed the boundary between Prussia and Russia. The first interview took place between Napoleon and Alexander alone, on the 25th of June 1807. On the following day Alexander presented Frederick William to his victor. Napoleon was haughty, sometimes bitter; Frederick William, worn out by care, showed himself cold and reserved, speaking little, yet betraying his personal hostile feeling towards Napoleon. Some days afterwards Queen Louisa arrived, and it was expected that she would succeed, through her amiable character and ability, in bringing Napoleon down from his conditions; for it was already known that he did not intend to give back many of his conquests. But so far was she from making the slightest alteration in Napoleon's intentions, that he treated her several times rather rudely, giving her to understand that he guessed very well the motive of her presence at Tilsit.

Peace was concluded at Tilsit on the 7th of July 1807. The first article of this peace, referring to Prussia, is a proof that Napoleon not only despised Frederick William as a man, but wished to make him feel it, for the article begins with these words: "Moved by esteem for the Emperor of Russia, and in order to give a proof of his earnest desire to unite the Russian and French nations through the bonds of friendship and unalterable confidence, the Emperor Napoleon consents to give back to the King of Prussia part of his conquered kingdom." Upon this follows the description of those territories which Napoleon gave back, but not of those which the vanquished party ceded, as is generally the case in transactions of the kind; and this circumstance is another instance of Napoleon's desire to humble his unfortunate enemy. By this peace Frederick William lost the greater part of his realm; all the territories west of the Elbe, and nearly the whole of his Polish dominions—altogether about 70,000 English square miles, with a population of 6,000,000. The Polish dominions were given to the elector of Saxony, who had assumed the title of King of Saxony, as the grand-duchy of Warsaw, except the district of Bialistok, which Russia received; and thus the Emperor Alexander was rewarded at the expense of his unfortunate ally. Out of the German dominions was created the new kingdom of Westphalia, and some parts were given to Saxony and the grand-duke of Berg. The king was further required not to prevent any German prince from adhering to the Rhenish Confederation; to promise to become a member of this confederation at some future time; to reduce his army to 40,000 men, and to pay 145,000,000 of francs (nearly 6,000,000 sterling) to France. Till this money was paid French troops were to occupy Berlin and the principal fortresses of Prussia.

Thus, one terrible blow prostrated Prussia, and reduced one of the great monarchies of Europe to the rank of a third-rate power. The remaining part of Prussia was completely exhausted. Upwards of 7,000,000 sterling had been paid to France during the war under the title of contribution or fine, according to the circumstances; as much in money or in value had been taken by the French soldiery; and wherever the French had been quartered—and they had been quartered in all parts of the kingdom—the houses were burnt, the fields destroyed, the cattle killed, and the horses taken away. Under these calamities the king betrayed no symptom of despair. The re-organisation of his kingdom occupied all his thoughts. Such a sudden downfall of his power and glory at last taught him that he had laboured under a most fatal mistake, that his glory was that of his ancestors, and his power a phantom. Still at the mercy of Napoleon, he nevertheless conceived the plan of removing the causes of so much evil, and of introducing radical reforms into all the branches of administration; and he carried his plan out with a patience, a resignation, a perseverance, for which he deserved more praise than he deserved blame for his insolent conduct in the time of his prosperity. No sooner was the peace concluded than he proceeded to St. Petersburg; he afterwards lived at Memel and Königsberg till the French troops evacuated Berlin, when he returned to his capital in December 1809, after an absence of three years. Most of his ministers and many high functionaries were dismissed, and the Baron von Stein appointed prime minister. Those among the generals who had behaved like cowards in the field, or shamefully surrendered the strongest fortresses, were tried and punished; others who had behaved well were promoted, and among these were the generals Scharnhorst and Gneisenau, the regenerators of the Prussian army, and the brave Blücher, who alone saved the Prussian name from eternal disgrace, till he also was compelled to surrender to the superior forces of Bernadotte after the battle of Lübeck in November 1806. Stein having displeased Napoleon, the king was obliged to dismiss him; he appointed Von Hardenberg in his stead, who however acted in the same spirit as his predecessor. Many important reforms were effected in the internal government; among others—the last remnants of the bondage of the peasantry were abolished; the exclusive privileges of the lower nobility were taken away; government offices were thrown open, talent, learning, and merit being declared to be the only qualifications required; trade and the exercise of all mechanical arts were made free, and the existing corporations, with their exclusive privileges, were abolished; the municipal corporations in the towns received (in 1808) privileges of self-government of a nearly democratical character; the military system was radically reformed: every subject able to carry arms was declared under obligation to fight in case of necessity, and to serve in the army three years; so that, although the army was apparently only 40,000 men strong, it was really much stronger. The greatest difficulties in the reformation of the kingdom arose from the state of its finances; a system of economy was therefore introduced of which history offers few parallels. Frederick William set a noble example by selling his plate and jewellery, for which he received several millions of thalers from Hamburg merchants, and also many of the crown-lands of which he was the owner; and he sent his brother William to Paris for the purpose of obtaining better conditions for the payment of the sums due to France. On the 8th of September 1808 this prince made an agreement with Napoleon's minister De Champigny, according to which Frederick William was relieved from his obligation to enter the Rhenish Confederation, and the French troops were to evacuate Prussia, on condition of 73,000,000 of francs being paid within twenty days, and twelve bills given for 72,000,000 francs, each of 6,000,000 of

france, payable monthly. Prussia being still unable to raise so much money in so short a time, another convention was made by which the debt was diminished by 20,000,000 francs, on condition that the rest should be paid in thirty-six monthly instalments. Even this obligation Prussia would not have fulfilled if the king had not declared that he could pay one half of it, feeling himself bound to do so as possessor of the crown-lands. Struggling with all these difficulties, the king approved of the plan of establishing a university at Berlin; and he showed much zeal in its foundation, which took place in 1810. He also invited distinguished men from other parts of Germany to assist him in his difficult task of regenerating Prussia: the historian Niebuhr, who deserves so much praise for his laudable conduct in this period, had entered the Prussian service as early as 1803.

During the five years that followed the peace of Tilsit, Frederick William was the mere vassal of Napoleon, who seized every opportunity of humbling and weakening him still more. The means which he employed had however sometimes the contrary effect, and in one instance he showed his anger at being disappointed in very strong terms. Napoleon had no sooner taken possession of Berlin than he issued his famous decree, by which the continent of Europe was shut against all intercourse with Great Britain, and which ordered the seizure of English goods wherever they might be found. By the treaty of Tilsit, Frederick William was compelled to give effect to that monstrous decree in his remaining dominions, although England was nearly the only country in which the Prussians could sell their corn, hemp, and timber, and Napoleon expected that as Prussia had already suffered so much during the short war with England in 1806, she would now soon lose the last chance of raising money, and thus give him a pretext to put the whole country under his administration till she should have paid her debt. Just at the time when Prussia was reduced to such a state that the royal family had no better dinner than the humblest mechanic, and the king's plate and jewels were at Hamburg to be sold, an immense quantity of English goods was discovered at Stettin, and in some other sea-ports. The Prussian officers speedily and secretly sold them, their purchasers being mostly Frenchmen, and the money thus raised—1,000,000*l.* sterling as some say, or 700,000*l.* according to others—was employed in diminishing the French debt. When Napoleon was informed of the fact, he was greatly excited, but it was then too late to seize the goods and put the money in his own purse.

In 1812 Napoleon set out on his campaign against Russia, and Frederick William was under the necessity of joining his oppressor and sending a body of 20,000 men to act against the Emperor Alexander. At Dresden Napoleon was received by a host of potentates. Among them was Frederick William, but though he was obliged to bow, he did it as stiffly as possible, spoke very little, and by his reserved behaviour increased the ill-feelings of Napoleon against him.

If Napoleon had been victorious in Russia, Prussia would have disappeared from among the kingdoms of Europe; and both Napoleon and Frederick William well knew that. The Prussian contingent fought under Marshal MacDonald, on the extreme left of the French, which was operating against Riga in the direction of St. Petersburg, and the Prussians behaved so well as to deserve the praise of their French commander. In consequence of Napoleon's retreat from Moscow, the left wing of his army retreated also, but slowly. Closely pressed by the Russians, the Prussian general York, the descendant of an English family settled in Prussia, suddenly made a truce with his Russian opponent, General Diebitch. A few days afterwards, 30th of December, they concluded the famous convention of Posarum, in consequence of which the Prussian army retreated into Prussia, and all hostilities between the corps of York and Diebitch ceased. Napoleon's wrath at this unexpected event was indescribable, and he sent a threatening letter to Frederick William, demanding that York should be deprived of his command, and be tried by a court-martial for high treason. Frederick William was then in Berlin, surrounded by French troops: he consequently declared the convention of Posarum null and void, and ordered York to be arrested. A sort of mock investigation of the case took place, but it was soon dropped, and subsequent events showed that, although perhaps without direct orders, York had acted according to the secret wishes of his royal master: it had indeed been sufficiently obvious for some time that the Prussian king was only acting with Napoleon as long as it suited his own purpose.

Frederick William hastened to Breslau, where he had an interview with the Emperor Alexander. On the 28th of February 1813, he signed a treaty of peace and alliance with Alexander at Kalisch, in Poland, but as yet no war was declared against France, and the remnants of the French army, which retreated through Prussia, were hospitably received by the inhabitants, although they brought unpeppable misery over the country. At last, on the 17th of March 1813, Frederick William, perceiving that he could do so with apparently little risk, declared war against France, and issued the famous proclamation to his subjects which roused the whole nation as one man, in arms against the foreign usurper.

In two pitched battles at Lützen, on the 2nd of May, and at Bautzen, on the 20th and 21st of May, Napoleon was victorious over the combined Prussians and Russians; but neither of these victories had any important consequences for him, and so far were the allies from being

downcast, that they retreated only a short distance, and immediately reassumed a threatening attitude. Where Napoleon did not command in person, and especially in the *little* war, the French were regularly beaten; and he accordingly listened to the proposition of Frederick William and Alexander to settle their differences peacefully. They made a truce at Poischwitz on the 4th of June to last till the 17th of August, and a congress was assembled at Prague under the mediation of Austria, which until then had kept a strict neutrality. Both of the belligerent parties endeavoured to draw Austria into their interest, and both of them wanted time to increase their armies in case of a new outbreak of hostilities. Napoleon having peremptorily rejected the main condition of definitive peace, namely, to give up all his conquests in Germany and to withdraw with his armies beyond the Rhine, Sweden, and Austria declared for the allies; and as Napoleon had gradually augmented his forces by new levies in France, and by withdrawing 50,000 veteran troops from Spain to Germany, he broke off the negotiations, and the war commenced again on the 17th of August. The patriotic enthusiasm which first animated Prussia was then spreading over all Germany, and principally Northern Germany, whence the French had been driven out by the inhabitants immediately after Prussia's declaration of war against France; but although Marshal Davoust and General Vandamme soon brought the people again to obedience, the allies knew that they could reckon upon a general rising at the first opportunity. The forces of the allies in August have been estimated at 500,000 men, of which about 200,000 were Prussians; but this estimate is rather below than above the real number. The army of Napoleon was considerably less: but in the north Denmark had declared for him and damaged the operation of the allies on that side. On the 27th of August Napoleon gained another victory at Dresden; but having advanced upon Bohemia, part of his army was entirely routed at Kulm by the Russians, and at Nollendorf by the Prussian general Kleist. Upon this the hopes of Napoleon were blighted by one defeat after another, and in the battles of Grossbeeren, Dennewitz, Katzbach, Görde, and many others, the Prussians and their brave commander Blücher restored the honour of their arms, and reduced Napoleon to a most critical position in the neighbourhood of Leipzig. In the battle of Leipzig the French power was broken, or rather in three successive battles on the 16th, 18th, and 19th of October, and there again Blücher and the Prussians obtained the greater share of glory. It was on the 18th, in the evening, when Frederick William and the Emperors of Austria and Russia met on a hill near Probstheida, where the centre of the French position had been, and descending from their horses, embraced each other in the presence of their soldiers, and kneeling down, remained long in silent prayer. From Leipzig the remnants of the French army fled to the Rhine. The passage of the Rhine was effected by Napoleon on the 2nd of November. Frederick William, urged by Blücher, advised the allies to invade France, but there was a contrary opinion at head-quarters, and two months were spent in inactivity before at last the Russo-Prussians crossed the Rhine on the 1st of January 1814. The beginning of the campaign in France was signalled by the battles of Brienne and La Rothière, where Blücher once more obtained an advantage over Napoleon. Frederick William and Alexander were witnesses of the battle at Brienne. During the subsequent negotiations at Châtillon Frederick William appeared to be satisfied with moderate conditions, but Napoleon was victorious in several battles that were fought during the negotiations, and the French plenipotentiaries withdrew from Châtillon.

The allies now agreed by the convention of Chaumont that they would make no peace till France was reduced within her former limits; that Austria, Russia, and Prussia should employ all their forces to that effect, and keep each, for the period of twenty years after the peace, an army of 150,000 men ready to enforce the conditions of such a peace, and that Great Britain should pay 5,000,000*l.* sterling. There was still a doubt at the head-quarters of the allies whether they should march upon Paris or not, the operations of Napoleon in their rear seeming to render such movement very dangerous, but Frederick William, at the instigation of Blücher, constantly urged the necessity of finishing the war at Paris, and so at last the great task was undertaken. On the 9th and 10th of March Blücher defeated Napoleon at Laon, Prince Schwarzenberg was victorious at Arcis-sur-Aube, and their united armies gained another battle at La Fère Champenoise. A few days afterwards they stormed the fortifications round Paris, and gained the battle of Mont-Marte, and on the following day, the 31st of March, Frederick William and Alexander made their triumphal entry into Paris. On the 2nd of April Napoleon was deposed by the Senate.

After the restoration of the Bourbons, Frederick William in company with the Emperor Alexander, several members of the Royal Prussian family, and the old field-marshal Blücher, paid a visit to England, where they were most enthusiastically received. After a short stay in England he returned to Prussia, and made his triumphal entry into Berlin, and thence proceeded to the congress at Vienna, to take his seat among the distributors of the provinces ceded by France at the peace of Paris. There he claimed his former possessions, except the greater part of his share in the division of Poland, which he consented to leave to Russia, but with his usual unscrupulous selfishness, he demanded, as an indemnity, the whole kingdom of

Saxony. The king of Saxony, Frederick Augustus, was then Frederick William's prisoner of war. Frederick William was supported in his views by the Emperor Alexander. Both of them took so menacing an attitude in this affair, and met with so firm a resistance from the king of Saxony, as well as other potentates, that serious fears were entertained of a rupture between Prussia and Russia on one side, and Austria, Great Britain, and France, on the other, but the return of Napoleon from the island of Elba produced a salutary effect among the members of the congress, and Frederick William was obliged to be satisfied with the larger and northern half of the kingdom of Saxony. Besides this acquisition he received back the most western part of Poland, under the name of the grand-duchy of Posen, nearly all his former possessions in Germany, and several other parts of that country, namely, a large tract on both sides of the Rhine and the greater part of Westphalia. He also acquired Swedish Pomerania by exchange for Lauenburg, but left several small districts in the hands of some of the minor German princes. Comparatively speaking, however, Prussia acquired less than the other great northern powers, since the area of the kingdom as fixed by the treaty of Vienna was less than previous to the peace of Tilsit, and besides this the Prussian dominions were now divided into two large portions separated from each other by a small narrow tract belonging to Hanover and Hesse-Cassel.

Blücher at the head of a powerful Prussian army was ready to resist Napoleon, after his return to Paris in 1815, in the Netherlands. Against him Napoleon aimed his first blow at Ligny, on the 16th of June, and Blücher lost the day, but the spirit of the Prussian army was so excellent, that Blücher retreated in good order upon Wavre, kept his word to aid the Duke of Wellington at the battle of Waterloo, and had his glorious share in that great victory, by which the power of Napoleon was broken. Frederick William followed his army to Paris, and there signed with the other powers the second peace of Paris. To the proposition of the Emperor Alexander of forming that union called the Holy Alliance, Frederick William adhered with eagerness.

After his return, Frederick William undertook the difficult task of organising a kingdom composed of incongruous parts, and exhausted by oppression, rapine, war, and its great exertions. His intellectual capacities were very limited, but he had plain sense, loved and knew how to create order, and, guided by long and bitter experience, displayed considerable ability in selecting his measures, and in choosing his servants among men whose principles promised a quiet and peaceable development of that state of things which he had in view. In a few years the finances were brought to a flourishing condition; trade, mechanical arts, agriculture, were promoted by liberal laws, and where laws were not sufficient the king would help with money from his own purse, lending or giving large sums to the great land-owners in Eastern Prussia, when the high rate of the corn duties in England produced a stagnation of the corn trade in that province, and momentarily deprived the owners of immense estates of the means of paying taxes or their creditors, or even living decently. Nor was he less active in reforming the administration of law and the post-office, in constructing roads, and in founding universities, colleges, and schools. The people however looked to him for civil and political freedom as well as for material improvements. Their claims were the more just as they were not only founded upon their social wants, but upon rights also; their rights being derived not merely from the eighteenth article of the Confederative Act, but still more directly from Frederick William's edict of the 22nd of May, issued after the return of Napoleon from Elba, and before the battle of Waterloo had removed all fear of France, wherein he promised to establish a general representative constitution for the whole kingdom. But whatever were his intentions when he issued that edict, he never fulfilled the smallest portion of it. The reasons why Frederick William III. broke his solemn promise must be found in his character. A real representative constitution which should give the nation a participation in the legislation, was a thing utterly detested by Frederick William. He was a king brought up in the old German doctrines of absolutism. He would be the father of his nation, the master in his house, and he expected from his subjects that sort of obedience which boys owe to their father and servants to their master. Like a good father he gave his children a good education, allowing them all sorts of amusements and liberty, and paying even their little debts occasionally; but he wanted all their actions to be confined within the limits prescribed by himself, and any claim to go beyond he would punish with angry words or the paternal cane, according to the case. When Frederick William promised a constitution he did not perhaps precisely know what it was; at least this is the excuse which has been offered for him: yet it would seem to be the most obvious duty of a sovereign to ascertain what he really meant before pledging his royal word to give his people a representative constitution.

The first to remind Frederick William of his promise were the inhabitants of the Rhenish provinces. Early in 1818 the inhabitants of Coblenz presented an address to the king in which they humbly established the justice of their demand on the ground of the 18th Article of the Confederative Act, and the edict of the 22nd of May 1815. The king professed to be "justly indignant" at their temerity.

He told them that—"He who reminds the king, who has voluntarily promised a constitution, of his word, manifests criminal doubts of the inviolability of his word, and anticipates his decision on the right time of its introduction; a decision which ought to be as free as was his first promise;" and with this wretched quibbling the pious monarch contrived to satisfy his conscience. Of course "the right time" never came, and though the king lived for five-and-twenty years, and the country was peaceful and flourishing, he never made an effort to fulfil the promise made with every character of solemnity to the people, who had done so much for him and had suffered so much from his vacillating, feeble, and time-serving policy.

While Frederick William thus evaded his promise to grant constitutional liberties to his subjects, he did what he could to check the spirit of liberalism in other parts of Germany; and he was especially active in restraining the liberty of the press, and putting down the secret societies among the students in the universities, especially the society called 'Burschenschaft,' the object of which was the gradual regeneration of Germany, and the political independence of the whole nation under one government. In 1820, and in the following years, the continental kings held successively the congresses of Troppau, Laibach, and Verona, where measures were taken against the political movements in Italy and Spain, and here again Frederick William showed that he hated representative constitutions in those countries no less than in his own. Prussia was astonished and indignant at this conduct in a king who owed his crown and his glory, nay his very honour, to promises of political liberty. Between the reactionary and the liberal party the king was wavering for some time, with his accustomed want of decision in complicated matters, till he fell in with the Protestant pietists. From this time the spirit of the Prussian government became what it is now still more, a sort of Jesuitical despotism, dressed in the smooth garb of piety and philosophy. He adopted despotic measures of a most revolting character. One of the most glaring instances of the spirit in which his government was carried on was the forced union of the Lutheran and Reformed churches, or the introduction of the new 'agenda,' as it was gently called, a violation of the liberty of conscience which in another age would have led to a religious war. The persecutions by which Frederick William's government attained their object were numberless, but there is no space here to dwell longer upon the subject. Contemporary with this ecclesiastical reform was the establishment of the 'Landstände,' or provincial estates, a sort of middle-age representation of the people in each province, but not a general representation of the whole nation.

Small as the political liberties of Prussia were, and vexatious as the military system was which reigned throughout the whole administration, a period of fifteen years was sufficient for Frederick William and his councillors to raise Prussia again to the rank which she occupied among the powers of Europe previous to the battle of Jena. In her exterior relations Prussia behaved with prudence and generally with dignity. The object of Frederick William was to make Prussia powerful, and he succeeded. Peace was the great object he had constantly at heart, and he maintained peace even through the dangers occasioned by the French revolution in 1830. Though averse to the principles of the French Revolution, he contented himself with keeping the French within France, by declaring that he would make common cause with Austria and Russia against her from the moment the French made their cause a European one by continuing to revolutionise Europe through her emissaries. He had to experience the dangers of the French Propaganda in a riot at Aix-la-Chapelle, which was the first and also last outbreak of a plot to revolutionise the Rhenish provinces. But while adopting towards France a passive policy, he was ready enough to assist Russia in crushing revolutionary principles in Poland. During the last Polish revolution he not only supplied the Russian army with provisions and military stores, but allowed the Russian generalissimo, Field-Marshal Paskiewicz, to cross the Vistula on the Prussian territory, which enabled him thus to attack Warsaw and to put down the insurrection. A great number of Polish subjects of Frederick William, having joined the army of their brethren in Russia, were severely punished when they returned to Prussia after the fall of Warsaw.

Towards the end of his reign Frederick William committed an act which created a great sensation in Europe, by arresting and imprisoning the archbishops of Cologne and Gnesen, for instructing the Roman Catholic priests to withhold their sanction from marriages of Roman Catholic women to Protestant husbands, in violation of the concordat of 1820 between Pope Pius VII. and Frederick William III., by the terms of which the issue of mixed marriages was to follow the religion of the father, unless the parents agreed otherwise. The affair was only settled at last between the pope and the present king in such a way as to leave no doubt that Frederick William had acted imprudently as well as unjustly in this matter. His policy in promoting the material welfare of his subjects was wiser, and never were the trade, manufactures, agriculture, and navigation of Prussia in so flourishing a condition as towards the close of his reign. He attained his object in a great measure by concluding the great commercial league with most of the other German states, the plan of which was originally conceived by the minister of finances, Mr. Von Maassen, and which is known under the name of the 'Zollverein.'

Broken down by the infirmities of age, Frederick William III. died after a short illness on the 7th of June 1840. He was twice married. By his first wife, Louisa of Mecklenburg-Strelitz, he had four sons, the eldest of whom is the present King Frederick William IV., and three daughters. His second wife was Auguste, countess von Harrach, created Princess of Liegnitz, with whom he was united in 1824 inmorganatic marriage, and by whom he had no issue.

*FREDERICK WILLIAM IV., King of Prussia, was born October 15, 1795, and succeeded his father on June 7, 1840. He married Elizabeth Louisa, daughter of the late Maximilian Joseph, king of Bavaria, on November 29, 1823, but has no children. Frederick William received a careful education under the historian Niebuhr, and other of the most eminent men of Germany, and has always encouraged literature and the arts. After his father's death he made himself popular to a certain extent by conceding some minor reforms and talking of others. On the breaking out of the revolutionary mania in March 1848 however he took a new course. On the 22nd of that month, after some severe fighting between the troops and the citizens at Berlin, the king issued a proclamation in the Gazette, recommending the cordial union of German princes and people under one guiding hand, offering himself to be that guide; the fusing and dissolving the name of Prussia into that of Germany; and abolishing the censorship of the press, placing its offences under the ordinary tribunals. The populace assembled in delight; an accidental quarrel arose with the soldiery, more blood was shed, but the king had the prisoners released, nominated a popular ministry, and proclaimed a general amnesty, and again all was tranquil. He next undertook the protection of Schleswig and Holstein against the Danes, in the name of the Provisional Government of Germany. But after the Constituent German National Assembly at Frankfurt elected the Archduke John lieutenant-general of Germany, Frederick William's ardour cooled. He refused to give or consent to a constitution for his own people, saying with a mock sentimentality that he would not have "a piece of paper come between him and his people;" and the chief events in his course since have been the intrigues in the German Diet to oppose the superiority of Austria, and the refusal to take any active part in the late contest against Russia, though early in the controversy he had declared Russia in the wrong for her attack on Turkey.

His nephew, Frederick William, visited England in 1856, as the suitor of the Princess Royal.

FREDERICK AUGUSTUS I., King of Saxony, eldest son of the Elector Frederick Christian, born at Dresden on the 23rd of December 1750, succeeded his father on the 17th of December 1763, under the guardianship of his uncle Prince Xavier, till he assumed the government in 1768. In 1769 he married the Princess Maria Amelia of Deuxponts. He began his reign with a firm resolution, to which he remained faithful under all circumstances and at all times, to do everything in his power to promote the happiness of his people. In the whole of his long reign there was no act of despotism, or violation of the rights of others. Averse from innovation, he undertook nothing through ostentation or mere imitation, but new institutions arose only when he had become convinced of their utility. He gradually diminished the debts of the country; and the strict integrity of his administration caused the Saxon funds, though the interest was low, to be several per cent. above par. He often prevented the country from contracting debts by personal sacrifices, endeavoured to decrease rather than to raise the taxes, and never suffered his interest and that of his treasury to be opposed to the interests of his subjects. During the dreadful dearth in 1772, 1804, and 1805, and the inundations in 1784, 1799, and 1804, the king gave particular proofs of his paternal care for his people. Agriculture, the improvement of the breed of cattle, especially of the sheep, made considerable progress, and were encouraged by premiums. The mines, the salt-works, and the forests were improved by careful superintendence and wise laws. Manufactures were encouraged; commerce, which had suffered severely during the Seven Years' War and by the duties imposed during his minority upon foreign goods, became flourishing to a degree hitherto unknown. The army was placed upon a better footing, excellent institutions were established for the education of officers, and a military penal code was compiled. Extensive support was given to the universities of Wittenberg and Leipzig, the schools of Pforta-Meissen and Grimma were reorganised, the seminaries at Dresden and Weissenfels, the institutions for the sons of soldiers at Annaberg, and the elementary mining-schools in the Erzgebirge were founded, and the mining-academy at Freiberg better organised. In his legislation Frederick's government appears in a very favourable light. Torture was abolished in 1770; the number of oaths in courts of justice was diminished; the punishment of death restricted and made less cruel. Important changes were also made with respect to several public boards; salutary police laws and a general ordinance on guardianship were issued; orphan-houses, workhouses, dispensaries, &c. were founded. The spirit of integrity, order, temperance, and fidelity so generally prevailed, that Saxony was eminently distinguished for the morality of its inhabitants. Notwithstanding his love of peace, he was more than once obliged to take part in the wars of other powers. Thus, in 1778, the claims of his mother on the succession of her brother the Elector of Bavaria, made him join Frederick the Great against Austria. The welfare of his country and its geographical position required him to be united

with Prussia, on which account he joined the Fürstenbund. Similar considerations induced him to refuse the crown of Poland, which the Poles offered to him and his successors in 1791. He took no part in the war against France further than furnishing his contingent as a prince of the empire; and in 1796 he acceded to the armistice and treaty of Neufchatel with France, and stationed a cordon of troops on the line of demarcation, on his southern frontier. He took no part in the new war between Austria and France in 1805; but when the German empire was dissolved, on the 6th of August 1806, he was obliged to furnish Prussia with 22,000 men against France. After the battle of Jena, Saxony was abandoned to the French. Napoleon, besides various requisitions, levied a contribution of 25,000,000 of francs, and established a provisional administration of the sequestered revenues, but allowed the country to remain neutral; and its fate would doubtless have been very different but for the respect with which the private and public virtues of the king inspired even his enemies. Frederick assisted his distressed subjects from his private property, concluded a treaty of peace with Napoleon at Bonn in December 1806, assumed the title of king, joined the Rhenish Confederation, and furnished 20,000 men as his contingent. By the treaty of Tilsit in 1807 he obtained a large portion of Prussian Poland, by the name of the grand-duchy of Warsaw. He was bound to take part with France in its wars, but sent no troops to Spain; and in the war with Austria in 1809 he furnished only his contingent. In 1813 his dominions became the theatre of war. On the entrance of the allies into Saxony he retired to Plauen, thence to Ratisbon, and thence to Prague; but the menaces of Napoleon compelled him to return to Dresden; he afterwards followed Napoleon to Leipzig. That town being taken by the allies after the defeat of the French on the 18th and 19th of October, Alexander intimated to him that he considered him as a prisoner. The act of spoliation which followed is well known. In spite of his remonstrances and representations, and of the high estimation in which his character was held, he was deprived of a large portion of his kingdom, which was given to Prussia under the title of the grand-duchy of Saxony. He returned to his capital on the 7th of June 1815, founded, in commemoration of that event, the order of Civil Merit, and devoted all his attention to repair the injuries caused by the war. In September 1818 he celebrated the fiftieth anniversary of his assuming the government, and in January 1819 that of his marriage. He died on the 5th of May 1827, in the seventy-seventh year of his age and the sixty-fourth of his reign.

FREDERICK AUGUSTUS I. OF POLAND. [AUGUSTUS II.]

FREDERICK AUGUSTUS II. OF POLAND. [AUGUSTUS III.]

FREDERICK WILLIAM, Duke of Brunswick, the fourth and youngest son of Charles William Ferdinand, was born October 9, 1771, and educated for the military profession. In 1786 the king of Prussia named him successor of his uncle Frederick Augustus, duke of Oels and Bernstadt, who died in 1805. He went to Lausanne, spent two years in Switzerland, and on his return was made captain in a Prussian regiment of infantry. In 1792 he was with the Prussian army in France, and was twice wounded. After the peace of Basel he obtained a regiment, and in 1804 married the princess Mary of Baden, by whom he had two sons, Charles and William. After 1806 he took part in the war against France, with all the ardour which the oppression of Germany and his father's unhappy fate inspired. He was taken prisoner with Blücher at Lübeck. His eldest brother the hereditary duke dying without children in September 1806, and his two other unmarried brothers having been declared incapable of reigning on account of incurable blindness, he would have succeeded to the government of Brunswick on the death of his father; but the peace of Tilsit and the will of Napoleon decided otherwise. From that time he lived at Bruchsal, where he lost his consort in April 1808. At the beginning of the war between France and Austria, in 1809, he raised a free corps in Bohemia. After the total defeat of the Austrians, the duke resolved to leave Germany, and with a corps of 700 cavalry and 800 infantry, commenced in July that memorable and masterly retreat which gained him such deserved reputation. After some skirmishes he reached Brunswick on the 31st of July, but did not enter the city. There was no time for rest; three bodies of troops, each much more numerous than his own, were advancing against him. On the 1st of August the Westphalian general Reubel met the duke at the village of Oelper, near Brunswick, and a battle ensued, in which Reubel's 4000 men not only yielded to the 1500 Brunswickers, but left the only way open by which they could escape.

By a series of skilful manoeuvres the duke deceived his pursuers, crossed the Weser, broke down the bridge behind him, and having completely baffled his enemies, reached Elsfleth on the 6th of August, where he took possession of a sufficient number of vessels in which he embarked his troops during the night, and on the 7th in the morning, hoisting English colours, sailed for Heligoland, where he arrived on the 8th, and on the 10th proceeded with his corps to England. He was received in England with the greatest joy; his troops were taken into the English service and employed in the Peninsula, where they distinguished themselves. The duke had a pension of 6000*l.* a-year granted by the parliament till he returned to his own dominions in December 1813, where he was received with extraordinary enthusiasm, and with expectations which he was unhappily unable to fulfil. He was one of the most liberal and noble-

minded princes of his age. He was sincerely desirous of promoting the welfare of his subjects; but, wanting to accomplish it at once, he overlooked the ordinary forms: finding nothing to support him in the constitution of the country, which had been completely changed, and being surrounded by interested or prejudiced counsellors, numerous mistakes were committed. His military establishment was too great for the dilapidated state of the finances, and indifference, if not aversion, took the place of the affection of his people. The rest is known. With his famous Black Hussars he joined the Duke of Wellington in 1815, and fell gloriously at Quatre-Bras on the 16th of June 1815.

FREDERICK WILLIAM CHARLES, King of Württemberg, was born at Treptow, in Pomerania, November 6, 1754; succeeded his father, Frederick Eugene, as Duke of Württemberg in 1797; became elector in 1803; and assumed the royal title on the 1st of January 1806. In 1780 he married Augusta Caroline Frederica Louisa, princess of Brunswick Wolfenbüttel, by whom he had two sons, William, the present king, and Paul, and a daughter Catherine, who was married to Jerome Bonaparte, king of Westphalia. As his father was personally engaged in the Seven Years' War in the armies of Prussia, his early education was very carefully directed by his mother, Sophia Dorothea, daughter of the Margrave of Brandenburg-Schwedt, a highly accomplished and excellent princess. After the peace in 1763 his father was at leisure to attend to the education of his son, who possessed great natural abilities. He was however brought up in many respects on the French model, to which his four years' residence at Lausanne contributed. His natural eloquence was aided by an extraordinary memory; he was well versed in mathematics, natural philosophy, history, and geography, and cultivated his taste for the fine arts, especially in his journey to Italy in 1782; but with too much vivacity for calm examination, he often hastily adopted a false view, and was thus led in his subsequent life into many errors. In many points he took Frederick the Great for his model. As well as his seven brothers he entered the Prussian service, and in the war of the Bavarian succession attained the rank of major-general. After his return from Italy, whither he accompanied his sister and her husband the Grand Duke Paul of Russia, he was made lieutenant-general, and governor-general of Russian Finland. He renounced this connection in 1787, and lived first at Monrepos, near Lausanne, and then at Bodenheim, near Mentz. He witnessed at Versailles the first proceedings of the National Assembly. When his father, after the death of two brothers without male descendants, became Duke of Württemberg in 1795, Frederick, as crown-prince, opposed in 1796 the entrance of the French into Franconia, but was defeated. After this event he lived for a time at Anspach, then at Vienna and London, where in 1797 he married Charlotte Augusta Matilda, princess-royal of England, with whom he returned to Stuttgart in June the same year.

When he succeeded to the government in December 1797, his duchy, which had already suffered severely in the war with France, was 153 German (about 3000 English) square miles in extent, with 600,000 inhabitants. Frederick, by his interest at the courts of Vienna and St. Petersburg, obtained by the decision of the German diet of the 23rd of February 1803, besides the electoral dignity, an ample indemnity for his loss of territory on the left bank of the Rhine. The chief object of his policy was to preserve and extend his dominions. On the 2nd of October 1805 Napoleon arrived at Ludwigslust, and on the following day issued the declaration of war against Austria. Frederick was compelled to join France, and furnished 8000 men. By steadily adhering to the system of Napoleon he acquired in and after the peace of Presburg the possession of an independent kingdom of the extent of 368 German (nearly 7400 English) square miles, with 1,400,000 inhabitants. After he had assumed the title of king, on New Year's Day 1806, he published the organisation of his greatly-enlarged dominions, by which a uniform system of administration was introduced into the old and new provinces. Desirable as this might be (and he is highly commended for it by some writers), it certainly did not give satisfaction to his subjects. Accustomed, and indeed compelled, to act with energy in his foreign affairs, he sought to make everything in his internal government bend to his will, without regard to long-cherished prejudices or even to long-established rights. He joined the Rhenish Confederation, was at the meeting of Napoleon and Alexander at Erfurt in October 1808, and in the campaign of 1812 furnished his contingent as member of the confederation. After the battle of Leipzig he formally renounced, in November 1813, the Rhenish Confederation, and joined the allied powers against France. He went in person to the congress at Vienna, where he was received with great respect by the assembled sovereigns. In the thirteenth article of the Act of Congress it was enacted that representative assemblies should be introduced into all the states of Germany—a benefit for which Germany is in great measure indebted to the Prince-Regent of England. The king of Württemberg (though he did not accede to the German Confederation till the 1st of September 1815) drew up a constitution, which he presented as an ordinance to the states which he had convoked; but it was unanimously rejected: the deputies required the ancient constitution, and speedy relief for the miseries of the people. Accustomed to implicit obedience, and not a little astonished at this behaviour, he still redressed many grievances, and after dissolving the assembly in August 1816, he called another

in October, and unexpectedly prescribed fourteen propositions as the basis of a constitution, which were favourably received by the people. A new constitution was drawn up; but before it could be discussed he died, on the 30th of October 1816, in the sixty-second year of his age and the nineteenth of his reign. His character was essentially despotic, but he had too much good sense and too enlightened an understanding to be systematically a tyrant. He desired the good of his people, though of the means of promoting that he conceived himself to be the best judge. It must be said to his praise that his edict of the 15th of October 1806, secured to all his Christian subjects equal security for their rights and the free exercise of their religious worship. He introduced neither French laws nor French forms of administration; everything in Württemberg remained German; and Württemberg was happily preserved from the degradation of becoming a French province.

FREDRO, MAXIMILIAN, palatine of Podolia, a celebrated Polish author, who died in 1676. He spent his life in serving his country, in the camp as well as in the council, and occupied many important posts. His active life gave him excellent opportunities for making observations on many subjects connected with war and politics; which he has transmitted to posterity in his works, which are chiefly in Latin. His writings are full of interesting details, his observations are shrewd, and his opinions on various subjects are remarkably sound; whilst the vigour and conciseness of his style procured for him the name of the Polish Tacitus. His principal works are—1, 'Vir Consilii monitis ethicorum, nec non prudentiæ civilis discendum instructus'; 2, 'Monita politico-moralia et icon ingeniorum'; 3, 'Militarium seu axiomatum belli ad harmoniam togæ accommodatorum libri'; 4, 'Fragmenta Scriptorum togæ et belli'; 5, 'Considerations on the Military service,' in Polish; 6, 'Proverbs and Advice, moral, political, and military,' in Polish. This last work, which is very popular in Poland, has mainly contributed to establish the reputation of Fredro, who has here displayed an extraordinary knowledge of the world, and an intimate acquaintance with the habits and character of all ranks of society.

* FREILIGRATH, FERDINAND, a distinguished German poet, was born June 17, 1810, at Detmold, in the German principality of Lippe. His father was a teacher, and gave him his first instruction. He afterwards studied in the gymnasium of his native town. In 1825 he was placed in the counting-house of a merchant at Soest, in Westphalia. From 1831 to 1836 he was employed in a banking-house at Amsterdam, and from 1837 to 1839 in a merchant's house at Barmen, in the Prussian Rhein-Provinz. His earliest poems were published in the journals of Westphalia, and in the 'Musen-Almanach' for 1835. The first collected edition of his poems was published at Stuttgart in 1838, and the earliest poems included in it have the date of 1826. Freiligrath's 'Gedichte' consist of about two-thirds of original lyrical poems, and one-third of translations. The original poems are distributed by the poet into Day-Book-Leaves ('Tagebuchblätter'), Ballads and Romances, Terzines, Alexandrines, Mixed Poems, and Occasional Poems; the translations are from the French and English, the largest number of the latter being from Scott and Moore. The reception of his poems was so favourable that he resolved to relinquish his commercial employments, and devote himself to poetical literature. He then lived mostly near the Rhine, and at Unkel became acquainted with his present wife, a native of Weimar, and then a governess with an English family. He married in 1841, and after his marriage removed to Darmstadt. In the year 1842 the King of Prussia granted him a yearly pension of 300 thalers (about 44*l.*), after which he returned with his family to the Rhine, and lived about two years at St. Goar.

There had existed for some years in Germany, especially in the Prussian Rhine-Provinces, a large party very decidedly opposed to the government on account of the censorship of the press and other restrictive and arbitrary measures. Freiligrath had become attached to this party, and had written and shown to his associates several poems expressive of his political opinions and feelings. In opposition to the advice of some of the more prudent of his friends, he resolved to make a public profession of his political belief by the publication of these poems; and as he would thus place himself in direct opposition to the government of the King of Prussia, he considered that he had no longer any claim on the royal bounty, and resigned his pension. In 1844 he published his volume of political poems under the title of 'Ein Glaubensbekenntniß; Zeitgedichte,' &c. ('A Confession of Faith; Poems of the Times,' &c.) The impression made by these poems was sudden and extensive; within a few days the book was in circulation throughout the whole of Germany, and excited among the liberal party the greatest enthusiasm. As might have been expected, the censorship ordered the book to be suppressed, and the government commenced a prosecution against the author. He therefore took the prudent course, and left Germany in the autumn of 1844; he resided in Belgium, in Switzerland, and lastly in London, where he resumed his original occupation of a clerk in a banking-house. In 1845 he published a translation into German of the Lyrical Poems of Victor Hugo, and in 1846 a volume of poems translated from recent English writers, 'Englische Gedichte aus Neuerer Zeit, nach Felicia Hemans, L. E. Landon, Robert Southey, Alfred Tennyson, Henry W. Longfellow, und Anders,' 8vo, Stuttgart

and Tübingen. The preface is dated Zürich, in the spring of 1846. In this year he also published the first of six political poems, to which he gave the French revolutionary title of 'Ça Ira.' In the early part of 1848, on the invitation of Mr. Longfellow, he had arranged to go to the United States; but the revolutionary struggle of that year, which his political poems had doubtless contributed to produce, induced him to return to Germany. He stationed himself at Düsseldorf, became an active member of a political club there, and in consequence of the reactionary measures of the government after the revolution had terminated, published a poem entitled 'Die Todten an die Liebenden' ('The Dead to the Living'), the dead being the insurrectionary leaders slain at the barricades in Berlin in March 1848. For the publication of this poem an action was brought against him by the government: he was tried at the assize-court in Düsseldorf, by a jury of twelve sworn men, and was acquitted October 3, 1848.

After his acquittal Freiligrath removed to Cologne, and assisted in the editorship of the 'Neue Rheinische Zeitung,' contributing also to the literary department of the paper. While thus engaged he published a small collection of poems under the title of 'Between the Sheaves' ('Zwischen den Garben'), a Gleaning of Poems of a former Date, 1849, and a translation of Shakspeare's 'Venus and Adonis,' 1850. The periodical on which he was engaged was discontinued about this time, and he then returned to Düsseldorf. He had issued in 1848 the first number of 'New Political and Social Poems,' and in 1851 produced a second number, but had no sooner done so than he was threatened with another government prosecution. The liberal party in Germany had now become weak, and under the circumstances he deemed it prudent to withdraw from the continent. He again came to London, where, we believe, he still resides with his wife and children, plying the pen of a banker's clerk as his chief means of subsistence, but not entirely relinquishing his literary occupations.

Freiligrath's 'Gedichte,' first published in 1838, had reached the 16th edition in 1855. These poems are strikingly original, bearing little or no resemblance to those of any previous German poet. They are founded sometimes on scenes and objects which had fallen under his own observation, sometimes on the descriptions of travellers, and sometimes they are pictures furnished by his imagination; they have no reference to himself, his own circumstances, or his own feelings, but present animated images of the scenes, objects, and beings, not only of Germany and Holland, but of Africa and America. His conceptions are always distinct, and his expression glows with the warmth naturally produced by a vivid imagination. There is occasionally something of wildness, but no weakness, and now and then the images are coarse and even unpleasant, but they are always founded on the realities of actual existence. When Freiligrath assumed the character of a political poet he appears to have done so from an earnest sense of duty; and his poems of this class are the outpourings of a generous and enthusiastic spirit, vigorous and often vehement, but even when satirical, without spleen, or bitterness, or unfair exaggeration. His translations from the English are numerous, and not only give the sense correctly, but exhibit the spirit, and imitate the rhythm.

(*Deutsche Literaturgeschichte der Neuern Zeit, in Biographien, Kritiken, und Proben*, 16mo.)

FREINSHEIM, JOHN, was born at Ulm in 1603, and studied at Strasbourg, where he became librarian to Matthias Bernegger, a wealthy philologist, who gave him his daughter in marriage. He was afterwards appointed professor of eloquence in the University of Upsal, where he remained five years, after which he was made librarian to Queen Christina, with a handsome salary. But his health and the rigour of the climate of Sweden obliged him to return to Germany in 1655, when the elector palatine appointed him honorary professor in the University of Heidelberg, and his councillor at the same time. He died at Heidelberg in 1660. Freinsheim wrote a supplement to Livy, with the intention of replacing the lost books of that historian. The first part of this work was published at Strasbourg in 1654, and the remainder appeared in Doujas's edition of 'Livy ad usum Delphini.' Freinsheim endeavours to imitate Livy's style, and he regularly quotes the authors from which he derived the materials for his narrative. He also wrote a 'Supplement to Quintus Curtius,' besides a 'Commentary' on the same writer, as well as on Florus and Tacitus. Freinsheim wrote also: 'De calido potu Dissertatio,' 'De Precedentia Electorum et Cardinalium,' and other learned works.

FREMONT, JOHN CHARLES, was born on the 21st of January 1813, in the city of Savannah, in the state of Georgia, North America. His father was a Frenchman, his mother a native of the state of Virginia. His father died while Fremont was very young, but his mother, though poor, managed to procure him a good education in the city of Charleston, South Carolina, where she had taken up her residence. He entered the junior class of Charleston College in 1828. For some years after he left the college he supported himself and assisted his mother by teaching mathematics, and was so occupied in 1833 on board the Natchez sloop of war. He was afterwards employed as a surveyor and railroad engineer, under Captain Williams of the Topographical Engineers. From 1833 to 1838 M. Nicolet, a scientific tourist, had occupied himself in exploring an extensive

portion of country west of the upper branches of the Mississippi, and at the termination of his amateur travels the government of the United States engaged him to extend his journeys into a more distant part of the territory. Fremont was then associated with him to assist him in his surveys, and he was thus employed during the years 1838 and 1839. After his return Fremont became acquainted in the city of Washington with Mr. T. H. Benton, who was for many years one of the two senators sent to Congress from the state of Missouri, and in 1841 married one of Mr. Benton's daughters.

Fremont while absent with M. Nicolet was appointed a second lieutenant in the corps of Topographical Engineers, and was soon afterwards directed by Colonel Abert, the chief of that corps, to explore and report upon the country between the frontier of the state of Missouri and the South Pass in the Rocky Mountains. The expedition left the city of St. Louis on the Mississippi at the end of May 1842, and proceeded by steamboat up the Missouri to the mouth of the Kansas, which they left on the 10th of June. Passing up the Kansas about 100 miles, and then by its tributaries, they arrived at the Great Platte 200 miles from its junction with the Missouri. They then followed the north fork of the Platte, and reached the mouth of the Sweet-Water River, one of the head waters of the Platte. The Sweet-Water runs along a sandy plain, generally about five miles wide and bounded by granitic mountains. This plain, 120 miles long, conducts by a very gradual ascent to the summit of the South Pass, 7490 feet above the sea, whence the waters flow westward to the Pacific Ocean, and eastward to the Atlantic, and through which the great currents of emigration flow between the eastern and western States. Lieutenant Fremont and his party encamped on the summit on the 5th of August, and on the 8th entered among the Wind-River Mountains, on the western side of the Pass, where they spent eight days, and Fremont, with four of his men, ascended to the summit of the loftiest peak, now named Fremont's Peak, which he found by barometer to be 13,750 feet above the sea. The South Pass is about 960 miles, travelling distance, from the junction of the Kansas with the Missouri. The expedition left the Wind-River Mountains on the 13th of August, and recrossing the Pass returned by nearly the same route as that by which they came. They reached the mouth of the Kansas on the 10th of October 1842, having been absent four months.

Lieutenant Fremont was now raised to the rank of brevet-captain of the corps of Topographical Engineers, and was directed by Colonel Abert to connect his survey of 1842 with the surveys of Commander Wilkes on the coast of the Pacific Ocean, so as to give an uninterrupted view of the route from the frontiers of Missouri to the west coast of the American continent. Having engaged 39 men, and made the necessary preparations, Captain Fremont's party reached the little town of Kansas, near the junction of the Kansas with the Missouri, May 17, 1843, whence they started on the 29th of May. The first expedition had been mostly up the Great Platte and the valley of the Sweet-Water. The route of the second expedition was more southern, up the valley of the Kansas to the head waters of the Arkansas, and thence to the South Pass, which was crossed some miles farther south than where it was crossed in 1842. Fremont and his party then proceeded in a south-western direction down the valley of the Green River, on the bank of which they encamped August 15th, 69 miles from the South Pass. They then entered the valley of the Bear River, the principal tributary of the Great Salt Lake, which, on the 6th of September, Captain Fremont beheld from a lofty hill, with feelings of intense delight, it having been for some time the principal object of his search. Having examined the northern end of the lake, he passed through an exceedingly barren region, where the natives exist with great difficulty on roots, insects, and worms. He then entered among the upper tributaries of the Snake River, which is the chief southern branch of the Columbia, or Oregon River, along the valleys of which he descended till he reached Fort Vancouver, not far from the mouth of the Oregon. He left that place in November, and in March 1844 reached the valley of the Rio Sacramento near the junction of the Rio de los Americanos. Travelling thence through Upper California he returned by the Utah Lake, which is the southern end of the Great Salt Lake. From the time when he left the northern end of the lake in September 1843, till he reached the southern end in May 1844 he had completed a circuit of 12 degrees in diameter, north and south, and 10 degrees east and west, and had been occupied eight months in travelling 3500 miles. The expedition afterwards returned by the South Pass, and reached the town of Kansas on the 31st of July 1844, having been travelling fourteen months. From the Great South Pass to the mouth of the Oregon, by the common travelling route, is about 1400 miles.

Captain Fremont's Report of his second expedition had not been published when in the spring of 1845 he started on a third expedition, which was carried out with an energy and perseverance not surpassed by anything on record, and its results well entitled him to the gold Victoria medal of the Royal Geographical Society of Great Britain, which was awarded to him. In this third survey Captain Fremont, having advanced westward to the Pass of the Cascades, where the Columbia traverses the mountains which form the northern extremity of the Sierra Nevada, he boldly explored that chain southward in the depth of winter. With extreme difficulty and after extraordinary

exertions the party at length passed over the last culminating ridge of the Sierra Nevada, and descended into the low country watered by the Rio Sacramento, and in the spring of 1846 arrived at Monterey, then the capital of Upper California. Here, in the previous year, an insurrection had broken out, and Upper California had been declared an independent republic. In 1846 war was declared by the United States against Mexico, and Captain Fremont immediately entered into communication with the American commanders on the coast. In conjunction with Commodore Stockton he retained possession of California, and assumed the military command till General Kearney arrived from New Mexico with his dragoons, and the Americans were enabled, after some hard fighting, to obtain complete possession of the country. Meantime a commission arrived, appointing Fremont a lieutenant-colonel, and as there had been from the first a dispute between Stockton and Kearney as to which of them was entitled to the command in chief, Fremont continued to obey the orders of Stockton. Kearney was dissatisfied, but did nothing in the matter till they both reached Fort Leavenworth on their return home, when he arrested Fremont, and brought him to trial before a court-martial for disobedience of his orders. The court-martial found Lieutenant-Colonel Fremont guilty, and deprived him of his commission. President Polk signed the sentence, but offered Fremont a new commission of the same rank as that of which he had been deprived. This offer Fremont refused, and became thenceforth a private citizen.

Fremont's last and most disastrous expedition occurred at the end of 1848 and beginning of 1849. He had resolved to settle as a farmer in California, and made the necessary arrangements for having his wife and family transferred there by the usual route. He then collected a strong exploring party of about 30 men and 130 mules, with the intention of crossing the Rocky Mountains by the headwaters of the Rio Grande del Norte. He left the Missouri on the 21st of October, reached the Upper Pueblo near the head of the Arkansas, and there unluckily engaged a trapper as a guide who had entirely forgotten the region through which they were to pass, or else had never known it. After much delay and with extreme difficulty they crossed the dividing ridge of the Sierra San Juan, among deep snow, exposed to violent winds, and suffering excessively from intense cold. Fremont then discovered that it was impossible to go forward; he therefore resolved to return, and endeavour to reach New Mexico. They had scarcely recrossed the summit before all the mules were dead, and all the men began to droop, and one or two died. After a series of struggles, exhibiting unconquerable energy and perseverance, Fremont reached Taos in New Mexico, where he obtained relief, and collected those of his party who remained alive. Ten had died, and of those who were living some were so much exhausted as to be unable to walk. He left the Upper Pueblo on the 25th of November 1848, and reached Taos on the 28th of January 1849, so that the party had been for more than two months engaged in this terrible struggle with the elements. From Taos he and his party were transported to Santa Fé, which they reached on the 17th of February. The chief scene of their sufferings was probably about 38° 30' N. lat., 107° W. long. The party reached California without any further difficulty.

California became one of the United States of America in December 1849, and on the 10th of September 1850 Mr. Fremont took his seat in Congress as one of the two senators elected by the State. In the same year, at the suggestion of Humboldt, he received the great gold medal of the Prussian government for "his efforts in the advancement of science," and was elected an honorary member of the Geographical Society of Berlin.

Mr. Fremont, having become a landed proprietor in the state of California, found himself subject to claims for sums due for supplies which had been furnished on his private credit to the American army during the campaign in California. The government of the United States, after much delay, relieved him from these liabilities by paying the sums due. In maintaining his right to the Mariposa estate, which he had purchased, he was in a similar manner subjected to much annoyance by the government, which resisted his claim, and it was not till he had obtained more than one decision in his favour by the Supreme Court of the United States that he obtained a final triumph.

A strong party has now (August 1856) been organised among the Republican Northern States for the election of Fremont as the next President, in opposition to Buchanan, who is supported by the Democratic Southern States. The presidency of Mr. Pierce will terminate on the 3rd of March 1857.

The Reports of Captain Fremont's first two expeditions were published by the American government, and were republished together in England in one volume, entitled 'Narratives of the Exploring Expedition to the Rocky Mountains in the year 1842, and to the Oregon and North California in the years 1843-44, by Brevet-Captain J. C. Fremont, of the Topographical Engineers,' 8vo, London, 1856.

FRERET, NICHOLAS, born at Paris in 1688, was the son of a solicitor. He studied the law to please his family, but devoted his attention chiefly to the study of history and chronology. His first publication, 'Origine des Français et de leur Etablissement dans les Gaules,' is written with a boldness and candour unusual at that time; but it caused his confinement in the Bastille for a short time by order

of the Regent d'Orléans. He was made a member of the Academy of the Inscriptions, and wrote numerous memoirs, chiefly upon difficult questions of ancient history and chronology. His principal works are — 'Recherches Historiques sur les anciens Peuples de l'Asie;' 'Observations sur la Généalogie de Pythagore;' 'Observations sur la Cyropédie de Xénophon;' 'Défense de la Chronologie fondée sur les Monuments de l'Histoire ancienne, contre le Système chronologique de Newton.' This last work was edited after Freret's death by Bougainville, who added to it a biographical notice of the author. Freret, while discarding the enormous antiquity attributed by some to Egyptian and Chinese history, and showing the accordance of the authentic records of those nations with the Mosaic chronology, throws back the dawn of the historical times of Greece several centuries further than Newton. He wrote also on the religion and geography of the ancients. Freret was a man of very extensive erudition and of indefatigable application, and he rendered considerable service to history. He died at Paris in 1749. His scattered works have been published together: 'Œuvres complètes de Freret,' 20 vols. 12mo, Paris, 1796. Long after Freret's death, two or three works of an anti-Christian tendency were published under his name by Naigeon, a disciple of Diderot, and others of the same school; but these works are so different in their style and spirit from all those that are known to be his, and their authenticity has been so little proved, that they are now generally regarded as apocryphal.

FRERON, ELIE CATHERINE, was born in 1719, and educated by the Jesuits. He made himself conspicuous by his literary journal, which he began to edit in 1746, under the title of 'Lettres à Madame la Comtesse.' Being suppressed on account of some bitter attacks on several writers, Freron changed its title, in 1749, into that of 'Lettres écrites sur quelques sujets de ce Temps.' In 1754 he again changed the name of his journal to that of 'Année Littéraire,' which he continued till his death in 1774. Freron directed his attacks against the philosophers of the 18th century, and particularly against Voltaire. His bitter invectives were more than retaliated by his adversaries, who succeeded in making Freron's name synonymous with that of a scurrilous reviewer. Freron's son (Louis Stanislas), who continued the 'Année Littéraire' till 1790, became notorious during the French revolution as a violent Jacobin. He died in 1802 at St. Domingo, where he accompanied General Leclerc, being nominated sous-préfet of that island.

FRESCOBALDI, GIROLAMO, a most distinguished composer for and performer on the organ, was a native of Ferrara, and at the age of twenty-three became organist of St. Peter's at Rome. He may be considered as the father of the true organ style, and his writings have been more or less imitated by every orthodox composer of the kind of music in which he so much excelled. "His first work," says Dr. Burney, entitled 'Ricercari e Canzoni Francese, fatte sopra diversi obblighi in Partitura,' contains the first compositions we have seen printed in score, and with bars. They are likewise the first regular fugues that we have found upon one subject, or of two subjects carried on at the same time, from the beginning of a movement to the end." Frescobaldi was born in the early part of the 17th century, but the precise date of neither his birth nor death appears to be known. However, in 1641, according to Della Valle, Frescobaldi was living: Gerber states that his first work was published in 1628.

FRESNEL, AUGUSTIN JEAN, a very distinguished French mathematician and natural philosopher, was born in 1788, at Broglie near Bernay: his father, who was an architect, endeavoured early to communicate to him the rudiments of education; but considerable difficulty was experienced in effecting this desirable object, partly from the delicate state of the pupil's health, and partly, it is supposed, from a distaste in the latter for the acquisition of that kind of knowledge which depends chiefly on the exercise of the memory; hence the youth made small progress in the study of languages, and he was eight years of age before he could write in a legible manner. An inquiring faculty was however manifest in him even at that time by the experiments which he made to determine the best materials and the best constructions for the small machines used in the sports of children.

At the age of sixteen years and a half he was admitted a pupil in the École Polytechnique, where he soon made great progress in the study of the sciences, and where he attracted the notice of Legendre by his solution of a problem which had been proposed by that mathematician as a trial of the abilities of the students. On leaving that institution he was appointed engineer in the department of the Ponts-et-Chaussées.

It is remarkable however that it was not till the year 1814 that Fresnel began to study the branch of science in which he afterwards became so much distinguished. In that year he requested a friend, by letter, to inquire of his uncle what was meant by 'polarisation of light;' and it is to be presumed that he obtained the information he sought, for in eight months from that time he appears to have made himself fully acquainted with the subject. In 1823 he was made a member of the Académie des Sciences at Paris; in 1825 he was elected a Fellow of the Royal Society of London, and two years later this learned body awarded him the Rumford medal for his optical discoveries. At the time of his death, which happened in 1827, he held the post of secretary to the Commission for the Lighthouses of France, and he was succeeded in this post by his brother, M. Léonor Fresnel.

The phenomena of the colours exhibited by crystallised plates when exposed to polarised light, and the rings which appear to surround their axes, were attentively examined by Fresnel, and, in conjunction with his friend Arago, he succeeded in reducing the interferences of polarised light to a few simple laws, which were duly verified by experimental analysis. This subject, which has also been investigated by Sir David Brewster, M. Biot, and subsequently by M. Mitscherlich, is treated by Fresnel in a *Mémoire* which was read to the Institute of France in 1816. He gave a formula for the intensity of a previously polarised ray when reflected from a surface under any angle of incidence in a plane inclined to the plane of primitive polarisation; and this, with a general account of the deviations which the plane of polarisation undergoes in consequence of the reflexion, is contained in two *Mémoires* which were presented to the Académie des Sciences in 1817 and 1818.

In 1819 he gained the prize which in the preceding year had been proposed by the Institute for the best memoir on the diffraction of light. In his *Mémoire* he showed that rays passing at a sensible distance from a reflecting body deviate from their primitive direction and interfere with the direct rays; and, on the principles of the undulatory theory, he ascribed the effect to a number of small waves which originate with each portion of the surface of the primitive wave when it arrives at the reflecting surface. In his '*Mémoire sur la Diffraction de la Lumière*,' 4to, Paris, Fresnel has given a complete explanation, on the undulatory hypothesis, of the coloured fringes produced by an opaque object when exposed to a luminous point: he has also given a table of the several maxima and minima of the intensity of light beyond the limits of the geometrical shadow, and he determined that, within those limits, the light gradually diminishes till total darkness takes place. In order to examine the effects produced by the diffraction of light when it is made to pass through a small aperture, he caused the image of the sun at the focus of a glass lens to fall precisely at the spot where a small circular orifice was made in a plate of metal; and, placing before his eye another glass lens, he suffered the cone of light from the orifice to fall on the lens, when the image of the orifice appeared as a bright spot, surrounded by rings of light of different colours. With a micrometer Fresnel measured the diameters of these rings, and he has given an explanation of the variations produced in the intensity of the light of the central spot when the distance of the eye-glass from the orifice is varied. He observed also the succession of bright and dark bands which are produced when light from a radiant point is reflected from two plane mirrors inclined to one another at an angle nearly equal to 180 degrees.

In a paper entitled '*Considérations théoriques sur la Polarisation de la Lumière*,' which is printed in the '*Bulletin de la Société Philomathique*,' 1824, Fresnel assumes that the eye is affected only by those vibratory motions of the particles of ether which take place transversely, or in planes perpendicular to the direction of the motion of the wave. Unpolarised light he conceived to consist of a rapid succession of waves in which the vibrations are performed in every direction perpendicularly to that of the ray; and common polarised light to consist in the transverse vibrations being parallel to one plane passing through the direction of the ray. By combining the hypothesis of transverse vibrations with the theory of undulations, Fresnel obtained formulae for the intensity of reflected light at any angle of incidence.

He conceived that the phenomena of double refraction in crystals with one axis depend upon a modification of the actions of the ether by the action of the molecules of the crystal; the elasticity of the latter molecules in a direction perpendicular to the axis being supposed to be different from the elasticity in a direction parallel to the axis. In the year 1821 Fresnel presented to the Académie des Sciences a *Mémoire* in which the properties of double refraction and polarisation in biaxial crystals were contemplated; and he investigated what he called the "surface of elasticity;" a superficies conceived to be such that the force of elasticity by which the vibrations of a molecule in the direction of the radius of such surface are regulated is proportional to the square of that radius. He also gave, for doubly refracting crystals with two axes, an indication of the general equation to a wave surface, which has since been investigated by Ampère and Maccaullagh.

Fresnel's inquiries were also directed to the subject of rotatory polarisation; and he found by experiments that the phenomena might be explained by conceiving the molecules of ether, which give rise to the rays in the direction of the axis of the quartz, or of the fluids in which the like phenomena are exhibited, to revolve uniformly in circles, with different velocities, some from right to left, and others in a contrary direction. The colours produced by such media he conceived to be owing to the interferences of two rays or pencils in which the molecules revolve in opposite directions.

Fresnel also proved that light was circularly polarised by two total reflections from glass at an angle equal to about $54^{\circ} 37'$; and placing a crystallised plate between two rhomboids of glass, each of which polarised the light circularly, and had their planes of reflection at right angles to one another, he observed that the light transmitted through the system exhibited phenomena similar to those which are seen along the axis of quartz. He succeeded in exhibiting before the

Academy, in 1822, a division of the pencils, so that a line appeared double, by making the light pass through prisms of glass which were subject to strong pressure by means of screws; and he was the first who observed the change produced by heat on the tints of sulphate of lime, a subject which has since been more completely investigated by M. Mitscherlich.

Apparently unacquainted with what had been previously proposed by Brewster for a like purpose, this philosopher and engineer devised several constructions of great lenses for lighthouses; one of these constructions consisted of five concentric spherical zones (plano-convex) of glass disposed about a central lens, the whole being contained in a square frame. Eight of these, in vertical positions, constituted an octagonal case or lantern, which revolved about a vertical axis, and had in its centre a powerful lamp. Another construction consisted of two great lanterns, as they may be called, one within the other; the convex surface of each was formed of thin cylindrical refractors, and both revolved about a lamp in their common axis: the cylinders were so disposed as to produce, by the revolution, incessant flashes of light.

Fresnel made some experiments for the purpose of decomposing water by means of a magnet; and the method which he pursued consisted in producing a current in an electro-magnetic helix inclosing a bar-magnet covered with silk; on plunging the ends of the wire in water, he obtained some remarkable effects; but, being unable to account for certain anomalies which he observed, he abandoned the project.

(Duleau, *Notice sur Fresnel*; *Biographie Universelle*.)

FRESNOY, DU. [DUFRESNOY.]

FREY, JACOB, one of the most able engravers of the 18th century, was born at Lucern in 1631. After learning the first rudiments of engraving of a cousin in his native place, he went to Rome, where he obtained employment from and was instructed by Westerhout, who also introduced him to the notice of Carlo Maratta, with whom he perfected himself as a draughtsman. Frey made an engraving for Maratta of a drawing of 'Hercules and the Serpent,' after Annibal Caracci, which excited that painter's admiration and astonishment. Frey had used the needle more than was customary at that time with engravers—a practice which Maratta recommended him strongly to pursue.

Frey soon obtained the reputation of the greatest engraver at Rome and of his time. He engraved in all eighty pieces, including many of the finest works of Italian art. Among the principal are—'St. Jerome,' and 'Martyrdom of St. Sebastian,' after Domenichino; 'St. Romualdo,' after Sacchi; a copy of a 'Holy Family,' by Edelinek, after Raffaele; the 'Aurora,' after Guido; and several admirable plates after Maratta, Cignani, Annibal Caracci, and others. The 'Aurora,' after Guido, was one of Frey's favourite pieces; it is beautifully drawn, and the 'Hours' have a surprising degree of buoyancy and motion: though less careful in the detail of the accessories, Frey's is a very superior print to that made by Raffaele Morghen of the same subject, especially in the extremities and general treatment of the 'Hours' and 'Aurora,' which are the essential portion of the composition. He died at Rome in 1752. There is a notice of him and a list of his works in J. C. Fuessli's '*Geschichte der besten Künstler in der Schweiz*'; there is also an account of him in Gandellini's '*Notizie storiche degli Intagliatori*.'

FRISCHLIN, NICODEMUS, born in 1547, was the son of a Protestant clergyman in the duchy of Würtemberg. He showed at an early age a great aptitude for the study of languages, became an accomplished scholar, and was made professor in the University of Tübingen, where he wrote his *Paraphraes* of Virgil's *Bucolics* and *Georgics*, and of Pegasus, as well as a great quantity of original poetry, and several dramas, for one of which, entitled '*Rebecca*,' he was crowned with a gold laurel crown by the Emperor Rudolf II. at the Diet of Ratisbon, with the title of poet-laureate. But his satirical humour made him enemies, and, being charged with adultery, he was obliged to leave Tübingen. After visiting several towns of Germany, he at last settled at Mayence, where he published some of his works. In consequence, it would seem, of fresh satirical effusions from his pen, the Duke of Würtemberg caused him to be arrested at Mayence, and shut up in a tower, whence he attempted to escape, but fell in so doing from a great height, and died of the fall in November 1590, being forty-three years of age. He wrote a great number of works, the principal of which are:—1, '*De Astronomice Artis cum Doctrinâ Coelestis et Naturali Philosophia convenientiâ*;' 2, '*Institutiones Oratoriarum*;' 3, several Orations; 4, a work on education entitled '*De Ratione instituendi Puerum ab anno ætatis sexto vel septimo ad annum usque sextumdecimum*;' 5, '*Dialogus Logicus contra P. Rami Sophisticum pro Aristoteli*;' and other treatises against the schoolmen; 6, '*Facetie Selectiores*,' many of them licentious; 7, '*Questionum Grammaticarum, libri octo*;' 8, '*In Tryphiodori Ægyptii Grammatici librum de Iliæ excidio, interpretatio duplex et notæ ad textum Græcæ*;' 9, '*Notes on Callimachus*;' 10, '*Aristophanes repurgatus a mendis et interpretatus*;' 11, '*In ebrietatem Carmina*;' and a quantity of verses, elegies, satires, epigrams, besides the dramas and the paraphraes of classic authors above mentioned.

FRISI, PAOLO, a distinguished Italian mathematician, was born at Milau, April 13, 1723, of a family which came originally from Strasbourg; and at fifteen years of age he was placed in a monastery

of the Barnabites, of whose order he became a member. At this time apparently the cultivation of the sciences formed no part of the discipline of the institution; Frisi acquired however some notion of geography from a number of old maps which lined the walls of the corridors, and he made considerable progress in the study of mathematics, with almost no other aid than that of a few books of which he obtained possession.

From Milan he was sent to the University of Pavia, where he studied theology; and at intervals of leisure he greatly extended his knowledge of mathematics. He was afterwards appointed to give instruction in philosophy at Lodi; and while at this place he composed a treatise entitled '*Disquisitio Mathematica in Causam Physicam Figuræ et Magnitudinis Telluris nostræ*,' which his friend Donato Silva, at his own expense, caused to be published at Milan in 1751. In this work proof is given, agreeably to the Newtonian system, that the earth has the form of an oblate spheroid; and its merit procured for the author an invitation from the king of Sardinia to deliver lectures in philosophy at Casal. Frisi accepted the invitation; but the Académie des Sciences of Paris having in 1753 nominated him one of its foreign correspondents, the honour thus conferred upon him seems to have induced the principals of his order at Milan to give him the appointment of professor of philosophy in the college of St. Alexander in that city. His dissertation on the figure of the earth was about that time criticised by an ill-informed person, a Jesuit, who asserted that the arguments were inconclusive, and who reproached the author with attempting to obscure the glory of Italian science by the adoption of English ideas. Such an adversary was easily silenced, but the attack produced in the mind of Frisi a rooted dislike to the Jesuits in general. In answer to the objections made to some of the propositions he wrote a work called '*Estratto del Capo Quarto del Quinto Volume della Storia Letteraria d'Italia*,' &c., which was published at Milan in 1755.

In the same year he published at Lugano a tract entitled '*Saggio della Morale Filosofia*,' &c.; and, at Milan, his work '*De Existentiâ et Motu Ætheris, seu de Theoria Electricitatis*,' &c. About the same time he took occasion to oppose in public the belief in witchcraft and magic, which then existed in Italy; and this boldness, together with a certain freedom in his manner of living, appears to have raised up against him many enemies: fearing their machinations, he wished to withdraw from Milan, and he gladly accepted an appointment in the University of Pisa, which was conferred upon him in 1756 by the grand-duke Leopold. While holding this post he published, in Latin (Luca, 1757), select dissertations on the subject of electricity, which two years before had been written by Euler, Resaud, and himself, for the prize proposed by the Academy of Sciences at St. Petersburg; and a tract entitled '*De Motu Diurno Terræ*' (Pisa, 1758), which had obtained the prize proposed by the Royal Academy of Berlin. He also published '*Dissertationes Variæ*' in two volumes; of which the first (Luca, 1760) contains a tract entitled '*De Atmosphæra Cœlestium Corporum*,' and the second (Luca, 1761) two others, entitled '*De Inæqualitibus Motus Planetarum omnium in Orbitis Circularibus atque Ellipticis*' (in two books), and '*De Methodo Fluxionum Geometricarum*.'

In 1760 Frisi made a journey to Rome and Naples in consequence of a commission which he received from the pope, Clement XIII., to examine and report upon a subject in dispute between the people of Ferrara and Bologna respecting the navigation of certain rivers: he also assisted with his advice the commissioners appointed by the Venetians to repair the damages caused by the overflowing of the Brenta; and for these services, though he appears to have excited the jealousy of the engineers of the country, and to have made enemies of many persons whose estates were affected by the measures which were taken in consequence of his reports, he was liberally remunerated both by the pope and the Venetians. In 1761 he published, at Luca, a tract entitled '*Piano de' Lavori da farsi per liberare e assicurare dalle Acque le Provincie di Bologna, di Ferrara, di Ravenna*,' &c.; and, in the following year, one in three books, entitled '*Del Modo di regolare i Fiumi e Torrenti principalmente del Bolognese e della Romagna*.' Of this there have been four editions. He returned to Milan in 1764, having been appointed professor of mathematics in that city, and, except occasional absences, he continued to reside there till his death. In the year 1766 he made a visit to France, and thence he came to London, where, as well as in Paris, he received great attentions from the learned: the Portuguese ambassador in the latter city proposed to him an appointment in Lisbon, but this he declined, being unwilling entirely to leave his country. Two years afterwards he went to Vienna, where also he was well received, and where he was consulted on the subject of the disputes between the pope and the emperor.

Soon after his return, the pope (Pius VI.) gave him a dispensation from his monastic engagements, and he lived subsequently as a secular priest. In 1778 he made a journey to Switzerland, where he conceived the idea of writing a tract on subterranean rivers; and this, with dissertations on the meteorological influence of the moon, on conductors of electricity, and on the heat of the earth, he published at Milan, in 1781, under the title of '*Opuscoli Filosofici*.'

In the year 1776, having previously enjoyed excellent health, he first felt the symptoms of a painful disease; these gradually increased in violence, and eight years afterwards, in the hope of obtaining relief, he underwent an operation: a mortification however ensued, and

terminated his life at Milan, November 22, 1784, in his sixty-seventh year. He was buried in the church of St. Alexander in that city, and the Barnabites honoured his tomb with an epitaph in Latin.

In 1767 Frisi was elected a Fellow of the Royal Society of London: he was also a member of the Academy of Sciences of St. Petersburg, of the Academies of Berlin, Stockholm, Copenhagen, and Berne, and of the Institute of Bologna. He received a golden medal in 1759 from the archduke Joseph, afterwards emperor; and the empress Maria Theresa granted him a pension for life.

Besides the works which have been mentioned Frisi published many others; and of these the following are the principal:—'*Praelectio habita Mediolani*,' viii. idus Maii, (1764); '*Saggio sopra l'Architettura Gotica*' (Leghorn, 1766); '*De Gravitate Universali libri tres*' (Milan, 1768), a work much praised by D'Alembert and John Bernoulli; '*Della Maniera di preservare gli Edifizii dal Fulmine*' (Milan, 1768); '*Danielis Melandri et Pauli Frisii alterius ad alterum de Theoria Lunæ Commentarii*' (Parma, 1769); '*Cosmographia Physicæ et Mathematicæ*,' 2 tom. 4to. (Milan, 1774, 1775)—this is considered his principal work; '*Del' Architettura, Statica, e Idraulica*' (Milan, 1777) '*Pauli Frisii Operum*,' tom. 1, *Algebra et Geometria Analytica* continens (Milan, 1782); tom. 2, *Mechanicam Universam et Mechanicæ Applicationem ad Aquarum Fluentium Theoriam* (ibid, 1783). The third volume, which treats of Cosmography, was published by two of his brothers after his death. He published, at various times, notices of the lives of Galileo Galilei and Bonaventura Cavalieri, of Sir Isaac Newton, Donato Silva, and Titus Pomponius Atticus: he wrote a notice of the empress Maria Theresa, which was published at Pisa in 1783, without his name; and one of D'Alembert, which was published after his death. He also left several works in manuscript.

* FRITH, WILLIAM POWELL, R.A., a native of Yorkshire, was born in 1819. Having shown a decided predilection for art, he was about 1835 placed in Sass's school, Charlotte-street, Bloomsbury, and thence proceeded to the schools of the Royal Academy. After a trial with an unimportant picture at the British Institution in 1839, he the following year sent to the exhibition of the Royal Academy a very promising painting of '*Malvolio before the Countess Olivia*.' In succeeding years he contributed pictures of the same order from Shakspeare, Scott, Sterne, Goldsmith, and Molière, making his way steadily as a clever and careful artist, remarkable however more for skill and taste in execution than for originality of conception or intellectual power. In 1844 he made indeed a somewhat more ambitious effort than he had previously essayed, in an '*Interview between John Knox and Mary Queen of Scots, respecting her Marriage with Darnley*,' but it was not very successful, and he returned to his more homely range of subjects in the '*Village Pastor*,' from Goldsmith, which appeared at the exhibition of the Royal Academy in 1845, and obtained his election as an associate of that institution. The next year he furnished one of his best pictures, '*Madame Jourdain discovering her Husband at the Dinner which he gave to the Belle Marquise and the Count Dorante*,' in which Mr. Frith has perhaps made as near an approach to humour as in any picture he has yet painted. The next year however, stimulated by his newly-acquired honours, he put forth his powers in a larger and more elaborate work, '*An English Merry-Making a Hundred Years ago*,' which attracted general attention, and, though it was a year of great pictures, Mr. Frith's not only kept its place, but proved indeed one of the most popular pictures of the year. The next season saw from his pencil three pictures of a somewhat different character—'*An Old Woman, accused of having Bewitched a Peasant, brought before a Country Justice*,' in which the mingling of mirth and sentiment was not very happy; '*A Stage-Coach Adventure in 1750*,' and a '*Scene from the Bourgeois Gentilhomme*.' In 1849 appeared his '*Coming of Age*,' so well known from Mr. Holl's engraving. It is only necessary to mention the most marked of his subsequent pictures. In the exhibition of 1851 he had a very clever work, '*Hogarth brought before the Governor of Calais as a Spy*.' '*Pope making love to Lady Mary Wortley Montague*' (1852), though a pretentious was an unpleasant rendering of a subject essentially unadapted for anything better than a coarse wood-cut. A far better picture was '*Life at the Sea-Side*' (1853), a view of Ramsgate beach in the height of the 'season,' depicted with much quaint grace and some humour—like a sketch of Leech's worked up into a well-painted picture. This picture caught the general fancy more perhaps than any other of Mr. Frith's works, and had the honour of being purchased by her Majesty: an engraving from it is now in course of execution by Mr. Sharpe. '*Maria tricks Malvolio*,' was the title of his principal contribution in 1855; and '*Many happy Returns of the Day*,' that in 1856. Mr. Frith was elected R.A. in 1853.

Mr. Frith is of the whole one of the most equal of our established painters. His failures are chiefly such as arise from mischoice of subject; the technical part is always carefully executed, and seldom exhibits any very palpable mistake or shortcoming. But if there is never any great failure there is never any distinguished success. His pictures are literally level to every capacity. His ladies are always plump and pretty and well-dressed. Whatever their part, they carry all the dainty drawing-room graces and proprieties into it. They are evidently playing their part with a full consciousness that they are being looked at and admired while playing it. The men are equally plump, smooth-faced, and well-dressed, and even more artificial. The

children, alike in their looks and clothes and behaviour, are all that an affectionate mamma could wish her darlings to be. Mr. Frith's pictures consequently are the delight of the ladies, and find special favour with well-conditioned citizens. His technical merits are just such as confirm and secure the kind of admiration which the range of his subjects and the character of his personages excite. His colour is always bright and fresh and gay. His drawing is good, without parade or affectation. His touch is light and neat, yet sufficiently varied; and he finishes every part with scrupulous care.

FROBEN, or FROBENIUS, JOHN, was a native of Hammelburg in Franconia, where he received his earliest education. He afterwards went to the university of Basel, and there acquired the reputation of being an eminent scholar. With the view of promoting useful learning, he applied himself to the art of printing; and becoming master of it, opened a shop in Basel, probably about 1491. He was the first of the German printers who brought the art to perfection; and one of the first who introduced into Germany the use of the Roman character. Being a man of probity and piety as well as skill, he would never suffer libels, or anything that might hurt the reputation of another, to go through his press for the sake of profit. Froben's great reputation was the principal motive which led Erasmus to fix his residence at Basel, in order to have his own books printed by him. The connection between them grew close and intimate, and was one of the sincerest cordiality. Erasmus loved the good qualities of Froben, as much as Froben admired the great ones of Erasmus.

There is an epistle of Erasmus extant, which contains so full an account of this printer, that it forms a very curious memoir for his life. It was written in 1527, on the occasion of Froben's death, which happened that year; and which, Erasmus tells us, he bore so extremely ill, that he really began to be ashamed of his grief, since what he felt upon the death of his own brother was not to be compared to it. He says, that he lamented the loss of Froben, not so much because he had a strong affection for him, but because he seemed raised up by Providence for the promoting of liberal studies. Then he proceeds to describe his good qualities, which were indeed very great and numerous; and concludes with a particular account of his death, which was somewhat remarkable. Erasmus wrote his epitaph in Greek and Latin. Both these epitaphs are at the end of his epistle.

A large number of valuable authors were printed by Froben, with great care and accuracy; among which may be enumerated, the works of St. Jerome, 5 vols. folio, 1516, reprinted in 1520 and 1524; those of St. Cyprian, fol. 1521; Tertullian, fol. 1521, reprinted in 1525; the works of Hilary, bishop of Poitiers, fol. 1523, reprinted in 1526; St. Ambrose, 4 vols. folio, 1527. All of these were edited by Erasmus. Froben formed a design to print the Greek Fathers, which had not then been done; but death prevented him. That work however was carried on by his son Jerome Frobenius, and his son-in-law Nicholas Bischof, or Episcopius, who, joining in partnership, carried on the business with the same reputation, and gave very correct editions of those fathers.

FROBISHER, SIR MARTIN, an enterprising English navigator, who, as Stow informs us, was born at Doncaster, in Yorkshire, of parents in humble life, but it is not known in what year. Being brought up to the sea, he very early displayed the talents of a great navigator, and was the first Englishman who attempted to find out a north-west passage to China. He made offers for this purpose to different English merchants for fifteen years, without effect; but being at last patronised by Ambrose Dudley, earl of Warwick, and other persons of rank and fortune, he engaged a sufficient number of adventurers, and collected such sums of money as enabled him to fit himself out for his voyage. He provided only three ships, two barks of about twenty-five tons each, called the *Gabriel* and the *Michael*, and a pinnace of ten tons. With these he sailed from Deptford, June 8th 1576; and the court being then at Greenwich, the queen beheld them as they passed by, "commended them, and bade them farewell, with shaking her hand at them out of the window." Bending their course northward, they came on the 24th within sight of Fara, one of the islands of Shetland; and on the 11th of July discovered Freeland, bearing W. N. W., which stood high, and was covered with snow. They could not land by reason of the ice, and great depth of water near the shore. The east point of this island Captain Frobisher named "Queen Elizabeth's Foreland." On the 28th they had sight of *Meta Incognita*, being part of New Greenland, on which also they could not land, for the reasons just mentioned. August 10th Frobisher went on a desert island, three miles from the continent, but staid there only a few hours. The next day he entered into a strait which he called Frobisher's Strait, a name which it still retains. On the 12th, sailing to Gabriel's island, they came to a sound, which they named Prior's Sound, and anchored in a sandy bay there. On the 15th they sailed to Prior's Bay; on the 17th to Thomas William's island, and on the 18th came to anchor under Burcher's island. Here they went on shore, and had some communication with the natives, by whose treachery they lost a boat and five of their men. Frobisher having endeavoured in vain to recover his men, set sail again for England on the 26th of August; came again within sight of Freeland on the 1st of September; and notwithstanding a terrible storm

on the 7th of the same month, he arrived at Harwich on the 2nd of October.

Frobisher took possession of the country he had landed upon in Queen Elizabeth's name, and, in token of such possession, ordered his men to bring to him whatever they could first find. One among the rest brought a piece of black stone, in appearance like sea-coal, but very heavy. Having at his return distributed fragments of it among his friends, the wife of one of the adventurers threw a fragment into the fire, which being taken out again and quenched in vinegar, glittered like gold; and being tried by some refiners in London, was found to contain a portion of that rich metal. This circumstance raising prodigious expectations of gold, great numbers of persons earnestly pressed and soon fitted out Captain Frobisher for a second voyage, to be undertaken in the following spring. The queen lent him a ship of the royal navy of 200 tons, with which, and two small barks of about 30 tons each, he fell down to Gravesend, May 26th 1577, where the minister of the parish came aboard the greater ship, the *Aid*, and administered the sacrament to the company. Two days after they reached Harwich, whence they sailed on the 31st of May.

The whole complement of gentlemen, soldiers, sailors, merchants, miners, &c., who accompanied the expedition, was 140, furnished with victuals and all other necessaries for seven months. They arrived in St. Magnus Sound, at the Orkney islands, upon the 7th of June, whence they kept their course for the space of twenty-six days without seeing land. They met however with great drifts of wood, and whole bodies of trees, which they imagined to come from the coast of Newfoundland. On the 4th of July they discovered Freeland, along the coasts of which they found vast islands of ice, some being seventy or eighty fathoms under water, and more than half a mile in circuit. Not having been able safely to land in this place, they proceeded to Frobisher's Strait; and on the 17th of the same month made the north foreland in it, otherwise called Hall's Island, as also a smaller island of the same name, where they had in their previous voyage found the ore, but could not now get a piece as large as a walnut. They met with some of it however in adjacent islands. On the 19th they went upon Hall's greater island to discover the country, and the nature of the inhabitants, with some of whom they trafficked, and took one of them, neither in a very just nor handsome manner; and upon a hill here they erected a column of stones, which they called Mount Warwick. They now sailed about, to make what discoveries they could, and gave names to different bays and islands; as Jackman's Sound, Smith's Island, Bear's Sound, Leicester's Isle, York's Sound, Ann countess of Warwick's Sound and Island, &c.

Frobisher's instructions for this voyage were principally to search for ore in this neighbourhood; he was directed to leave the further discovery of the north-west passage till another time. Having therefore in the Countess of Warwick's Island found a good quantity, he took a lading of it. He set sail the 23rd of August, and arrived in England about the end of September. He was most graciously received by the queen, and her majesty appointed commissioners to make trial of the ore, and examine thoroughly into the probability of a north-west passage to China. The commissioners did so, and reported the great value of the undertaking, and the expediency of farther carrying on the discovery of the north-west passage. Upon this, suitable preparations were made with all possible despatch; and because the mines newly found out were sufficient to defray the adventurers' charges, it was thought necessary to send a select number of soldiers to secure the places already discovered, to make farther discoveries into the inland parts, and to search again for the passage to China. Besides three ships, as before, twelve others were fitted out for this voyage, which were to return at the end of the following summer with a lading of gold-ore. They assembled at Harwich on the 27th of May 1578, and sailing thence on the 31st, they came within sight of Freeland on the 20th of June, when Frobisher, who was now called lieutenant-general, took possession of the country in the queen of England's name, and called it West England, giving the name of Charing Cross to one of the high cliffs. On July 4th they came within the mouth of Frobisher's Strait, but being obstructed by the ice, which sank one of their barks, and driven out to sea by a storm, they were so unfortunate as not to hit the entrance of it again. Instead of which, being deceived by a current from the north-east, and remaining twenty days in a continual fog, they ran sixty leagues into other unknown straits before they discovered their mistake. Frobisher however, coming back again, made for the strait which bore his name; and on the 23rd of July, at a place within it called Hatton's Headland, found seven ships of his fleet. On the 31st of the same month he recovered his long-desired port, and came to anchor in the Countess of Warwick's Sound; but the season of the year being too advanced to undertake discoveries, after getting as much ore as he could, he sailed with his fleet for England, where, after a stormy and dangerous voyage, he arrived in the beginning of October.

We have no account how Frobisher employed himself from this time to 1585, when he commanded the *Aid*, in Sir Francis Drake's expedition to the West Indies. In 1588 he commanded the *Triumph*, and exerted himself very bravely against the Spanish Armada on July the 26th, in which year he received the honour of knighthood, on board his own ship, from the lord high admiral, for his valour. In 1590 he commanded one of two squadrons upon the Spanish coast.

In 1594 he was sent with four men-of-war to the assistance of Henry IV. of France, against a body of the leaguers and Spaniards, then in possession of part of Brittany, who had fortified themselves very strongly at Croyzon, near Brest. Here in an assault upon that fort, on November 7th, he was wounded by a ball in the hip, of which he died soon after he had brought the fleet safely back to Plymouth, and was buried in that town. (Hakluyt's 'Collection of Voyages,' vol. iii., pp. 29, 32, 39; Stow's 'Annales,' edit. 1631, p. 109; 'Biogr. Brit.,' vol. iii., p. 2044.) There is a good portrait of Sir Martin Froisher in the picture-gallery at Oxford; and many of his letters and papers, with others relating to him, are preserved in the Cottonian and Harleian collections of manuscripts in the British Museum. The instructions given to him for the voyage of 1577 are printed in the 'Archæologia,' vol. xviii., p. 287, from one of Sir Hans Sloane's manuscripts. His last letter, reporting the taking of the fort of Croyzon, dated November 8th 1594, is preserved in the Cottonian Manuscript, Calig. E. ix. fol. 211. A Latin translation of the account of his voyage of 1577, under the title of 'Historia Navigationis Martini Forbissieri,' by Joh. Tho. Freigius, was published at Hamburg in 4to, 1675.

FROISSART, JEAN, was born at Valenciennes about 1337. He was the son, as is conjectured from a passage in his poems, of Thomas Froissart, a herald-painter, no inconsiderable profession in the days of chivalry. The youth of Froissart, from twelve years upwards, as he himself informs us, was spent in every species of elegant indulgence. In the midst of his dissipation however, he early discovered the ardent and inquisitive spirit to which we owe so much; and even at the age of twenty, at the command of his "dear lord and master, Sir Robert of Namur, lord of Beaufort," he began to write the history of the French wars. The period from 1326 to 1356 was chiefly filled up from the chronicles of Jean le Bel, canon of Liège, a confidant of John of Hainault, and celebrated by Froissart for his diligence and accuracy. It is reasonable to believe that this work was interrupted during a journey to England in the train of Philippa of Hainault, the heroic wife of Edward III., and mother of the Black Prince. Froissart was for three or four years secretary, or clerk of her chamber, a situation which he would probably have retained but for a deep-rooted passion for a lady of Flanders, which induced him to return to that country; a circumstance equally favourable to the history of the Continent, and unfortunate for that of Britain. During his residence in England he visited the Scottish mountains, which he traversed on a palfrey, carrying his own portmanteau, and attended only by a greyhound. His character of historian and poet introduced him to the court of David II., and to the hardly less honourable distinction of fifteen days abode at the castle of Dalkeith with William, earl of Douglas, where he learned personally to know the race of heroes whose deeds he has repeatedly celebrated.

Froissart was in France at Melun-sur-Seine in April 1366; perhaps private reasons might have induced him to take that road to Bordeaux, where he was on All Saints' day of that year, when the Princess of Wales was brought to bed of a son, who was afterwards Richard II. The Prince of Wales setting out a few days afterwards for the war in Spain against Henry the Bastard, Froissart accompanied him to Dax, where the prince resided some time. He had expected to attend him during the continuance of this great expedition, but the prince would not permit him to go farther; and shortly after his arrival sent him back to the queen his mother. Froissart could not have made any long stay in England, since in the following year, 1368, he was at different Italian courts. It was this same year that Lionel, duke of Clarence, son of the king of England, espoused Joland, daughter of Galeas II., duke of Milan. Froissart, who probably was in his suite, was present at the magnificent reception which Amadeus, count of Savoy, surnamed the Count Verd, gave him on his return: he describes the feasts on this occasion, and does not forget to tell us that they danced a virelay of his composition. From the court of Savoy he returned to Milan, where the same Count Amadeus gave him a good *cotardie*, a sort of coat, with twenty florins of gold; thence he went to Bologna and Ferrara, where he received forty ducats from the King of Cyprus, and thence to Rome. Instead of the modest equipage he travelled with into Scotland, he was now like a man of importance, travelling on a handsome horse, attended by a hackney. It was about this time that Froissart experienced a loss which nothing could recompense—the death of Queen Philippa, which took place in 1369. He composed a lay on this melancholy event, of which however he was not a witness; for he says, in another place, that in 1395 it was twenty-seven years since he had seen England. According to Vossius and Bullart, he wrote the life of Queen Philippa; but this assertion is not founded on any proofs.

Independently of the employment of clerk of the chamber to the Queen of England, which Froissart had held, he had been also of the household of Edward III., and even of that of John, king of France. Having however lost his patroness, he did not return to England, but went into his own country, where he obtained the living of Lestines. Of all that he performed during the time he exercised this ministry, he tells us nothing more than that the tavern-keepers of Lestines had 500 francs of his money in the short space of time he was their rector. It is mentioned in a manuscript journal of the Bishop of Chartres, chancellor to the Duke of Anjou, that, according to letters sealed December 12, 1381, this prince caused to be seized fifty-six

quires of the 'Chronicle' of Froissart, rector of the parish of Lestines, which the historian had sent to be illuminated, and then to be forwarded to the King of England, the enemy of France. Froissart attached himself afterwards to Wenceslaus of Luxembourg, duke of Brabant, perhaps in quality of secretary. This prince, who had a taste for poetry, commissioned Froissart to make a collection of his songs, rondeaus, and virelays; and Froissart, adding some of his own pieces to those of the prince, formed a sort of romance, under the title of 'Meliador; or, the Knight of the Sun;' but the duke did not live to see the completion of the work, for he died in 1384.

Immediately after this event, Froissart found another patron in Guy count de Blois, who made him clerk of his chapel, for which Froissart testified his gratitude by a pastoral and epithalamium on a marriage in the family. He passed the years 1385, 1386, and 1387 sometimes in the Blaisois, sometimes in Touraine; but the Count de Blois having engaged him to continue his history, which he had left unfinished, he determined in 1388 to take advantage of the peace which was just concluded to visit the court of Gaston Phœbus count de Foix, in order to gain full information of whatever related to foreign countries and the more distant provinces of the kingdom. His journey to Ortez, the chief residence of the Count de Foix, in company with Sir Espaing du Lyon, is one of the most interesting parts of Froissart's 'Chronicle.' The Count de Foix received and admitted him as a member of his household. Here Froissart used to entertain Gaston after supper by reading to him the romance of 'Meliador,' which he had brought with him. After a long sojourn at the court of Ortez he returned to Flanders by the route of Avignon. We learn from a poem referred to by M. de St. Palaye, that on this occasion the historian, always in quest of adventures, met a personal one with which he could have dispensed, being robbed of all the ready money which his travels had left him. After a series of journeys into different countries for the sake of obtaining information, we find him in 1390 in his own country, solely occupied in the completion of his history, until 1393, when he was again at Paris. About 1378 he obtained from Pope Clement VII. the reversion of a canonry at Lille, and in the collection of his poetry, which was completed in 1393, and elsewhere, he calls himself canon of Lille; but Pope Clement dying in 1394, he gave up his expectations of the reversion, and began to qualify himself as canon and treasurer of the collegiate church of Chimay, which he probably owed to the friendship of the Count de Blois.

In 1395 Froissart revisited England, where he was received with marks of high favour and affection by Richard II. and the royal family. Here he went on collecting for his history, and had the honour to present his 'Meliador' to the king, who was much delighted with it, "for he could speak and read French very well." After a residence of three months Froissart left England, and at his departure received from the king a silver goblet containing a hundred nobles. He finally settled at his benefice of Chimay, and employed as usual the hours of his leisure in arranging and detailing the information collected in his travels. The melancholy fate of his benefactor, Richard II., in 1399, became the subject of his latest labours. It is uncertain how long Froissart survived the death of Richard and the conclusion of his 'Chronicle;' he was then about sixty years old, and died shortly after at Chimay, according to an entry in the obituary of the chapter.

The period of history embraced in Froissart's 'Chronicle' is from 1326 to 1400. The best of the old editions of the original is that of Lyon, in 4 vols. folio, 1559. One of the most valuable of the recent editions is that in the 'Collection des Chroniques Nationales Françaises, avec Notes et Eclaircissements, par J. A. Buchon,' in 15 vols. 8vo, Paris, 1824-26. Froissart's 'Chronicle' seems to have been first printed at Paris by Ant. Verard, without date, 4 vols. folio, and was reprinted by Guill. Eustace, Paris, 1514. There are two English translations; one by Bouchier lord Berners, made 'at the high commandment' of king Henry VIII., fol., Lond., Pinson, 1525-26; reprinted in 2 vols. 4to, Lond., 1812, under the editorial care of E. V. Uttersen, Esq.; the other, 'with additions from many celebrated MSS.,' translated by Thomas Johnes, Esq., appeared 'from the Hafod press,' in 4 vols. 4to, 1803-5.

The principal particulars of Froissart's life have been here condensed from that by St. Palaye, translated and edited by Mr. Johnes, 8vo, Lond., 1801, and revised and republished in 4to, Hafod, 1810.

There are several splendidly illuminated manuscripts of Froissart's 'Chronicle,' quite or nearly contemporary, preserved in the British Museum: one a complete copy, belonging to the old royal library of the kings of England, 14 D. ii. vi.; another consisting of the second and fourth books in the same collection, 18 E. i. and ii.; a third in the Harleian Library, MSS. 4379 and 4380, containing the fourth book only; a fourth, an imperfect copy, is in the Arundel collection, No. 97.

FRONTINUS, SEXTUS JULIUS, born of a patrician family, was prætor of Rome A.D. 70, and about five years later was sent by Vespasian to Britain, where he seems to have remained three years, during which he conquered the Silures. (Tacitus, 'Agricola,' 17.) About A.D. 78 he was succeeded by Agricola in the command of the troops in Britain. On his return to Rome he wrote, under the reign of Domitian, his work, 'Strategemata,' in four books, in which he gives short anecdotes of numerous Greek and Roman generals, illustrative of the practice and resources of war. Nerva entrusted him with the

superintendence of the supply of water to Rome, and while filling this office, which he retained under Trajan, he wrote his work on the aqueducts, which has been printed in the earlier editions under the title of 'De Aquis que in Urbem influunt,' but is now generally known by the title 'De Aquæductibus.' It contains much valuable information on the mode in which ancient Rome was supplied with water, and on everything that concerned this important part of the economy of that city. Frontinus died under Trajan, about A.D. 106. Several other works have been attributed to him, such as 'De Colonia,' 'De Limitibus,' 'De Qualitate Agrorum,' but seemingly without foundation. See the Bipontine edition of his works, with a life of Frontinus, 8vo, 1788. 'The Stratagems, Sleights, and Policies of Warre,' of Frontinus were translated into English by Richard Morysine, and published in London in 1539, and another version appeared in 1686, and it has been translated into German, Italian, French, Spanish, &c. His work 'De Aquæductibus' was translated into French, and illustrated by engravings, 4to, Paris, 1830.

FRONTO, MARCUS CORNELIUS, born at Cirta, in Africa, of an Italian family, after studying in his own country came to Rome in the reign of Hadrian, and acquired great reputation as a rhetorician and grammarian. Antoninus Pius appointed him preceptor to his two adopted sons, Marcus Aurelius and Lucius Verus, whose confidence and affection he gained. After being consul, Fronto was appointed to a government in Asia, which his bad health prevented him from filling. His learning and his instructive conversation are mentioned with praise by Aulus Gellius, the historian Appian, and others of his contemporaries. He died in the reign of Marcus Aurelius, at an advanced age. Until of late years we had nothing of his works, except fragments of his treatise 'De Differentiâ Verborum,' being a vocabulary of the so-called synonyms; but in 1815 Angelo Mai, having discovered in the Ambrosian Library at Milan a palimpsest manuscript on which had been originally written some letters of Fronto to his two pupils, deciphered the text wherever the writing was not entirely obliterated, and published it with notes. It happened by singular good fortune that Mai, being some years after appointed librarian of the Vatican, discovered in another palimpsest volume another part of Fronto's letters, with the answers of Marcus Aurelius and Verus. Both the volumes came originally from the convent of St. Columbanus, at Bobbio, the monks having written them over with the Acts of the first council of Chalcedon. It happened that one of the volumes was transferred to Milan, and the other to Rome. Mai published the whole in a new edition: 'M. Cornelii Frontonis et M. Aurelii imperatoris epistula: L. Veri et Antonini Pii et Appiani epistularum reliquæ: Fragmenta Frontonis et scripta grammatica,' 8vo, Rome, 1823. These letters are very valuable, as throwing additional light on the age of the Antonines, confirming what we know of the excellent character of Marcus Aurelius, and also showing his colleague Verus in a more favourable light than he had been viewed in before. The affectionate manner in which both emperors continue to address their former preceptor is very touching. Two or three short epistles of Antoninus Pius are also interesting. There are besides many letters of Fronto to various friends, a few of which are in Greek. The work was translated into French, and published with the text and notes, 2 vols. 8vo, Paris, 1830.

* FROST, WILLIAM EDWARD, A.R.A., was born at Wandsworth, Surrey, in September 1810. His artistic training, like that of a large number of our eminent painters, was commenced (about 1825) at SASS'S academy in Bloomsbury, and completed at the Royal Academy, where he entered as a student in 1829. As a student he distinguished himself both by diligence and success: in each of the schools of the Royal Academy, except that of the antique, where Macleise was the successful competitor, he won the first prize; and he completed his course as a scholar by carrying off the gold medal in 1839 by his picture of 'Prometheus bound by Force and Strength.' While attending the academy, and until his original pictures secured him patrons, Mr. Frost painted portraits, which no doubt served, besides their temporary purpose, to train his eye to observation of character and individual expression.

Mr. Frost first attracted notice by a cartoon of 'Una alarmed by the Fauns and Satyrs,' which he sent to the cartoon competition of 1843 at Westminster Hall, where it obtained one of the premiums of 100*l*. His gold-medal picture had been exhibited at the Royal Academy in 1840, but his name does not occur again in the catalogue till 1843, when a painting by him of 'Christ crowned with Thorns' appeared, and with his cartoon attracted so much notice, that Mr. Frost at once resolved to abandon portrait-painting. When Mr. Frost first thought of adopting painting as a profession he had been introduced to Mr. Etty, who kindly assisted him in his early studies, and continued subsequently to favour him with valuable advice. Whether this may have had anything to do with the direction of the young artist's efforts we know not, but eventually it was to the same line of subjects as that by which Etty had acquired so much fame that Mr. Frost devoted himself. His first important works of this class were a 'Bacchanalian Dance' exhibited at the British Institution in 1844, and 'Nymphs Dancing,' exhibited the same year at the Royal Academy. They were quickly sold, and brought substantial commissions. In 1845 followed 'Sabrina,' in 1846 'Diana surprised by Actæon,' which won for itself a place in Lord Northwick's fine collection and for the painter the

dignity of A.R.A. The following year Mr. Frost contributed to the Academy exhibition a still more ambitious work, 'Una and the Wood-Nymphs,' which was purchased by the Queen, who as well as Prince Albert has since continued to patronise the painter. His subsequent pictures are—'Euphrosyne,' 1848; the 'Sirens,' 1849; the 'Disarming of Cupid,' painted for Prince Albert, and 'Andromeda,' 1850; 'Wood-Nymphs' and 'Hylas,' 1851; 'Nymph and Cupid' and 'May Morning,' 1852; 'Chastity,' 1854; 'Bacchante and Young Fawn Dancing,' 1855; and the 'Graces,' 1856, besides various smaller pieces.

Although Mr. Frost has followed Etty in his style of subjects, and perhaps caught something from him in composition and colour, nothing can be less like the dash and daring, or the joyous abandon of Etty, than the chastely correct, and almost coldly academic, undraped nymphs of Frost's painting. His works are, from the nature of their subjects, necessarily conventional; and they appeal essentially to a highly-artificial, perhaps we ought to say highly-cultivated, taste. They find however, as they abundantly deserve, warm admirers in the class to which they are addressed. Their technical merits are very high. The drawing is excellent, the colour sufficiently pleasing, and the execution sometimes almost miniature-like in its elaborate finish; while, if deficient in free living spontaneity and unconsciousness, they always display great refinement and almost courtly grace.

FRY, MRS. ELIZABETH, was the third daughter of John Gurney, Esq., of Earham Hall, near Norwich, an opulent merchant and banker, and a member of the Society of Friends. Elizabeth Gurney was born May 21, 1780, at Bramerton, four miles from Norwich, where her parents had then a summer residence; in winter they occupied a large and commodious house in Norwich. They were not 'plain Friends,' that is, they did not wear the plain dress of the Quakers, nor use 'thou' and 'thee' in place of the ordinary 'you,' nor abstain from the usual amusements of social life. They of course attended the Friends' meeting-house at Norwich, and the monthly and quarterly and yearly meetings; but in other respects there was little distinction between them and the gentry who belonged to the Church of England. Mrs. Gurney died when Elizabeth was only twelve years of age, leaving seven daughters and four sons. Mr. Gurney's business-pursuits led him into intercourse with persons of all denominations; and a warm heart, social disposition, and courteous manners, introduced him to many acquaintances without as well as within the pale of the Society of Friends. The daughters, as they advanced in years, especially the three eldest, dressed gaily, and sang and danced—sometimes attending concerts and balls at Norwich, and sometimes pursuing their favourite amusements at Earham Hall, which had then become their father's country residence.

Elizabeth Gurney, from the age of fourteen to seventeen, was, as she herself states in her 'Diary,' somewhat sceptical, and her doubts greatly distressed her. While she was in this fluctuating state of mind, William Savery, an American Quaker, paid a religious visit to England, and, on the 4th of February 1798, preached in the Friends' meeting-house at Norwich. His discourse produced a very strong effect upon her feelings, and turned the balance of her judgment in favour of religion—a change which subsequent discourses and conversations tended strongly to confirm. She had made great progress towards becoming a 'plain Friend,' and instructed about seventy poor children in her father's house at Norwich, when Joseph Fry, who, with his brother, carried on an extensive business in London, paid a visit to Mr. Gurney at Earham Hall. While there he made an offer of marriage to Elizabeth Gurney; and on the 19th of August 1800 they were married in the Friends' meeting-house in Norwich. Joseph Fry and his family belonged to the strict section of the Quakers, and Elizabeth Fry was now prepared to adopt their usages. She resided with her husband in his house of business, Mildred's-Court, in the City of London, till the spring of 1809, when, on the death of her husband's father, she removed to Plasbet House, Essex. In 1810 she became a preacher among the Friends, and ever afterwards continued to perform with great zeal the duties of her sacred office.

In the month of February 1813 she visited the prison of Newgate in London, and saw about 300 women, tried and untried, with numerous children, crowded together, without classification or employment, in rags and dirt, with no bedding, and nothing but the floor to sleep on. The season was inclement, and she supplied them with some necessary covering. After several other visits, and making much improvement in their manners as well as their condition, she in 1817 succeeded in establishing a Ladies' Committee for the reformation of the female prisoners in Newgate—the sheriffs of London and the governor of the prison granting their permission, but affording no assistance. A school and a manufactory were established in the prison; and riot, intoxication, and filth, were succeeded by order, sobriety, and neatness. The improvements which she had been the means of introducing into Newgate were gradually extended to other prisons. She had interviews with the most influential of the ministers, was examined before the House of Commons, obtained the assistance of clergymen, and visited different parts of the kingdom, including Scotland and Ireland, for the purpose of carrying out her benevolent plans. She next turned her attention to the female convicts sentenced to transportation, and introduced many improvements, tending not only to ameliorate their condition but to reform their characters. From 1833 to 1836 she paid visits to Jersey and Guernsey; and about

the same time procured the introduction of libraries in the coast-guard stations and the government packets. From 1837 to 1842 she visited the principal towns in France, Belgium, Germany, and Holland, chiefly for the purpose of extending her improvements in prison-discipline. She died on the 12th of October 1845 at Ramsgate, and was buried in the Friends' burying-ground at Barking in Essex. She bore ten children, most of whom were living at the time of her death.

(*Memoir of Elizabeth Fry, with Extracts from her Journals; edited by Two of her Daughters*, 2 vols. 8vo, London, 1847.)

* FRYXELL, ANDERS, one of the most eminent living historians of Sweden, was born on the 7th of February 1795, at the parsonage of Hesselstog in Dalsland, where his father was minister. Anders was the eldest of six children, and though he made his way to the University of Upsal, was obliged to abandon his studies for a time by want of means. In 1820 he was admitted to holy orders; and about the same time began to be known to the public as a writer in the annuals, and as the author of an opera, 'Wermelands Flickan' ('The Lass of Wermeland'), which was acted with much success at Upsal and Carlstad. In 1823 his career as an historian commenced with the first volumes of 'Berättelser ur Svenska Historien,' or 'Narratives from Swedish History,' a work originally on much the same plan as Sir Walter Scott's 'Tales of a Grandfather,' as being intended to contain only the more entertaining portions of history for the perusal of youth. Fryxell's lucid and easy style made the work so popular that he was induced, perhaps without due consideration, to enlarge the plan, and that to such an extent, that while the whole of the heathen times in Sweden are despatched in the first volume, and of the Catholic times in the second, the single reign of Charles XI., by no means one of the most distinguished kings of Sweden, occupies no less than eight volumes, from vol. xiii. to xx., which is the last we believe that has yet appeared.

In 1844 two volumes of an English translation of this work, by a lady named Schoultz, containing the first three of the original, were published under the editorship of Mary Howitt, but the work was not continued, probably from want of encouragement. The latter portion of Fryxell's work is now generally regarded as an appropriate supplement to Geijer's history of the earlier times of Sweden; but the opinions of the two historians are far from coinciding—a controversy having in fact been carried on between them respecting the estimate to be formed of the part which the aristocracy plays in Swedish history, Fryxell undertaking its defence against the heavy censure of Geijer. Some of the best and most straightforward writing which has flowed from Fryxell's pen is to be found in his pamphlets on this controversy. The reputation acquired by his history led to his being named to some honourable positions, as rector of schools at Stockholm; and in 1833 he was promoted to the dignity of professor. In the following year he applied for a government grant to prosecute his researches by a journey abroad; and failing in obtaining it, raised a private subscription for the same purpose, to which the king and the crown-prince contributed, and he was thus enabled to collect the materials for his 'Documents relating to Swedish History' ('Handlingar rörande Sverges Historia'), 4 vols. 8vo, 1836-43. This is a very valuable collection, and the account which is prefixed of the researches which produced it from the libraries of Denmark, Germany, Poland, and Holland, contains passages of singular spirit and interest. A long list of Fryxell's works is given in Palmblad's 'Biographiskt Lexicon;' but the only one of importance that remains to be added is his Swedish grammar, a popular school-book, of which the first edition was published in 1824, and the tenth in 1852; and to which a brief history of the Swedish language and literature is appended. Fryxell is one of the Eighteen of the Swedish Academy, a member of many other learned societies, and clergyman of the parish of Sunne, in the diocese of Carlstad.

FÜGER, FRIEDRICH HEINRICH, a distinguished German painter, was born at Heilbronn in Würtemberg, in 1751. He studied first in the academy at Dresden, whence he went in 1774 to that of Vienna, where he obtained the privilege of being sent as imperial pensioner to Rome. He remained about eight years in Rome, and in 1782 visited Naples, where he was employed to paint a series of frescoes in the library of Queen Caroline at Caserta, which he satisfactorily accomplished. In 1784 Füger was recalled to Vienna, and was appointed professor in and vice-director of the academy, and subsequently director. He died at Vienna in 1818. Füger distinguished himself in fresco, oil, and miniature painting, and likewise etched several plates with skill. His style of design was however too academic; he was a venerator of Mengs and imitated his style, and therefore, as with his model, the attainment of an imaginary ideal form engrossed his attention and became the chief object in his works, at the expense of character and other great qualities. Füger painted several pictures from Roman history; some from mythology and Homer; a few from early Bible history; and a series of twenty illustrations of the 'Messiah' of Klopstock. Many of his works have been engraved; the series from Klopstock, by J. F. Leybold and others. His last picture was a large allegory of the 'Restoration of Peace,' painted in 1815, to the glory of Francis I.; it represents the gratitude of the people on the banks of the Danube, but the composition is very poor: it was engraved by G. V. Kinninger in 1821. Some of his best works have been engraved by J. P. Pichler. (Nagler, *Allgemeines Künstler-Lexicon*.)

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FUGGER, a German family, originally of Augsburg, that amassed great wealth in the 15th and 16th centuries by commerce, and especially by the monopoly of the spices, which they drew from Venice, and with which they supplied Germany and other parts of the continent. The Fuggers were created counts by Charles V. in 1530, to whom they had lent large sums of money; and a story is told of their lighting a fire of cinnamon-wood with his bond or bonds for the amount, in the presence of Charles, who happened to be a visitor at their house in passing through Augsburg. They also supplied Philip II. with money, and two of their family contracted with the Spanish government for the mines of Almaden. The family became divided into several branches, one of which obtained the rank of princes of the German empire, under the title of Fugger Babenhausen, near Ulm. The family continue to this day, and their domains are partly in Bavaria and partly in Würtemberg. The Fugger family, in the 16th century, made a liberal use of their wealth, in founding charitable institutions, such as the one still called Fuggerei; in promoting learning, collecting manuscripts, and forming valuable libraries. Several members of the family were themselves men of learning; among others Ulrich Fugger, born about 1520, was for a time a confidential attendant of Pope Paul III., but afterwards returned to Germany, and printed at his own expense several valuable manuscripts of classic authors which he had collected. He engaged as his printer Henri Estienne, with a handsome salary. His family being dissatisfied with his expenditure, obtained an order from the civil courts taking away from Ulrich the administration of his property under the pretence of incapacity; but the order was ultimately rescinded, and he was restored to his rights. He died in 1584 at Heidelberg, leaving his fine library to the Elector Palatine and several legacies to poor students. Another Fugger wrote a history of Austria, published at Nürnberg in 1668. Philip Edward Fugger, born in 1546, added greatly to the library and cabinet of antiquities begun by his ancestors at Augsburg, and distinguished himself by his munificence. Otho Henry Fugger, count of Kirchberg and Weissenhorn, born in 1592, served with the Spanish army in Italy, and afterwards raised troops in Germany for the emperor Ferdinand II. during the Thirty Years' War. (Imhoff, *Notitia Imperii*; Moreri, *Dictionary*, art. 'Fugger'; *Almanach de Gotha*.)

FULGENTIUS, FABIUS CLAUDIUS GORDIANUS, Bishop of Ruspina, a town on the coast of Africa, was born about A.D. 464. His father Gordianus, who was a senator of Carthage, was obliged to leave his native city during the persecutions of the Vandals, and retired to Telepte, in the province of Byzacium, where Fulgentius passed the early years of his life. He is said to have made great progress in his studies, and to have acquired an accurate knowledge of the Greek and Latin languages. In consequence of his attainments, he was appointed at an early age to receive the public revenues of the province; but he resigned his office soon after his appointment, and retired to a monastery in the neighbourhood. After enduring many persecutions on account of his opposition to the Arian doctrines, he resolved to go into Egypt to visit the celebrated monks of that country. From this design he was dissuaded by Eualius, bishop of Syracuse, on the ground that the monks of the East had withdrawn from the Catholic communion, and accordingly he proceeded to Rome in 500. On his return to his native country, the Catholic clergy elected him bishop of Ruspina; but he did not enjoy his dignity long, being exiled to Sardinia, together with the other Catholic bishops of that part of Africa, by Thrasimond, king of the Vandals. His learning, his austere manner of living, and his frequent controversies with the Arians, procured him the universal respect of the Catholic clergy, who considered him the greatest ornament of the African church in that age. Curiosity led Thrasimond to recall him to Carthage, where he held disputes with the king on the debated points of the Arian controversy; but as he was unable to convince the monarch, he was obliged to return to Sardinia, where he remained till 522, when the death of Thrasimond and the succession of Hildericus to the throne occasioned the recall of the Catholic bishops. Fulgentius returned to Ruspina, and resided there till the time of his death, which happened either in 529 or 533.

His works were printed at Paris, in a 4to volume, in 1684. His principal works are:—1, 'Three Books to Thrasimond, king of the Vandals, on the Arian Controversy;' 2, 'Three Books to Monimus.' The first supports the opinions of Augustin on the doctrine of predestination; the second explains the sacrifice of Christ and the passage in 1 Cor. vi. 6, "But I speak this by permission, and not of commandment;" the third contains remarks on the Arian interpretation of John i. 1, "The word was with God." 3, 'Two Books to Euthymius, on the Remission of Sins,' to show that God will pardon sins only in this life; 4, 'A Book to Donatus, on the Trinity;' 5, 'Three Books on Predestination, to John, a priest, and Venerius, a deacon;' 6, 'A Book on Faith;' 7, 'Letters on various religious Subjects,' written principally during his exile.

(Dupin, *Bibliothèque Ecclésiastique*, vol. v., p. 13-21, Eng. Trans.; *Acta Sanctorum*, vol. i., Januar. p. 32.)

FULGENTIUS, FABIUS PLACIADAS, is said to have been a bishop of Carthage, and to have lived in the 6th century. He wrote a work on 'Mythology,' in three books, addressed to a priest of the name of Catus, which was printed for the first time at Milan in 1487. There is another work of Fulgentius, entitled 'Expositio Sermonum

Antiquorum ad Chalcidicum Grammaticum, which is usually printed with the works of Nonius Marcellus. (Fabricii, *Bibliotheca Latina*, lib. ii., c. 2.)

FULGENTIUS FERRANDUS, who is frequently confounded with Fulgentius, bishop of Ruspina, lived in the beginning of the 6th century. He was a disciple of the Bishop of Ruspina, whose life he wrote. He was also the author of an 'Abridgment of the Canons,' and finished a treatise addressed to Reginus, on which his master was engaged at the time of his death.

FULLER, REV. ANDREW, born February 6, 1754, was the son of a small farmer at Wicken, in Cambridgeshire; but received his very limited education chiefly at Soham, whither his father, who was of dissenting principles, removed while he was yet young. In 1770 he became a member of the Baptist church at Soham, where, in the absence of a regular minister, he began to preach occasionally at a very early age. Early in 1775, his ministrations having proved very acceptable, he was regularly ordained pastor of the church of which he had for some time taken the charge at the request of his fellow-members; and in 1782 he accepted an invitation to remove to a Baptist church at Kettering, in Northamptonshire, over which he presided until his death, which occurred on the 7th of May 1815.

Fuller took an active part in the formation, in 1792, of the Baptist Missionary Society, of which he was secretary until his death; and he travelled extensively in England, Scotland, and Ireland to preach in behalf of this institution, the interests of which he promoted with untiring zeal. His theological works are numerous and highly prized by the nonconformists; though many of them are small, and relate to controversial subjects, often of temporary interest. His first appearance in print was in 1784, when he published a sermon on 'The Nature and Importance of Walking by Faith,' shortly after which he printed a treatise, which was written in 1781, entitled 'The Gospel worthy of all acceptance; or the duty of all sinners to believe in Jesus Christ,' a work which, from its alleged tendency to Arminianism, involved him in a warm controversy with the ultra-Calvinists. This work has been, like several of his other more important writings, repeatedly reprinted. Another important controversy was raised by the publication, in 1793, of the first edition of his 'Calvinistic and Socinian systems examined and compared, as to their moral tendency.' The anti-Socinian views promulgated in this work were attacked by Dr. Joshua Toulmin in 'The Practical Efficacy of the Unitarian Doctrine considered,' and by Mr. Kentish, to whom he replied in 1797 in his 'Socinianism Indefensible, on the ground of its moral tendency.' Fuller engaged in the Deistical controversy by the publication, in 1800, of 'The Gospel its own Witness; or the holy and divine harmony of the Christian Religion, contrasted with the immorality and absurdity of Deism.' In 1802 he collected into a small volume a series of 'Letters to Mr. Vidler, on the doctrine of Universal Salvation,' which had originally appeared in the 'Evangelical Magazine,' and in 1810 he entered upon another theological controversy by publishing his 'Strictures on Sandemanianism.' About 1808 he wrote, in answer to numerous attacks by the enemies of Christian missions, his 'Apology for the late Christian Missions in India.' Among the less controversial works of Fuller were many single sermons and religious tracts, some of which are yet in high esteem, and the following larger works:—'Memoirs of the Rev. Samuel Pearce, of Birmingham,' 1800; 'The Backslider; or an inquiry into the nature, symptoms, and effects of Religious Declension, with the means of recovery,' 1801; 'Expository Discourses on the Book of Genesis,' 2 vols., 1806; 'Dialogues, Letters, and Essays on various subjects,' 1806; a volume of 'Sermons on various subjects,' 1814; and 'Expository Discourses on the Apocalypse,' 1815, the latter being prepared for publication just before, but not issued till after his death.

Fuller's works have been repeatedly reprinted in America as well as in this country, and the college of New Jersey, about the year 1798, conferred upon him the degree of D.D., which however he declined to use. His 'Complete Works' were collected and published in several volumes in 1831, and reprinted in one very thick volume, with a new memoir by his son, Andrew Gunton Fuller, in 1845.

(*Memoirs of the Rev. Andrew Fuller*, by J. Ryland, D.D., 1816; Rev. J. W. Morris, 1826; and A. G. Fuller, 1845.)

FULLER, SARAH MARGARET, MARCHIONESS OSSOLI, was born at Cambridge-Port, Massachusetts, United States of North America, May 23, 1810. Her father, a solicitor and a member of the Congress, perceiving her early aptitude, had her so highly educated that he was accustomed to speak of her while quite a child as "knowing more Greek and Latin than half the professors," while she herself says that she had nearly forgotten her native tongue from constantly reading other languages. The consequence was that when she grew to womanhood she had an overwrought nervous system, was a somnambulist, very near-sighted, and withal what is called a strong-minded, loud voiced, excessively dogmatic, and unquestionably clever, as well as cultivated person. The sudden death of her father in September 1835, threw upon her domestic duties and obligations to which she resolutely and without affectation addressed herself. She became a teacher at Boston of Latin, French, German, and Italian, then 'Lady Superior' of a school at Providence, Rhode Island, afterwards united herself for awhile to that singular social or Fourieristic

Society the 'Brook Farm Community,' and eventually took up her pen as a means of support. She had already become well-known as a writer in the periodicals when she in 1839 published a translation of 'Eckermann's Conversations with Goethe.' Having acquired great celebrity in the literary circles of Boston, especially among the transcendentalists of that learned city, for her conversational talents as well as her critical acumen, it was proposed to turn her powers that way to account, by forming under her guidance 'conversational classes' of the ladies of Boston. The scheme, odd as it may seem, met with acceptance. Five-and-twenty "of the most agreeable and intelligent women to be found in Boston and in its neighbourhood" met at stated seasons to converse—the 'conversation' being of course mainly on the side of the learned president—on such subjects as "the genealogy of heaven and earth; the will (Jupiter); the celestial inspiration of genius, perception, and transmission of divine law (Apollo)," and such other recondite themes as might be conveyed under the symbols of Venus, Bacchus, Cupid and Psyche, and so forth; with poetry, music, the pictorial arts, the "thought that lies at the bottom of the different dances," and other more subliminary topics.

When Mr. Emerson started his 'Dial' in 1840, Miss Fuller was one of the most prominent of his band of philosophical contributors; and she wrote for it many very clever articles on the 'Fine Arts,' &c., some of which were subsequently republished in her volume of 'Papers.' She also published at Boston in 1844, under the title of 'Summer on the Lakes,' an account of a summer tour. On the discontinuance of the 'Dial' she removed to New York, and was installed directress of the literary department of the 'New York Tribune.' Here she let her studies turn more directly on political and social philosophy; and she gave utterance to her impressions of the wrongs of her sex in 'Woman in the Nineteenth Century,' a work which excited some attention in England as well as in America. She also published here the collection of her 'Papers on Literature and Art,' already referred to: both of these works were we believe reprinted in London.

In the spring of 1846 she put in execution a cherished scheme of a prolonged European tour. She first visited England, where she stayed some time, and obtained introductions to many of the literary notabilities, whom she describes and criticises in her letters with a most amusing air of superiority. In Paris she also remained for some time and formed the acquaintance of Madame Dudevant, &c. But Italy was the place she had most desired to visit, and thither she next proceeded—little dreaming to what a strange conclusion all her theories of woman's rights and claims and missions would there be brought. For a brief space she revelled in the enjoyment of the scenery, the climate, and the boundless treasures of art in that sunny region; and it must be added that a portion of her time was occupied in rendering herself conspicuous by her open and resolute, though somewhat imprudent avowal of extreme democratic opinions, and intercourse with persons obnoxious to the authorities on account of their suspected liberalism. But at length she became involved in an affair of a very different though not less exciting nature. She met by accident at vespers, in St. Peter's, Rome, while separated from her friends by the crowd, a young Italian gentleman; he behaved with a courtesy that charmed her; an intimacy ensued, and, though he was many years her junior, so utterly uneducated that he had scarce ever looked into a book, and without any kind of intellectual pretensions, the strong-minded worshipper of intellect with a very little wooing gave him her hand. But the young Marquis Ossoli, though of a noble family, had a very small patrimony, and that was in the hands of trustees. Moreover his family were devoted Roman Catholics, and his elder brothers held high appointments under the papal government; they would of course be bitterly incensed at his marrying a lady not of that faith, and especially one who was an avowed liberal. He therefore urged that the marriage should be strictly concealed: and to this she submitted. They were married in December 1847, and Madame Ossoli remained in Rome, ostensibly living alone as plain Margaret Fuller; indeed it was not till more than a year after the birth of a son that even her own mother was informed of the marriage. The sudden ascendancy of liberalism in Rome however altered matters. Miss Fuller had in London met Mazzini, and undertaken, as it would seem, to bear communications from him to various Italian liberals; and she had converted her husband to her own political creed. When the revolution broke out her husband threw himself heartily into the movement; and she shrank from none of the duties which her position and her opinions seemed to have devolved upon her. During the siege of Rome she was occupied as a nurse, having charge of one of the hospitals opened by the Roman Commission for the succour of the wounded, and acted with a noble disregard of toil or danger, and with much judgment as well as the greatest kindness in her self-imposed task. The fall of the republic compelled her to leave Rome; and with her husband and her child she, after staying the winter at Florence, embarked at Leghorn in May 1850, on board the *Elizabeth*, for America. From the first the voyage was unpropitious; the captain died soon after the ship sailed; the weather was throughout stormy; and though the vessel reached the American coast, it was only to be wrecked there, having struck on Fire Island Beach, Long Island,

July 16, 1850. A few of the passengers and crew were saved, but Margaret Fuller, her husband, and child were among the drowned. The body of her child came ashore, but her own tomb was the ocean.

The writings of Margaret Fuller will have no permanent value in themselves, either for their literary merits, their social opinions, or their estimates of character, of art, or of literature. But they will retain a certain value, in connection with the history of their author, as illustrative of a peculiar phase of society in America during the second quarter of the 19th century. Margaret Fuller herself was undoubtedly a woman of great ability as well as of considerable attainments, but she had thoroughly studied not a single subject, and her writings are all disfigured by dogmatism, assumption, and self-reference. In them you often come upon a striking and apparently original thought, but if the thought be dwelt on for a moment, it is recognised as owing its uncommonness mainly to peculiarity of expression: and sometimes these peculiarities degenerate into grotesqueness. Had her life been spared however there can be little doubt that what was strange, and almost repulsive in her earlier works, would have disappeared, and the better and lovelier part of her character and intellect have revealed itself. The severe mental discipline she had undergone in Rome had, as she said in one of more of her letters, subdued her pride; and with humility came in all the gentler virtues and intellectual graces. Nothing could be more noble and beautiful than her conduct as a woman, a wife, and a mother under her marriage trials, and during and after the siege of Rome; and the letters which she wrote then are more graceful and eloquent than perhaps anything else which has fallen from her pen. She wrote an account of the Roman revolution, the progress and suppression of which she had watched so eagerly, but the manuscript perished with her.

(*Memoirs of Margaret Fuller Ossoli*, compiled by her friends J. F. Clarke, R. W. Emerson, and W. H. Channing, 2 vols. 8vo, Boston, 1852, and 3 vols. 8vo, London, 1852.)

FULLER, THOMAS, was the son of the Rev. Thomas Fuller, rector of St. Peter's Aldwinckle, in Northamptonshire, where he was born in June 1608. He was educated under his father, and was sent in his thirteenth year to Queen's College, Cambridge, of which his uncle Davenant bishop of Salisbury was president. He became B.A. in 1625, and M.A. in 1628, but afterwards removed to Sidney Sussex College, where he obtained a fellowship in 1631, and nearly at the same time the prebend of Netherby, in the church of Salisbury, and the living of St. Benet's, Cambridge. In this year also he issued his first publication, a quaint poem, now little known, entitled 'David's Hainous Sin, Heartie Repentance, Heavie Punishment,' in 12mo. He was soon after presented by his uncle to the rectory of Broad Windsor, in Dorsetshire, where he remained about seven years; when he removed to London, and distinguished himself so much in the pulpits there, that he was invited by the master and brethren of the Savoy to be their lecturer. In 1629 he published his 'History of the Holy War:' it was printed at Cambridge, in folio, and by his striking originality became so popular that a third edition appeared in 1647. On April 13, 1640, a parliament was called, and a convocation also began at Westminster, in Henry VIIIth's chapel, having licence granted to make new canons for the better government of the church: of this convocation he was a member, and has detailed its proceedings in his 'Church History.' During the commencement of the Rebellion, and when the king left London, in 1641, to raise an army, Fuller continued at the Savoy, to the great satisfaction of his congregation and the neighbouring nobility and gentry, labouring all the while in private and in public to soften the angry feelings existing between the two great parties into which society was rapidly dividing. On the anniversary of the accession of Charles, March 27, 1643, Fuller preached at Westminster Abbey on this text, 2 Sam. xix. 30, "Yea, let him take all, so that my lord the king return in peace," in which he earnestly urged the duty of mutual concession with a view to peace. But as he had taken occasion in his discourse to laud the piety and personal character of the king, and to expatiate on the liberality of the royal offers, his sermon on which being printed, gave great offence to those who were engaged in the opposition, and exposed the preacher to a good deal of danger. This offence was increased by a sermon he preached on the Fast day, July 27; and soon after refusing to take an oath to the parliament, unless with such reserves as they would not admit, Fuller withdrew from London in the autumn of 1653, and joined the king at Oxford. Charles, having heard of his extraordinary abilities in the pulpit, was desirous of knowing them personally, and accordingly Fuller preached before him at St. Mary's church. But his entreaties to moderation as a means to a reconciliation were as little acceptable in Oxford as they had been in London. In London he had been censured as too hot a royalist; and now, at Oxford, he was pronounced little better than a puritan. During his stay here, his residence was in Lincoln College, but he was not long after sequestered, and lost all his books and manuscripts. This loss, the heaviest he could sustain, was made up partly by Henry Lord Beauchamp, and partly by Lionel Craufeld, earl of Middlesex, who gave him the remains of his father's library. Fuller found matters at Oxford so little to his liking, that he left it within about four months from entering it; but in order that he might not lie under the suspicion of want of zeal or courage in the royal cause, he determined to join the army, and there-

fore, being well recommended, was received by Sir Ralph Hopton in the quality of chaplain. For this employment he was at liberty, being deprived of all other preferment. Though he attended the army from place to place, and constantly exercised his duty as chaplain, he yet found proper intervals for his favourite studies, which he employed chiefly in making historical collections, and especially in gathering materials for his 'Worthies of England,' which he did, not only by an extensive correspondence, but by personal inquiries in every place which the army had occasion to pass through.

After the battle at Cheriton Down, March 29, 1644, Lord Hopton drew on his army to Basing House, and Fuller, being left there by him, animated the garrison to so vigorous a defence of that place, that Sir William Waller was obliged to raise the siege with considerable loss. But the war coming to an end, and part of the king's army being driven into Cornwall under Lord Hopton, Fuller, with the permission of that nobleman, took refuge at Exeter, where he resumed his studies, and preached constantly to the citizens. During his residence at Exeter he was appointed chaplain to the infant princess, Henrietta Maria, who was born at Exeter in June 1643. He continued his attendance on the princess till the surrender of Exeter to the parliament, in April 1646. He is said to have written or finished his 'Good Thoughts in Bad Times' at Exeter, where the book was published in 1645, 16mo: and also, 'Good Thoughts in Worse Times,' published in 1647. On the garrison being forced to surrender, he, being "weak in health and dejected in spirits," retired for awhile to the residence of the Countess of Rutland, at Boughton, near Northampton; where, by way of medicine for his mental weakness, he wrote his 'Cause and Cure of a Wounded Conscience.' At the end of a few months he returned to London, where, though he found his lectureship at the Savoy filled by another, he preached wherever his services were permitted. After a time he appears to have delivered regularly a week-day lecture at St. Clement's, near Lombard-street, and at St. Bride's, Fleet-street. In 1647 he published, in 4to, 'a Sermon of Assurance, fourteen years ago preached at Cambridge, since in other places, now by the importunity of his friends exposed to public view.' He dedicated it to Sir John Danvers, who had been a royalist, was then an Oliverian, and next year one of the king's judges; and in the dedication he says, that "it had been the pleasure of the present authority to make him mute, forbidding him, till further order, the exercise of his public preaching." Notwithstanding his being thus silenced, he was, about 1648, presented to the rectory of Waltham Abbey, in Essex, by the Earl of Carlisle, and there, after having undergone the customary ordeal of the 'Triers,' he was permitted to preach undisturbed. In 1648 he published his 'Holy State,' folio, Cambr. His 'Pisgah-sight of Palestine and the Confines thereof, with the History of the Old and New Testament, acted thereon,' was published, fol. Lond. 1650, and reprinted in 1662. At this period he was still employed upon his 'Worthies.' In 1651 he published his 'Abel Redivivus, or the Dead yet Speaking; the Lives and Deaths of the Modern Divines,' Lond. 4to. In the two or three following years he printed several sermons and tracts upon religious subjects: 'The Infant's Advocate,' 8vo, Lond. 1653; 'Perfection and Peace, a Sermon,' 4to, Lond. 1653; 'A Comment on Ruth, with two Sermons,' 8vo, Lond. 1654; 'A Triple Reconciler,' 8vo, Lond. 1654. About this last year he took as a second wife a sister of the Viscount Baltinglass. In 1655, notwithstanding Cromwell's prohibition of all persons from preaching or teaching school who had been adherents to the late king, he continued preaching and exerting his charitable disposition towards those ministers who were ejected, as well as towards others. In 1655 he published in folio 'The Church History of Britain, from the birth of Jesus Christ until the year MDCXLVIII,' to which he subjoined 'The History of the University of Cambridge since the Conquest,' and 'The History of Waltham Abbey, in Essex, founded by King Harold.' The Church History was animadverted upon by Dr. Peter Heylyn in his 'Examen Historicum,' to which Fuller replied in his 'Appeal of Injured Innocence,' fol. Lond. 1659. It is said that Lord Berkeley, in 1658 or 1659, took him over to the Hague, and introduced him to Charles II. It is certain however that a short time before the Restoration he was re-admitted to his lecture in the Savoy, and on that event restored to his prebend of Salisbury. He was chosen chaplain extraordinary to the king; and created D.D., at Cambridge, by a mandamus dated August 2, 1660. Upon his return from Salisbury, in August 1661, he was attacked by a severe fever, then very prevalent, and known as "the new disease," of which he died on the 16th of that month. His funeral was attended by at least two hundred of his brethren of the ministry. He was buried in his church of Cranford, on the north wall of the chancel of which his monument is still remaining. His 'History of the Worthies of England,' was not published till after his death, fol. Lond. 1662: it has been more than once reprinted; the best modern edition is that issued from the Oxford University press in 6 vols. 8vo, 1845, under the editorial care of the Rev. J. S. Brewer.

Besides the works already mentioned, Fuller was the author of several others of a smaller kind. 'Joseph's Parti-coloured Coat,' a comment on Chap. xi. of the First Epistle of St. Paul to the Corinthians, with eight sermons, 4to, Lond. 1640. 'Andronicus, or the Unfortunate Politician,' 12mo, Lond. 1646. 'A Comment on the

eleven first verses of the fourth chapter of St. Matthew's Gospel, concerning Christ's Temptations,' Lond. 1652; 'Ephemeris Parliamentaria,' fol. 1654, and re-issued with new titles in 1658 and 1660. 'Mist Contemplations in Better Times,' 12mo, Lond. 1660. 'Ornithologie; or the Speech of Birds; also the speech of Flowers, partly moral, partly mystical,' 12mo, 1660; besides a 'Collection of Sermons,' 1657; and various single sermons, a 'Panegyric to His Majesty on his Happy Return,' 4to, 1660, &c. In 1651 he published Dr. Holdsworth's 'Valley of Vision,' with a preface. A specimen of his Latin composition, in what is called 'An Echo,' occurs in the first book of 'Ayres and Dialogues, for one, two, and three Voices,' by Henry Lawes, fol. Lond. 1653. Fuller was a man of great originality; of wit so exuberant as to colour every page of his writings, and yet thoroughly genial, gentle, and natural; and with a lively imagination he always displays great shrewdness, discrimination, comprehensiveness of thought, clearness of vision, and freedom from prejudice. His personal character appears to have been in every respect admirable.

(*Life of Dr. Thomas Fuller*, 12mo, Lond. 1661; *Biogr. Britan.*, vol. iii. 2049-69; Russell, *Memorials of Thomas Fuller*; and *Life of Thomas Fuller in Knight's Cabinet Portrait Gallery*, vol. vii.)

FULTON, ROBERT, distinguished as having been the first to establish steam-navigation on the American seas and rivers, was born in 1765 in Little Britain, Pennsylvania. His parents were emigrants from Ireland. He received a common English education at a village school. Besides a fondness for mechanical pursuits, he early displayed a taste for drawing, and in his eighteenth year went to Philadelphia, and began to paint portraits and landscapes as a means of subsistence. In November 1786 he embarked for England, and on his arrival in London was received as an inmate in the house of West, the historical painter, with whom he continued to reside for some years, and who also gave him instructions in his profession.

After leaving West, painting was for some time his chief employment; but with Fulton the fine arts were destined to give place to the mechanical. He spent about two years in Devonshire, where he became acquainted with the Duke of Bridgewater, and projects for the improvement of canals then began to occupy the chief share of his attention. In 1794 he took out a patent for an inclined plane, which was intended to set aside the use of locks; he invented a machine to facilitate excavation, and wrote a work on canals, in which he first styled himself a civil engineer. He also invented a mill for sawing marble, and took out patents for spinning flax and making rope.

Fulton seems however to have had little success; and at the latter end of 1796 went to Paris, on the invitation of Joel Barlow, then resident minister from the United States, in whose house he resided during seven years. While at Paris two projects appear to have occupied a large portion of his time and attention: one, a carcass or box filled with combustibles, which was to be propelled under water, and made to explode beneath the bottom of a vessel; the other, a submarine boat, to be used for a similar destructive purpose. The first was a failure; but of his submarine boat he made many trials and exhibitions, some of them at the expense of the French government, with occasional failures and partial success, on the Seine, at Havre, and at Rouen. But for all practical purposes this was as much a failure as the other. He appears however to have clung to it with great perseverance, and not long before his death exhibited the power of his 'torpedo,' as he called it, by blowing up an old vessel in the neighbourhood of New York.

But while at Paris Fulton had other and better pursuits. He made himself acquainted with the higher branches of science, and with the modern European languages; he projected the first panorama exhibited at Paris, and in conjunction with Mr. R. Livingston, the American ambassador, began to make experiments on the Seine with small steam-boats: a larger one was built, which broke asunder, but a second, completed in 1803, was successful.

Soon after this time he was invited to England by the English ministry, at the suggestion of Earl Stanhope, with whom Fulton had become acquainted about the time of his introduction to the Duke of Bridgewater. The object of the English ministry appears to have been to employ him in the construction of his submarine implements of war. After some trials on the Thames the negotiation failed, and Fulton resolved to embark for America.

In 1806 Fulton arrived at New York, and soon after, with funds supplied by Mr. Livingston, commenced the construction of a steam-vessel of considerable size, which began to navigate the Hudson in 1807. He afterwards built others of large dimensions, one of them a steam war-frigate, which bore his name. His reputation became established, and his fortune was rapidly increasing, when his patent for steam-vessels, which he had taken out in conjunction with Mr. Livingston, was disputed, and his opponents were in a considerable degree successful. His constitution had been impaired by his numerous labours, and a severe cold which he caught by incautious exposure in giving directions to his workmen, together with the anxiety and fretfulness occasioned by the lawsuits about his patent rights, brought his life to a premature termination on the 24th of February 1815, in his forty-ninth year. His death occasioned extraordinary demonstrations of national mourning in the United States.

FUSELI, HENRY, was the second son of John Caspar Fuseli, a portrait and landscape painter, and author of 'Lives of the Helvetic

Painters.' He was born at Zürich in Switzerland, 7th February, 1741. The elder Fuseli gave his son a classical education, and brought him up for the church. He accordingly entered the Caroline College at Zürich, and having taken his degree of Master of Arts, entered into holy orders in 1761; but having written a pamphlet, in conjunction with Lavater, in which the misconduct of a magistrate was exposed, the friends of the two young men deemed it prudent that they should travel for awhile. After travelling in Germany he came to England, partly it appears as an agent for the purpose of establishing some regular plan of literary communication between that country and his native place. Sir Andrew Mitchell, the British minister at the court of Prussia, furnished him with introductions; and he supported himself for some time by translating from German, French, and Italian into English, and from English into German. The 'Letters' of Lady M. W. Montagu were among the works he translated into German. In 1765 he published a translation of Winckelmann's 'Reflections on the Painting and Sculpture of the Ancients.' In the following year he set out as travelling tutor to Lord Chewton, the eldest son of Earl Waldegrave; but he soon threw up his charge in displeasure. About this time he became acquainted with Sir Joshua Reynolds, to whom he showed some of his drawings. Reynolds recommended him to devote himself entirely to painting, and he followed the advice.

In 1770 he went to Italy, at which time he altered his name to Fuseli, to suit the Italian pronunciation, and this form he retained after his return to England. In 1778 he visited Zürich on his way back to England. On his return he was engaged by Alderman Boydell, with other artists, to paint pictures for the alderman's Shakspeare Gallery. About the same period he edited the English edition of Lavater's work on physiognomy, and assisted Cowper in his translation of Homer, with remarks and corrections. In 1788 he married Miss Sophia Rawlins of Bath Eaton, and subsequently was elected an Associate of the Royal Academy. In 1790 he was elected Royal Academician. In 1799 he completed a number of pictures, designed from the works of Milton, to form a Milton Gallery, the idea of which was suggested by the Shakspeare Gallery; but he realised nothing by their exhibition. In the same year he was elected professor of painting to the Royal Academy, and in 1803 keeper. His edition of Pilkington's 'Lives of the Painters' was brought out in 1805. Canova, upon his visit to England, was much struck with Fuseli's works; and on the sculptor's return to Rome, at his recommendation Fuseli was elected a member of the first class in the Academy of St. Luke's. Fuseli died April 15, 1825, and was buried in the crypt of St. Paul's cathedral.

Fuseli had great facility in learning languages. He said that he could think and write with equal ease in French, Italian, and English, but with most power in German. His English writings are in a style not purely idiomatic, but they are full of nerve and originality of expression. His lectures contain (if we except some of his remarks upon contemporaries, which were sometimes all but unavoidably modified by personal feelings) some of the best criticism on the fine arts which had then appeared in the language. Though singularly abrupt and irritable in temper, he made and retained many friendships which were only broken by death. Lavater, Bonycastle, and Johnson (the publisher), were among the oldest of his friends, and he survived them all. Many curious anecdotes are told of the freedom and quaintness with which he passed his strictures on all persons in matters of art, literature, or manners.

Fuseli made the works of Michel Angelo his chief study. He also moulded his style much upon the model of the colossal statues on Monte Cavallo at Rome. His colouring is low in tone, and overspread with a sickly, greenish, leaden, or yellowish hue; his hand was hasty, and not skilful. He would sometimes work with his colours dry in the powder, rubbing them up with his brush. Probably from a deficiency in his early study, his drawing was not so correct as his ambition was daring. His anatomy sometimes resembles the mechanical and coarse ostentation of an artificial myotomical model rather than the free, varying, and blended forms of nature. The proportions are frequently exaggerated, and the action violent and intemperate. In his desire to display the naked figure he often sacrifices his better knowledge, and violates all rules of costume; and there is sometimes much that is extravagant and fantastical in his design. His figures set about the commonest occupations, straining every feature, finger, and toe, with superfluous energy. On the other hand, there is always life and action in his figures, some even going forward in the design. In dreamy or terrible subjects he is often grand and impressive. Fuseli loved his art with a genuine affection, and the bold and original thoughts of his vigorous if not exalted mind were impressed upon the canvases without misgiving. He only wanted a better training of his hand, and a more temperate habit of thinking, to have made a great painter. As it is, he has helped to vindicate the supremacy of design (including invention) and expression over the inferior parts of the art, and has done much to advance a better taste in this country.

(Knowles, *Life of Fuseli*, prefixed to Fuseli's works, 3 vols. 8vo, 1831.)

FUST, or FAUST, JOHN, an opulent citizen of Mainz, a goldsmith by trade, whose name appears as one of the inventors of the art of printing, in the manner in which that art is effected by moveable metal types. Gutenberg and Schöffer were the two others. Gutenberg appears to have been the inventor of separate cast types.

[GUTENBERG.] Schöffer, by inventing the punch, is supposed to have given completion to the discovery. Fust, like all the goldsmiths of his time, was no doubt an engraver also; and might in that capacity have been of use in forwarding the invention. It is not certain however that Fust did more than supply money to Gutenberg, who had been making experiments with types at Strasbourg, before he removed to Mainz in 1444-45. In 1450 the partnership commenced between Fust and Gutenberg; it lasted only till 1455, when Fust sued Gutenberg for money lent. The sum really advanced appears to have been 1600 florins, swollen by charges for interest and expenses to 2020 florins. The judges decided that a certain sum was due from Gutenberg [GUTENBERG], and in consequence the whole of Gutenberg's printing apparatus fell into Fust's hands, who ultimately, with the assistance of Peter Schöffer, made the invention useful to the world. The earliest production of the press of Gutenberg and Fust is supposed to be an indulgence of Pope Nicolas V. to Paulin Zappe, the ambassador of John, king of Cyprus, issued August 12, 1451, of which four copies are known, printed on vellum, and dated 1454, though in all the copies but one the date has been altered with a pen; a second was 'Eyn manung der Cristenheit widder die durken' ('An Appeal to Christendom against the Turks'), of which the date is plausibly supposed to be 1454. The 'Latin Bible,' in folio, commonly called the 'Mazarine Bible,' was published in 1456, and as the dissolution of partnership did not take place till November 1455, a great part of it must have been printed before that event.

The books with dates which bear the joint names of Fust and Schöffer are:—1, 'The Latin Psalter' of 1457, in large folio; the type of the size used in the great service books of the Romish Church. At the end is this subscription—

"Ad inuentione artificiosa imprimendi ac caracterizandi absque calami ulla exaratione sic effigiat. Et ad eusebiam dei industrie est consummatus per Johannem Fust Ciuem Maguntinum. Et Petrum Schoffer de Gernszheim. Anno dni Millesimo CCCC.LVII. In Vigilia Assumptionis."

2, 'The Psalter' of 1459; with some variations from the preceding, but in the same size and letter. 3, 'The Rationale divinarum Officiorum' of Durand, 1459, fol. maj.; the first specimen of the smaller type of Fust and Schöffer. 4, 'The Clementine Constitu-

tions,' 1460, fol. maj. 5, 'The Latin Vulgate Bible,' 2 vols., 1462, fol. maj. Copies of this Bible are oftener found printed upon vellum than on paper, but both are rare. 6, 'The German Bible,' fol. maj. [Known to have been printed in 1462, or thereabout.] Reprinted in 1465. 7, 'Bulla Papæ Pii II.,' Germ., 1463, fol. maj. 8, 'Liber sextus Decretalium Bonifacii VIII.,' Pont. Max., 1465, fol. maj.: a second, or at least a varying impression of this work appeared in the same year. 9, 'Cicero's Offices and Paradoxa,' 1465, sm. fol.: the first edition of Cicero with a date. 10, 'Cicero's Offices and Paradoxa,' 1466, sm. fol. Copies of this edition are more common upon vellum than on paper: that of 1465 is very rare upon vellum. 11, 'Grammatica rhythmica,' 1466, fol. min. It consists of eleven leaves in the smallest fount of type of these printers, and is of extreme rarity; two or three copies only are known.

The following works without date, from the close resemblance of their typography, are assigned without scruple by our best bibliographers to the press of Fust and Schöffer:—1, 'Bulla Crucata sanctissimi Domini nostri Papæ contra Turcos,' fol., in six printed leaves. It has no place or name. The type is like the Durand. 2, 'Laus Virginis,' folio, nine leaves. The device of the shields in red, at the end, seen in so many of these printers' works, decidedly justifies its being placed as the production of Fust and Schöffer's press. 3, 'S. Aurelii Augustini de Arte prædicandi Tractatus,' folio: supposed to have been printed about 1466. It consists of twenty-two leaves. 4, 'Ælius Donatus de Octo partibus Orationis,' 4to; the type of the smaller size, resembling the Latin Bible of 1462 and the Cicero of 1465. The conclusions however drawn from a similarity of type must be very doubtful, as, when punches were invented and types cast, the appearance might be the same, whatever the date and whoever the printer.

With an exception or two, the whole of Fust and Schöffer's productions are in the collection at the British Museum.

Fust, whose name appears with Schöffer's for the last time in 1466, is supposed to have died in that, or at latest in the next year, of the plague, at Paris. Schöffer continued to print in his own name for a long time.

(Panzer, *Annal. Typogr.*, vol. ii, p. 111-17; *Biblioth. Spenceriana*, passim.; *Biogr. Universelle*, tom. xvi., p. 205; Peignot, *Variétés, Notices, et Raretés Bibliographiques*, 8vo, Par., 1822, p. 78.)

END OF VOLUME II.

THE following is a list of the names of persons who have died since the publication of the 'Penny Cyclopædia,' and of "those living names" which, in accordance with the announcement in the Prospectus, are included in the second volume of the Biographical Division of the 'English Cyclopædia.' The asterisk is prefixed to living names:—

- *Caballero, Fermin
- *Cabet, Etienne
- *Cabrera, Don Ramon
- *Cahen, Samuel
- *Caillaud, Frederic
- Calhoun, John Caldwell
- Calomarde, Francisco Tadeo
- *Campbell, John, Lord
- *Campbell, Sir Colin
- Camuccini, Vincenzo
- *Candlish, R. S., D.D.
- Canga, Arguelles Jose
- *Canrobert, Francois-Certain de
- *Cantu, Ceare
- *Capelgue, Baptiste Honoré
- Capellen, Baron Van der
- *Carlen, Emilie
- Carlos, Don
- *Carlyle, Thomas
- *Carpenter, W. B., M.D.
- Carrel, Armand-Nicolas
- *Cass, General Lewis
- Castanos, Francisco Xavier
- *Castiglioni, Carlo Ottavio
- *Castilho, Antonio Feliciano de
- Castren, Matthias Alexander
- *Cattamola, George
- *Cauchy, Augustin-Louis
- *Cavaignac, General Louis-Eugène
- Carley, Arthur
- *Celakowsky, Frantisek Ladislav
- *Chadwick, Edwin
- Chalmers, Rev. Dr. Thomas
- *Chambers, William and Robert
- Chambray, George, Marquis de
- *Champollion, Jean-Jacques
- *Changarnier, Nicolas-Anne-Théodule
- *Charles, Michel
- Chased, David Henry, Baron
- Chateaubriand, François-René, Viscount de
- Chaveau-Lagarde, Claude François
- *Chesney, Colonel Francis Rawdon
- *Chevreul, Michel-Eugène
- Children, John George
- *Chisholm, Mrs. Caroline
- *Chodzko, Alexander
- *Chodzko, Jakób Leonard
- *Christina, Maria, of Spain
- *Clare, John
- *Clarendon, George W. F. V., Earl of
- *Clark, Sir James, Bart., M.D.
- Clark, Wm. Tierney
- Clarkson, Thomas
- Clausel, Bertrand, Count
- Clay, Henry
- Clemencin, Diego
- Clinton, Henry Fynes
- *Cobden, Richard
- Cockburn, Henry Thomas, Lord
- Cockburn, Admiral Sir George, G.C.B.
- *Cockerell, C. R., R.A.
- Codrington, Admiral Sir Edward
- Codrington, General Sir William John
- Cotby, Major-General
- *Cole, Henry
- Coleridge, Hartley
- *Coleridge, Rev. Derwent
- Coleridge, Sara
- *Collier, J. Payne
- Collins, William, R.A.
- *Collins, William Wilkie
- *Collins, Charles Ailston
- Combe, Dr. Andrew
- *Combe, George
- *Combermere, Stapleton Cotton, Viscount
- *Comte, Auguste
- Conde, José Antonio
- Conder, Josiah
- Congrove, Sir William, Bart.
- Constant de Rebecque, H. Benjamin
- *Constantine, Nikolaevich
- Constantine, Paulovich
- *Conybeare, Very Reverend William Daniel
- Cooper, James Fenimore
- *Cooper, Thomas Sidney, A.R.A.
- *Cope, Charles West, R.A.
- Copeland, Edward, Bishop of Llandaff
- *Cornein, Louis-Marie, Vicomte de
- *Cornelius, Peter Von
- Cottle, Joseph
- *Cousin, Victor
- *Cowley, Henry Richard Wellesley, Lord
- Cowper, Edward
- *Cox, David
- *Crnik, George Lillie
- *Creswick, Thomas, R.A.
- *Croker, Right Honourable J. Wilson
- Croker, Thomas Crofton
- *Croly, Rev. George, LL.D.
- Crotch, William
- Crosier, Captain F. R. M.
- *Cruikshank, George
- *Crussetolpe, Magnus Jakob
- Csema de Kőrös, Alexander
- Cubitt, Thomas
- *Cubitt, Sir William
- *Cumming, John, D.D.
- Cunningham, Peter
- Cuvier, Frederic
- *Czartoryski, Prince Adam George
- *Czartoryski, Prince Constantino
- *Czuczor, Gergely or Gregory
- Daguerre, Louis-Jacques-Mandé
- *Dahl, Johann Christian
- *Dalhousie, Marquis of
- Dallaway, Rev. James
- Dalrymple, John
- *Dana, Richard Henry
- Dana, Richard Henry, Jun.
- *Danby, Francis, A.R.A.
- Dautan, Jean-Pierre
- *Daremberg, Charles Victor
- *Dargan, William
- Daru, Pierre, Count
- *Darwin, Charles, F.R.S.
- Dashkov, Ekaterina Romanova
- *Daubeny, C. G. B., M.D., F.R.S.
- *D'Aubigné, Jean-Henri-Merle
- *David, Felicien
- *Davis, Sir John Francis, Bart.
- *Davy, John, M.D., F.R.S.
- De la Beche, Sir Henry Thomas
- *Delacroix, Ferdinand-Victor-Eugène
- *Delaroche, Paul
- Dolavigne, Jean-François-Casimir
- *Demidov, or Demidoff, Anatol
- *De Morgan, Augustus
- Denman, Lord
- Depping, George Bernard
- De Quincey, Thomas
- *Derby, Edward Geoffrey, Earl of
- *Desnoyers, Auguste-Gaspard, Baron
- *D'Hilliers, Marshal Baraguay
- Dibdin, Rev. Thomas Frignall
- *Dick, Thomas, LL.D.
- *Dickens, Charles
- *Didron, Adolphe-Napoleon
- Diebitsch-Sabalkanski, Count von
- Diebitsch and Narden
- *Dilke, C. Wentworth
- *Dilke, C. Wentworth, jun.
- *Dindorf, Wilhelm
- Disraeli, Isaac
- *Disraeli, Right Hon. Benjamin
- Dixon, William Hepworth
- Döbrentel, Gabor or Gabriel
- Dobrowsky, Joseph
- *Donaldson, Thomas Leverton
- Donizetti, Gaetano
- Donoso Cortes, Juan
- *Doo, George T., F.R.S.
- Doubleday, Edward
- *Douglass, General Sir Howard, Bart.
- *Doyle, Richard
- Drouet d'Erlon, Jean-Baptiste
- Drouyn de Lhuys, Edward
- Druviant, Madame-Amantine-Aurore
- *Duff, Alexander, D.D., LL.D.
- *Dumas, Alexandre
- *Dumas, Alexandre, jun.
- *Dumas, Jean-Baptiste
- *Dundonald, Thomas Cochrane, Earl of
- Duperré, Victor-Guy
- *Duperré, Louis-Isidore
- *Dupin, André-Marie-Jean-Jacques
- *Dupin, Charles, Baron
- Dupont de l'Eure, Jacques-Charles
- *Dupont, Pierre
- *Duran, Don Augustin
- Du Sommerard, Alexandre
- Dutens, Joseph-Michel
- Dutrochet, René-Joachim-Henri
- Duvernoy, Georges-Louis
- *Dyce, Rev. Alexander
- *Dyce, William, R.A.
- *Eastlake, Sir Charles Lock, P.R.A.
- Ebelmen, Jacques-Joseph
- Edgeworth, Maria
- *Edwards, Major Herbert Benjamin
- *Egg, Augustus, A.R.A.
- *Ehrenberg, Christian Godfrey
- Eichhorn, Charles Frederic
- Eichwald, Edward
- Elgin, Thomas, Earl of
- Elgin, James, Earl of
- *Ellenborough, Edward, Earl of
- *Ellesmere, Francis, Earl of
- *Elliotson, Dr. John
- Elliott, Ebenezer
- *Ellis, Sir Henry
- *Ellis, Rev. William
- *Ellis William
- *Elmes, James
- Elmes, Harvey Lonsdale
- *Elmore, Alfred, A.R.A.
- *Emerson, Ralph Waldo
- *Encke, Johann Franz
- *Eötös, Jozsef
- Ericsson, John
- Ersch, Johann Samuel
- *Espartero, Joaquin Baldomero
- Espronceda, José de
- Etty, William, R.A.
- *Evans, Lieut.-Gen. Sir De Lacy
- *Everett, Alexander Hamilton
- *Everett, Edward, D.O.L.
- *Ewart, William, M.P.
- Excellmans, Marshal Romi-Joseph-Isidore
- Exmouth, Edward Fellow, Viscount
- Faber, Rev. George Stanley
- *Fairbairn, William
- Falconer, William, M.D.
- Falconer, Rev. Thomas
- *Falconer, Thomas
- *Faraday, Michael
- Furey, John
- Faucher, L'on
- Felth, Rhyndis
- Fejér, György
- *Fellows, Sir Charles
- *Fergusson, James
- Ferrier, Benjamin
- Forrier, Miss
- Fosch, Cardinal Joseph
- Fielding, Copley Vandyke
- Fillans, James
- *Fulmore, Millard
- Finden, William
- Fitzherbert, Maria
- *Fitz-Roy, Captain Robert, R.N.
- Flint, Timothy
- *Florey, John Henry, A.R.A.
- *Fonblanque, Albany W.
- Fontaine, Pierre-François-Léonard
- Fontenay, Thérèse, Marquise de
- Forbes, Edward
- *Forbes, Sir John
- *Ford, Richard
- Forsell, Carl af
- Forster, Frank
- *Forster, John
- Fortoul, Hippolyte
- Foster, John
- *Fowler, Charles
- *Fox, William Johnson, M.P.
- *Francis-Joseph-Charles, Emperor of Austria
- Franklin, Rear-Admiral Sir John
- Franzen, Frans Michael
- *Frederick William IV., King of Prussia
- *Freiligrath, Ferdinand
- Frith, William Powell, R.A.
- *Frost, William Edward, A.R.A.
- Fry, Mrs. Elizabeth
- *Fryxell, Anders
- Fuller, Sarah Margaret, Marchioness Ossoli

